

of those Lawes to yeeld obedience thereunto accordingly, and yet not as vnto the Venetian Lawes (as formerly they were in diuers circumstances imposed and exacted) but now as vnto the royall Law of one and the same King, who by one and the same Law, will rule and gouerne both Venice and England, as one and the same people. If you be pleased to take the light of this comparison in your hand, it will shew you (if your sight be any thing like) both the vanity and weaknesse of your conclusion in your fift section, and the darknesse and obscurity of your sorry Simile, which you haue brought to set a fairer glosse vpon the same.

Your other Simile which you bring to illustrate the generall point, hath I acknowledge much more light in it, if by the generall point you meane the Law giuen by Moses, as it stands in opposition against the Gospell, according to that of Iohn, *The Law was giuen by Moses, but grace and truth by Christ Iesus*. For whether you vnderstand the Ceremoniall or Morall Law, or the Prophets, either as interpreters of the same, or foretellers of the good things to come imported by any of them, it is most true (as you alledge out of 2 Pet. 1. 19.) That the Doctrine of the Gospell doth as farre exceed for beauty, brightnesse, and glory, the Doctrine of Moses, and the Prophets, as the Sunn light doth Starre-light, and as the body doth the shadow, and the face of Christ the veile of Moses. In which respect Christ himselfe said of himselfe, That he was the true light that was come into the world, and that his disciples were happy and blessed that saw those things which they saw, and heard the things which they did heare, whereas many Kings and Prophets had not seene them, though they had desired to see them. And in regard hereof, he is termed by the Prophet Malachy, *The Sunne of righteousness*. So then we say, *They that sate in darknesse haue seene a great light, and vnto them that sate in the shadow of death, hath the light shined.*

Ioh. 1. 17.

2 Pet. 1. 19.

Mal. 4.
Col. 2. 17.
2 Cor. 3.
Ioh. 12. 46.

Luk. 10. 23, 24.

Mal. 4. 2.
Isa. 9. 1, 2.
Ioh. 1. 17.

shined. Whatsoever was darknesse in Ceremony it is dispelled, whatsoever was a farre off in Prophecy it is fulfilled, and whatsoever was a handwriting against vs in the Law of Moses, it is cancelled. But what light doth this your Simile giue to the viter abolishing of the whole Morall Law, which by the coming of Christ is not obscured, but more beautified, and not abolished, but more established and confirmed?

In the next, but not in the last place (as me thinks in good manners according to due order it should haue done) comes in your conclusion, by way of exhortation and Doctor-like direction "to all Christians, especially Diuines, to take paines rightly to vnderstand the Doctrine of Christian liberty, &c. As if none but your selfe alone, were either so industrious or judicious, so studious or religious, as to haue taken any paines, or to haue gotten any knowledge like your selfe in all or any of these things. Knowledge puffeth vp, but lowe edifieth, and if any man thinketh he knoweth any thing, he knowes nothing as he ought to know: and againe, If any man thinke himselfe to be something when he is nothing, he deceiweth himselfe. It had in my opinion fauoured of more humility and modesty, if you had, after you had set downe your judgement and reasons for the viter abolishing of the Morall Law, in meeknesse of wisdom submitted your selfe and your writings, to the judgement of the religious and iudicious both Ministers and people in our Churches, (for euen the spirits of the Prophets are subject to the Prophets) and not to haue cast such odious aspersions of ignorance and negligence, as you doe vpon them. For suppose some amongst many deserue so sharpe a censure and rebuke, yet I doubt not but euen they (seeing your grosse ignorance, great negligence, and I feare me, some things euen against knowledge and conscience too in these your owne writings) will quit you with this or the like answer: *Etsi vos quidem digni sumus hac contumelia,*

Act. 3. 24.

Luk. 24. 44.

Col. 2. 14, 15.

Rom. 3. 31.

Antinomus.

Answer.

1 Cor. 8. 1.

Gal. 6. 3.

1 Cor. 14. 32.

Gal. 5. 19, 20, 21.

Phil. 1. 11.

Rom. 7. 12, 14.

Iam. 2. 8, 9, 10, 11, 12.

Iam. 2. 12.

August. Epist. 19.
ad Hiero.

witchcraft, hatred, heresies, murther, drunkennesse, and the rest mentioned Gal. 5. 19, 20, 21. Are not all these forbidden in the Law, and the contrary vertues or duties, as chastity, purity, piety, charity, &c. commanded in the same also? Take the Law as *Paul* takes it, not as it stands in opposition to the Gospell, but as it stands in communion and conjunction with it, and the same spirit of truth speaketh in both, and requires spirituall duties in both, as the fruits of righteousness and holiness, to the praise and glory of God by Christ Iesus. Besides such as the Law it selfe is, namely spirituall, holy, just and good, such must also the works of the Law needs be. Lastly, *S. James* beares witness hereunto very plainly and effectually, saying, *If you fulfill the royall Law according to the Scripture [Thou shalt loue thy neighbour as thy selfe] ye doe well.* This the spirit speaketh vnto the Churches by *James* vpon the same ground of the Morall Law, and that not only in that generall summe of the second Table [Loue thy neighbour as thy selfe] but in mentioning some of the speciall Commandements, as, Doe not commit adultery, Doe not kill; proving also that the Christians to whom he writes among the twelue Tribes now dispersed, stand now bound to obey the whole Morall Law. First, because if they faile in one point, they are guilty of all; as if they commit no adultery, yet if they kill, they are become transgressors of the Law. Secondly, because they are charged not only to shunne that which is euill, but to follow that which is good, and that according to this rule of the Morall Law, as in the very next verse the spirit speaketh and commandeth: *So speake ye and so doe, as they that shall be judged by the Law of liberty.* I would you would take the paines to reade *Augustines* Epistle vnto *Hierome*, touching the exposition of this place of *Saint James*; you shall there I doubt not, finde him of another minde than your selfe, for the continuing of the office

office and vse of the Morall Law, in binding all Christians to all duties of loue, euen in the daies of the Gospell, required in the same. The like you may also see in his first Booke, *de doctrina Christiana*, in his Bookes *de litera & spiritu*, & *contra aduersarium Legis & Prophetarum*.

August. de Doctr.
Christ. lib. 1. cap. 30.

Antinomus.

And now hauing deliuered your selfe of your maine businesse, and rid your hands of that confused stuffe which sticke in your fingers, you are at leasure to bring vs in a Simile to illustrate, as you say, the conclusion of your fist section, and another to illustrate the generall point. If your section and your point haue no greater light than your Similes bring them, they may both stumble and fall in the darke, for all the helpe that they shall haue by their meanes. I haue heard, that *nullum Simile currit quatuor pedibus*; no Simile runs vpon foure feet; but how shall that run, or goe, or stand, which being maimed and starke lame, hath neuer a sound neither legge nor foot at all?

Answer.

If *Venice* and *England*, in your supposition, were vnder one and the same King and Gouvernour, vnder the same Law and Lawgiuer, yet with some difference of circumstance, considering the diuersity of place, people, and condition, for a season, vntill the Kings sonne and heire take the gouernment more eminently and conspicuously vpon him, at which time he shall renew the former Lawes, remouing all difference of circumstance, and establishing the same Lawes in substance, by writing them in fairer Tables, and confirming them by better both scales and wittneses, vnto them both as to one people: I would then know of you out of the depth of your *English* or *Venetian* policy, whether now the *Venetian* Lawes being brought and read, either to condemne or acquit a man accused, or to giue direction for order and gouernment here with vs, we in *England* might not hold our selues bound by vertue

August. Epist. 119.
ad Iulian. cap. 12.
& Epist. 86. ad
Casulanum.

Iulius in Gen. 22.

Antinomus.

Answer.

Gal. 1. 1.

Gal. 5. 13.

Gal. 5. 6.

Rom. 13. 8, 9, 10.

yet in force, not only as the Law of Nature, and Philosophically considered, but Theologically and in true Divinity, truly vnderstood. And here, we pray you, not to mistake vs in this point concerning *Augustines* judgement: he doth not absolutely abolish the fourth Commandement, in abrogating the Legall and Iewish Sabbath, but that he teacheth and maintaineth that though the day be changed, which was the seuenth obserued from, and for the Creation, yet the first day of the weeke succeeded it, in regard of Christs resurrection, called *dies Dominicus* by *S. Iohn*, celebrated in holy duties by the Apostles; and that as *Iulius* saith, *non humana traditione, sed Christi ipsius obseruatione atque instituto*, and so commended to the Churches and receiued by them, as *Augustine* himselfe confesseth and declareth more at large elsewhere.

Now whereas you say, "That the Holy Ghost in the New Testament doth not exact naturall precepts, such as the Decalogue is, for that is fulfilled in one word, *Loue, Gal. 5. 14.* I answer hereunto, That if you haue as great felicity, as I see you haue facility to contradict your selfe, and to marre with one hand what you haue made with the other, you are worthy more pittie than blame, and haue more need at this present of a Physician to purge you, than of a Diuine to answer you: Notwithstanding we will yet make triall, whether you can be sensible of your error, and see what you haue said or done amisse herein, by asking a question or two, and crauing your direct answer to the same. I demand then, Is not the Epistle to the *Galatians* a part of the New Testament? Yes it is. And did not the Apostle *Paul* pen that Epistle by the instinct of the Holy Ghost? No doubt he did. And did not the Holy Ghost by *Paul*, require and exact of the *Galatians*, the duty of loue? Yes he did, for he commands them verse 13. *To serue one another by loue.* And is not this loue both a fruit of faich, and a duty of

of the Morall Law? Yes indeed it is both, for in this very Chapter, the Holy Ghost testifieth that a true faich worketh by loue, verse 6. and in the 14. verse (erewhile alledged) telleth vs also, that this worke or duty of loue must be measured by the Morall Law, *For (saith he) the whole Law is fulfilled in this, Thou shalt loue thy neighbour as thy selfe.* Why now you haue dealt honestly, you haue answered directly and truly. Gather vp your seuerall answers now, and bindethem vp in one proposition and you will finde that as *Antinomus* perit, are *oppositi*, your second thoughts are often wiser than the first, so your latter position is better and truer than your former opposition. Your former opposition was, "That the Holy Ghost in the New Testament doth not exact naturall precepts, such as the Decalogue (or Morall Law) is, for that is fulfilled in one word, *Loue, Gal. 5. 14.* and now your latter and truer position is this; That the Holy Ghost in the New Testament, euen in the Epistle to the *Galatians*, doth require loue, not as a naturall, but as a spirituall and morall duty, being both a fruit of faich, and the summe and substance of the whole Morall Law, *Gal. 5. 6.* and 13. 14. Certainly if your left hand be not better able to defend your selfe than your right hand hath beene to offend your aduersary, you will feele the smart of your owne weapon thus beaten downe vpon your owne head more sensibly hereafter in a better mood, than yet you can doe for the present, in your hot bloud.

As for that peece which you patch, and adde to the same sentence, "That none of the works of the spirit are properly commanded in the Decalogue. What? None of the works of the spirit commanded in the Decalogue properly? This is a proper lie with a witnesse. Tell me I pray you, are not the works of the spirit there commanded, where the works of the flesh are forbidden? Are not adultery, fornication, idolatry, witchcraft,

Gal. 5. 6. 14.

Sed sero sapiunt
Phryges.

Gal. 5. 6. 13. 14.

Antinomus.
Answer.

Juvenal. Sat. 7.

*Nam quæcumque sedens modo legerat, hæc eadem stans
Proferet, atque eadem cantabit versibus isdem.
Occidit miseros crumbe repetita Magistros.*

Antinomus.

Answer.

Deut. 4. 12, 13.
August. de spirit.
& lit. cap. 14.

Gen. 2. 2, 3.

Exod. 16. 29. &
Cap. 35. 3.
Ier. 17. 21.
A& 1. 12.
Exod. 35. 2, 3.

August. de spirit.
& lit. cap. 14.

One thing there is in the last clause, touching the perpetuity of the Decalogue in Nature, where you have interlaced as an exception against the perpetuity of the fourth Commandement; "*The Morall Law*" or Decalogue (say you) is perpetuall in nature, saying the fourth Commandement. And why I pray you is not the fourth Commandement perpetuall in nature as well as the rest, if it be Morall as well as the rest? why is it only mortall and the rest perpetuall? If it be Ceremoniall absolutely, then how comes it to passe that it was deliuered by the voice of God, and written by the finger of God in Tables of Stone, being one amongst the rest of the Ten Commandements of the Morall Law, which are all perpetuall in nature? seeing nothing absolutely Ceremoniall amongst all the Ordinances of *Moses*, was euer so deliuered, or so written? Againe, how can that be a Ceremony which was giuen of God vnto man in the estate of innocency, when yet there was no sinne, and so no need of a Sauour, and therefore no vse for any Ceremony, to signifie or set forth either one or other. That there was something Ceremoniall in the fourth Commandement, as it was specially giuen by *Moses* to the Iewes in their Legall worship; as that Seuenth day which they did celebrate, their strict rest from all bodily labour, their Sabbath daies journey, their kindling of fire, &c. we doe not deny; but that therefore the fourth Commandement is not morall, nor perpetuall in Nature, this doth not nor you cannot proue. As for that which you alledge out of *Augustine. de spirit. & lit. cap. 14.* [*In decem præceptis, excepta Sabbati observatione, dicatur mihi, quid non sit observandum à Christianis:*]

Christians: I cannot but wonder and wonder againe, that you going about to batter downe the fourth Commandement, and borrowing an Engin out of *Augustine* for that purpose, haue in your simplicity brought with you such a one, as doth not demolish, but vnderprop and establish all the rest of the Commandements of the Morall Law, to be now of force and vse, amongst all Christians. For I may say out of *Augustine* also as you doe: *Dicatur mihi in decem præceptis quid non sit à Christianis observandum? Let any man shew me what there is in the Ten Commandements of the Morall Law, which is not now to be observed of all Christians?* As for the Sabbath which *Augustine* seemeth to except, he meaneth the Iewish and Legall Sabbath, taking it in the letter for corporall rest, and that figuratiuely, as signifying both a rest from sin (which he takes to be that *seruile opus*, from which the Iewes must rest) and the heauenly rest also, of which he thinks the Sabbath was a type. And vnto this I say, Whatsoeuer *Augustine* can proue by the euidence of the Scripture, to be Ceremoniall and Iewish in the fourth Commandement, we will not challenge that to be morall nor perpetuall: But if he only say, the fourth Commandement is figuratiuely to be vnderstood, and that no corporall rest from labour, but a spirituall rest from sinne is there signified and commanded, and that *corporale ocium Sabbati*, is not to be observed of a Christian, because that figure is fulfilled in Christ, and yet doe not proue what he saies out of the Word of God; we will take that good leaue and liberty which elsewhere he hath giuen, not to beleeue it, because he hath said it, but because he hath brought some probable reason or euidence of the Scripture to perswade vs of the truth of it, and vntill then to stand perswaded as we doe, that euen the fourth Commandement as well as the rest of the Morall Law (excepting some Iewish Ceremonies annexed thereunto) is yet

August. lib. 3. cont.
Faustum.

August. tractat. 20.
in Iohan.

August. ad Inquist.
1an. lib. 2. cap. 12.

August. ad Hieron.
Epist. 19.
August. aduer. Cres-
centium lib. 2. ca. 31.

Plut. apoth. Laco.
in Ant. leida.

Jewels Defence
of the Apology
and his Reply.

Anonimus.

Answer.

of service, and worthy no other answer than was once given in a like case; *Quis quæstio vituperat?* But you say with some indignation, "His Paraphrase though commanded to be had in Churches, is so much neglected. That is a fault: And books (you say) of farre meaner quality are much esteemed. That I feare me is a scornfull flout. If you aime at the Defence of the Apology of the Church of England, now commanded to be had in the Churches; consider I pray you there is roome enough for both, and though the Apology be admitted, yet the Paraphrase is not excluded. Can you not thinke well and speake well of Erasmus his gold, but you must cast out some words of disgrace against our Jewel? Let the Ring and the Diamond haue either of them their due place and praise. If herein I misse of your meaning, beare with my mistaking, and hereafter either speake more plainly, or not so dangerously.

As for that which followeth, you bring me such confused stufte, such shreds and peeces, gathered here and there out of Luther on Galatb. Bez. 2 Cor. 3. 11. August: de spirit. & lit. as is wonderfull! One Simile runnes after your fist section gone many a mile before, another looks hard after the generall point, and then you conclude with an exhortation, and then (having made an end before you had done) you come in with a word or two to illustrate your second section. I cannot but conceiue that now your head grew mazy, or else having cut your garment too short, or per forth your arme further than your sleeue would reach, you runne and seeke about for peeces and patches, shreds and snips, to see if you can make vp that which you haue marred, neuer regarding how they fite with your stufte for matter, or colour, so they may patch vp your coat and serue your turne in your owne imagination.

Luther on the Galatians, hath not so much by much

as

as you say, for the abolishment of all Lawes by Christ. For in the first place, pag. 176. a. b. he speaketh of the abolishing of the Iewish Ceremonies, where once one hath put on Christ Iesus: *Where Christ is put on* (saith he) *there is neither Iew nor Circumcision, nor Ceremony of the Law any more. For Christ hath abolished all the Lawes of Moses that euer were:* he meaneth all such as might accuse or terrifie a beleeuing conscience, and stand in opposition vnto CHRIST, as the words following doe manifestly declare.

And in the next place, pag. 177. he speaketh of the abolishment of all Lawes indeed, but only in the matter of justification before God, deseruing of grace and eternall life. Will you heare him deliuer his minde in his owne words? *God hath indeed* (saith he) *many Ordinances, Lawes, Decrees, and kindes of life, but all these helpe nothing to deserue grace, and to obtaine eternall life. So many as are justified therefore, are justified not by the obseruation of mans Law, nor Gods Law, but by Christ alone, who hath abolished all Lawes.* These be Luthers owne words. Now if you will needs conclude hereupon, that Luther is of opinion that the whole Morall Law is wholly abolished, should you not deale injuriously with him, and deceitfully with vs? You haue beene already told of the fallacie, *A dicto secundum quid, ad dictum simpliciter:* you haue here occasion to remember it againe.

Your last place of Luther, pag. 223. hath beene answered before, and so hath that of Beza, in 2 Cor. 3. 11. and that also which you repeat againe of the perpetuity of the Decalogue in Nature, and the perpetuity of it in Diuinity, vnto all which I say now no more, but if I cannot stay you, but you will needs *Cramben bis collam ponere*, you shall not draw me to taste any more thereof, *nec Actum agere.*

Nam

Luth. on Gal.
pag. 176.

Luth. on Gal.
pag. 177.

Luth. Galat. p. 223.

Actus
Satur.

death, so doth he afterwards in the same place, finde out another Theologicall vse of it: *Vbi autem intus cordibus legem suam insculpsit, simul prodest exterior doctrina legis: sic enim filios suos gubernat spiritu regenerationis, ut simul tamen velit ad vocem quoque suam esse attentos & dociles: That so soone as the Lord hath written his Law in our hearts, then doth the doctrine of the Law doe us good, making his children by his spirit more teachable and tractable to heare and obey his will.*

fran. Iun. lib. de
vera Theolog.
cap. 13. lib. 34.

Iunius also in his learned Booke *de vera Theologia*, brings in the Morall Law, *jus Morale*, as opposite to the Law of Nature, which he calleth, *jus Naturæ*, and there very plainly averreth, that the Morall Law is a principall or speciall part of the subject of true and sacred Theology. His words be these: *Hoc vero jus morum quo homines ad Deum oportet accedere, & sacra voluntati ejus quam maxime fieri potest conformari, sacra Theologia exponit perfectissime.* Now if sacred Theology doe most perfectly expound the Morall Law, then is the Morall Law [Theologically vnderstood] yet in force, which you haue not yet the eyes to see, and not in force only [as it is the Law of Nature] as you haue had the face and forehead to affirme. Now because you say, *"There is no warrant in the Scripture for this, that the Morall Law Theologically vnderstood is yet in force,"* I pray you answer me directly to this one question, which I hope will cleare the point in question: Did Saint Paul when he said, *I had not knowne concupiscence to be sinne; except the Law had said, Thou shalt not conet:* Did he vnderstand the Morall Law *Philosophicæ* or *Theologicæ*? You cannot say *Philosophicæ*, for then he might haue knowne so much by the Law of Nature before his conuersion, having as he had a double helpe, the light of naturall reason, and the benefit of *Gambaliels* Doctrine, and yet he acknowledgeth that without the Law, sinne was dead, i. vntill he had a spirituall insight into the tenth Commandement, he

Rom. 7.7.

he had no manner of sense and feeling of concupiscence to be sinne against it. Besides, neither *Plato* nor *Aristotle*, nor the wisest Morallists that euer wrote, could euer search into this depth, and finde out this truth of God, hid from the eyes of Nature in the tenth Commandement, that inclinations to sinne, or motions and imaginations of sinne without consent or delight, were to be accounted a breach of the Law, and worthy of death. If he then did not vnderstand the Law (when he so said) *Philosophicæ*, I conclude, he must needs vnderstand it *Theologicæ*, and so without question he did, speaking of it so diuinely, graciously, and religiously, and disputing of the nature, and vse, fruits, and effects thereof, both in the estate of nature and in the estate of grace, so spiritually, so feelingly, and effectually.

For the other place, *Rom. 3.31.* which you except against, as not plainly expounded by *Zanchinus*, *"Because (you say) it may be vnderstood of the whole Law, as well Ceremoniall as any other, and that for the time past:"* Doe you not offer *Zanchinus* some hard measure, in charging him to expound it of the Morall Law only, which he doth not, and the Apostle also, saying, *"he speaketh of the time past,* whereas the words which the Apostle useth *καταργηται*, and *ισχυει*, are both of the time present? And doe you not see, how in yeelding this place to be meant of the Morall Law, though not of it only, you doe conuince your selfe of an error, in going about to abolish the Morall Law, which by confessing the truth with the Apostle you doe now establish?

As for *Erasmus*, we haue seene enough of his minde already, and returned you more by way of recompence and satisfaction from his writings, than you will be willing to receiue either from his or our hands. And here you fall into a great commendation of *Erasmus*, an impertinent and needlesse peece

Antinomus.

Answer.

Antinomus.

Answer.

Rom. 7. 22, 24.

Psal. 119.

Psal. 119.

vs, to Gods glory and our good; That same is, and may be [according to the definition of Theology] Theologically vnderstood, and is now in force so vnderstood. But the Morall Law of God is diuine, and the knowledge thereof is diuine wisdom, inspired of God according to diuine truth, and by the Enunciative word in Christ committed to his seruants, and in the Old and New Testament ratified by the Prophets, Apostles, and Euangelists, as much of it as here is meet to be revealed vnto vs to Gods glory and our good. Ergo, The Morall Law is and may be (according to the definition of Theology) Theologically vnderstood, and is now in force so vnderstood. The Major of this Syllogisme is euident by the definition of Theology; The Minor is made good by the Scriptures, and by the practise of Christ and his Apostles, and the judgement of the most judicious and Orthodox Diuines, as in euery branch thereof may be proued by the Scriptures alledged, and by the testimonies before and after mentioned and produced. The Morall Law is diuine] because it is both spiritual, just, and good, Rom. 7. 22, 24. The knowledge thereof is diuine wisdom] because it maketh the simple wise, enlighteneth the eyes, and maketh David wiser than his teachers, because it teaches the feare of God which is the beginning of wisdom, yea the end of all and whole man, feare God and keepe his Commandments, Psalm. 111. 10. Psalm. 112. 1. Eccles. 12. 13. It is inspired of God according to diuine truth] because God hath put it in our minds, and written it in our hearts, by the finger of his spirit, Heb. 8. 10. 2 Cor. 3. 3, 17, 18. Neh. 9. 13, 14. And the things of God knoweth no man, but the spirit of God, which searcheth and revealeth the deepe things of God. 1 Cor. 2. 10, 11. And by the Enunciative word in Christ committed to his seruants] because it was given by audible voice, by word and writing vnto Moses, and by him to the Israelites, and so by and in Christ,

Christ, a Prophet like vnto him, giuen also by word and writing vnto vs, Act. 7. 38. Hebr. 11. Matth. 5. 17, 18, &c. And in the Old and New Testament, ratified by the Prophets, Apostles, and Euangelists,] by David, Psalm. 119. 7, 8, 9. Psalm. 119. throughout, by Esay, Is. 8. 16, 20. *Seale vp the Law among my disciples, to the Law and to the Testimonie:* by Matthew, Marke, Luke, Paul, Peter, Iames, and Iohn, Matt. 22. 37, 38, 39, 40. Mark. 12. 29, 30, 31. Luk. 10. 26, 27. Act. 28. 23. Rom. Chapters 2. 3. 4. 7. 13. 2 Pet. 2. 15, 21. Iam. 1. 10, 11. 1 Ioh. 2. 7, 8. & 3. 23. and infinite other texts of Scripture which might be heaped vp to this purpose. And is not the end of the Law [for Gods glory and our good] justified out of the Scripture also? seeing by the light of the Law, shining in the works of the Law, God is glorified here, Matth. 5. Phil. 1. 11. Luk. 1. 75. and we when our faith worketh by lone, gather and get assurance that we shall be glorified hereafter, Gal. 5. 6. 2 Pet. 1. 10, 11. Psalm. 119. 1. Iam. 1. 25. And thus may you see, if you can see any thing at all, that the Major of this Syllogisme being granted, and euery branch of the Minor now proued, the conclusion against you must needs follow as necessarily inferred: That the Morall Law according to the definition of Theology, is and may be Theologically vnderstood, and is now in force so vnderstood. If yet you desire to heare what our Diuines speake also for this point, albeit I thinke you can finde none to speake a word against it, yet to doe you a pleasure, I will call in one or two sufficient witnesses to giue testimony thereunto.

Celsus having rebuked them that judge Philosophic of the Morall Law, addeth these words, to shew there is now a Theologicall vse of it: *Ille vero legis usus Theologicus est quia nihil aliud potest quam detegendo nostram iniquitatem, mortem duntaxat offerre.* And as he sheweth, this is one Theologicall vse of the Law by discovering vnrighteousnesse, to bring vs in danger of death,

Rom. 2. 15.

a blinde man see; only we will lay the matter so plainly in open view, that he that can and will see, shall and may see, that which you say you cannot see. To this end it is very requisite that we sift out your meaning, what it is to vnderstand the Morall Law Theologically. By the opposition which you make of vnderstanding it Philosophically, and Theologically, it should seeme, that as they vnderstand it Philosophically, which vnderstand it naturally by the light of naturall reason only, without the written Word, or reuealed will of God, without any ordinary meanes of illumination, or instruction, and so beholding the matter of the Morall Law, but very darkly and confusedly, and feeling the worke in their hearts by their conscience witnessing, and their thoughts accusing or excusing one another, and their wils grudging and rebelling against the tenor of it: So doe they vnderstand the Morall Law Theologically, which besides the naturall light and sight of the Law, written by nature in their hearts, doe consider it and receiue it as the written Word of God, as an expresse forme of a principall part of the reuealed will of God, a right rule of direction for religion, and religious conuersation, a portion of the Couenant of Grace, as it is written in our hearts by the finger of Gods Spirit, a part of Gods image which in the new man is created after God in righteousness and true holinesse; the knowledge whereof they attaine vnto by the word of Grace, and the sense and feeling of the worke thereof by the spirit of Grace, so beholding the beauty thereof more cleerely and distinctly, and feeling the power thereof more effectually, and obeying the precepts thereof more willingly, and looking for the acceptance of their imperfect obedience, in and by the only perfect and absolute obedience of Christ Iesus only. They that thus, I say, doe vnderstand the Morall Law to be in force in the daies of the Gospell, (as for ought I know the best Diuines and

and best Christians doe) doe vnderstand it Theologically, which as yet, you say, you cannot see that you can doe. Iunius that great Scholler and worthy Diuine, in his Booke de Theologia, will helpe you to light your candle, if that will doe you any good in this your darknesse. He giues this definition of Theology: *Theologia est rerum diuinarum sapientia*: and this diuision: *Theologia est duplex, nimirum Dei ipsius sapientia, aut est ex parte a Deo informata*. And leauing the former rather to be adored than curiously inquired into, he afterwards subdiuides the latter to be *Theologia visionis*, or *Revelationis*: and then he tels vs, that this *Theologia revelationis*, is either *naturalis*, or *supernaturalis*; and in handling these two, he worthily setteth forth the weakesight and light of humane vnderstanding and reason, according to the principles and conclusions of the Law of Nature, and noteth the error, obscurity, and insufficiency of this naturall wisdom therewithall: And then a little after, he defines the absolute supernaturall Theology (which doth especially concerne the present businesse) after this manner: *Theologia absolute dicta est sapientia rerum diuinarum secundum veritatem diuinam a Deo inspirata, & per enuntiativum sermonem in Christo commissa seruis eius, atque in Testamento Vetere & Novo per Prophetas, Apostolos, & Euangelistas consignata, quantum eius hic nobis expedit revelari ad gloriam ipsius, & Electorum bonum*. According to the tenor of this definition of Theology, I will now proue vnto you if I can, that the Morall Law of God is now in force, being vnderstood Theologically.

Whatsoever in it selfe is now diuine, the knowledge whereof is diuine wisdom, inspired of God according to diuine truth, and by word in Christ committed to his seruants, and in the Old and New Testament ratified by the Prophets, Apostles, and Euangelists, as much of it as here is meet to be reuealed vnto

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vs,

Iunius de Theolog.
vera cap. 2. lib. 5.
cap. 3. 6. ca. 4. lib. 7.
cap. 7. & cap. 8.

Iunius de Theolog.
vera ca. 12. lib. 3.

Answer.

“contrary, (you say) you cannot see. And I say, if the mist of Philosophy had not blinded the eyes of your Theology, you might have seen as much as this comes unto, and more too. For I demand, First, may it not now be denied, that the whole Morall Law is wholly abrogated, as you affirme, seeing it cannot be denied but the matter of the Morall Law is yet of force, as you now confesse? Secondly, if the matter of the Morall Law be of force at this present, as the Law of Nature commanding; is not the forme also in force by our conformity thereunto in obeying? And thirdly, if both matter and forme (the essentiall parts of the Morall Law) be yet continued, [as it is the Law of Nature] that is, a naturall rule of righteousness and holiness to such as are in the state of nature; is it therefore so deprived of all spirituall force and use, that it cannot be also a spirituall rule of righteousness and holiness, to such as are called to the estate of grace? Fourthly, shall *Plato* and *Aristotle* confine vs for teaching or learning of Naturall or Morall duties, to their Physicks, or Ethicks, their Naturall or Morall Philosophy? Or would you restraints Christians from hearkning to *Moses* and the Prophets, Christ and his Apostles, for their better instruction and direction in the same? Surely, if true beleivers have now no other benefit, nor use of the Morall Law, but as it is the Law of Nature and Philosophically vnderstood; then is the Law (written so distinctly by *Moses*, a penman of the Holy Ghost) not written, as other Scriptures are, for our learning. Then was *Abrahams* direction for reformation to no purpose; *They have Moses and the Prophets, let them heare them.* Then may infidels and heathens, see as farre into the nature and danger of sinne as true Christians can. Then may naturall reason be a light unto our steps, and a lantern unto our feet, without the Law written. And when all this proues true, then shall *Exodus* proue *Exodus*, and your Naturall

Rom. 15.4.
1 Tim. 3.16.

Luk. 16.29.

Naturall and Morall Philosophy, true Diuinity. *Caluine* writing *de usu Legis*, saith, *Merito vocatur bene & iusta vivendi regula, atque hic finis Legis omnibus fere notus est. Naturaliter quidem insculpta est boni & mali notitia hominibus, quæ reddantur inexcusabiles.* This last he speaketh of the Law of Nature, as common to all men, and seruing only to leaue them without excuse; and presently after he speaketh of the Morall Law, written by *Moses*, and giuen by God by a singular priuiledge to the Israelites and so to vs, as the Doctrine of good-living; which albeit (as *Paul* saith) it be in it selfe holy, and the Commandement just and good, yet *Afferam est* (saith he) *quod alibi dicit, legem iram operari, & propter transgressionem esse positam.* And marke I pray you, to whom this is *afferam*, so sharpe and bitter, *nempe hominibus profanis qui tantum Philosophiæ iudicant.* Consider and obserue by this, that in *Caluins* judgement, they that will judge of the Morall Law Philosophically, they are such as are offended with it grieuously, and liue profanely. Consider also, that seeing the Doctrine of the Morall Law, deliuered expressly and distinctly in writing to the Israelites, was for that time a singular priuiledge and pledge of their adoption, aboue and before all other people, (if you will absolutely cancell this writing, and deprive vs of all lawfull use of this Law, being so holy and heavenly a Doctrine and rule of good-living) consider I say, lest you make vs Christians in worse estate than the Iewes, and in as bad as the Gentiles, our priuiledge lesse than the Israelites according to the flesh, and our portion no better than theirs who are strangers from the life of God, according to the faith. “But (you say) how the Morall Law can be in force Theologically vnderstood, being no warrant in Scripture for it, you cannot see. If you wanted light only, some helpe might be had, but if you want sight too, we haue no faculty nor faith of miracles, to make a blinde

Calu. in Deuter. Append. de usu Legis.

Rom. 4.15.

Gal. 3.10, 19.

Ammonius.

Answer.

fellow, hauing at the funerall of C. Marius, caused Qu. Scauola, a noble citizen of Rome, to be wounded, and finding afterwards that the wound was not so mortall but that he might happily recouer of it, did presently call Scauola into question by course of Law; and when it was demanded of him, what he had against, or whereof he could accuse such a man, whom no man else could sufficiently commend; he answered in a furious passion, *Quod non totum telum corpore recepisset*; That receiuing a wound in his body, he had not receiued the whole weapon also euen vnto the hilt.

Antinomus.

But to amend what Zanchius hath done amisse, you say, you "will give us a taste out of Matt. 5. 17. I am not come to destroy the Law but to fulfill it: Which place (you say) cannot be understood of the forme of Moses Law, but of the matter of it, or of the Law of Nature.

Ansuer.

Why tell me, I pray you, what you vnderstand by the forme of Moses Law? Doe you meane, the inward or outward, the essentiall or accidentall, the temporary or eternall, forme of the Morall Law? I hope you meane not the inward, essentiall, and eternall forme of it, which can neuer be severed from the matter of it, and the matter you say is perpetuall. If you meane then the outward forme, in the manner of deliuey by Moses to the Israelites, together with all the circumstances of persons, time, place, and other accessories of the same, (as what else you should meane I cannot imagine) then let me taste your meaning I pray you a little better, by one or two demands touching this point and place. First, did not Christ come to destroy this outward forme of the Morall Law? Secondly, did Zanchius euer say otherwise, viz. that Christ came not to destroy the outward forme, i. the circumstances, and accessories of the Morall Law? Thirdly, doth not Zanchius auouch evidently the cleane contrary? Fourthly, why then doe you blame his exposition, as establishing

Zanch. in Ephes. 2. de abrogat. Legis.

establishing the forme as well as the matter of the Morall Law? Fifthly, how doe you that haue so long stood our against the Morall Law, for the absolute abrogating of it, euen the whole Law, and wholly too, now so come in vnto Zanchius, and others that haue stood for it, that you yeeld them and vs the whole substance and matter of the Morall Law to be in force still, and content your selfe only to carry away the shadowes, accessories, and circumstances of the same, to feed your fancy with an idle and adle conceit of a glorious victory. *Egregium verò laudem & spolia ampla tulisti.* It is recorded of Paulus Vergerius, (a man very gracious with Pope Paul the third) that when he attempted to write against Luther, he was so ouercome with the force of Luthers Arguments, that he changed his opinion and became a conuert of Luthers religion. I wish it were so well and no otherwise with you, that the Lord would giue you such a teachable and tractable heart and spirit, that whereas you haue read Zanchius, Luther, Caluine, and other Orthodoxall Writers, with a minde and purpose to draw them to your error, and so to call them in, both as witnesses and counsellors against the Morall Law, you may so be conuincd your selfe, by the euidence of the truth which they deliuer, and the force of the reasons which they render, for the continuance and maintenance of the Morall Law, that if hitherto you haue not, yet henceforth you may, renounce your error, and embrace the truth with them.

But I see you haue made your selfe a bolting hole, that by way of distinction you might haue an euasion. "For (say you) it cannot be denied, but the matter of the Decalogue, being the Law of Nature, is in force as it is the Law of Nature, and understood Philosophically; but how it can be in force Theologically understood, (for that (say you) is our question in hand) being we haue no warrant in Scripture for it, but the contrary.

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Virgil.
Exhortat. ad Confidarios Regis Gallie.

Antinomus.

Excecrandi igitur
sunt Libertini, An-
tinomi, & ceteri
Legum Moralem
repudiantes. Thef.
Genes. thef. 28.

Antinomus.

Answer.

taught by his spirit the true sense thereof, would euer either all or any of them, haue taken all or halfe that paines, in opening and applying, extending and enlarging, clearing and explaining, vrging and enforcing, of this Morall Law, and that both by word and writing, preaching and exhorting, as we know by their publike records they haue all done, and that amongst the Priests and Prophets, Doctors and Expounders of the Law, Scribes, and Pharisees, and Rabbines, such as professed the greatest skill and vnderstanding of the Law, if either all or any of them had bene of his minde, That it is sufficient for such as are more ripe in faith, to know this summe of the Law. *Know the Lord thy God with all thy heart, and thy neighbour as thy selfe, but for the residue set and written, it is meet that they be instructed in the Decalogue, being a more plaine forme of lining, and fit for such persons only.*

The other places of *Musculus* which you point your finger at, namely of the Covenant, of the difference of the Old and New Testament, of the abrogation of the Legall Sabbath, I haue read and perused, and finde nothing in all, or any of them (being rightly vnderstood) which I doe not willingly assent vnto. If you, vpon a more soled and serious reuiew of those places, shall yet imagine there is any thing in them which may seeme to fauour of your opinion, and beare any either colour or countenance, for the viter abolishing of the whole Morall Law; when you shall be pleased to note ouer, and send vnto me the expresse words which you conceiue doe make for your purpose, you shall God willing haue a returne of a more particular and expresse answer vnto the same: Meane-while, I pray you now for your further satisfaction, to admit of this my reference also to *Musculus* his Com-
mon-places, for establishing of the Morall Law, and the right vse thereof, seeing your reference for the viter abolishing thereof, doth neither serue your turne,

nor

nor satisfie me at all. In that place *de Legibus*, and those sections, *de usu Legis Mosaeicae*, & *de vi & efficacia Legis*, he hath sufficiently expressed himselfe, that (howsoeuer his writing in other places might be taken or mistaken by others) yet he is of opinion, That the Morall Law is now in the daies of the Gospell of speciall vse and efficacy, euen for himselfe and others, for the godly and for the wicked, as men stand in the estate of nature, or in the state of grace. Now if it so fall out, that *Musculus* may seeme vnto you in those places which you haue mentioned and the like to crosse himselfe, and to be of another minde, concerning the continuance, office, and vse of the Morall Law amongst Christians, in the daies of the Gospell; what answer can be fitter both for him and you in this case, than the very same which he himselfe giues vnto *Augustine*, when he found him inconstant and differing from himselfe, in the diuision of the Decalogue: *Quaeso quomodo equum esse poterit, ut uiuus, idque sibi ipse non constantis auctoritas omnibus alijs praeferatur? Deinde si placuit auctoritas Augustini, quare non placuit in eo quod una cum reliquis antiquioribus concorditer, magis quam in eo quod & ab alijs, & a seipso diversum scripsit?* How is it meet, I pray you, that the authority of one [*Musculus* alone] and he not agreeing with himselfe, should be preferred before all other men? Againe, if *Musculus* his authority like you so well, why doth it not please you in that which he hath written agreeably and iointly with others more ancient, for the establishing of the Morall Law, rather than in that wherein he differs from others, and from himselfe also, for the viter abolishing of the same?

Now, where you put vs ouer also vnto *Zanchinus*, vpon *Ephes. 2. v. 14, 15. de Legis Mosaeicae abrogatione*, *Where (you say) he disputeth the point very fully,* yet he doth not plainly (say you) expound the places

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Muscul. loc. com. de Legib.

Muscul. de usu & officia Legis.

Muscul. loc. com. in diuisione Decalogi.

Antinomus.

and required, according to the precepts of the Morall Law] then is a Christian bound in the daies of the Gospell, to the obedience of the Morall Law: And if a Christian be not freed from the obedience of true righteousness [and the rule of true righteousness be the Morall Law] (as all Divines doe agree, and as Christ and his Apostles have taught the Churches) then is a Christian bound in the daies of the Gospell, to yeeld obedience vnto the Morall Law. Now if you be pleased to lay all these together, the reckoning will arise to another and a greater summe, than you imagined or expected, at this time and place; and that, not to feed your fancy and serue your humour, for the vtter abrogation of the whole Morall Law, but to confirme the contrary truth, for ratifying and establishing thereof amongst Christians, in the daies of the Gospell. Shall I trouble you yet with one other conclusion out of *Musculus*, for your further satisfaction, that he is not (for certaine) of your minde, for the vtter abrogation of the Morall Law. *Quæstam abast* (saith he) *ut damnemus usum Decalogi, ut admodum etiam laudemus eorum studium et diligentiam, qui primi illum ad catechizandum neophytos usurpandum esse iudicauerunt:* We are so farre from condemning the use of the Decalogue, or Morall Law, that we doe much commend their care and diligence, which first did judge it fite to be used for catechizing newes or the ruders fow in religion. By this you may see, how farre *Musculus* is gone from you, though you labour neuer so much to draw him to stand by your side, and to speake in your behalfe. He is farre from condemning the use of the Morall Law; you are eager and hot in pursuing of it even vnto death and vtter destruction: He will allow and commend the use of it, and that that use it too, for catechizing children or newes in religion; there is neither man woman nor child, younger nor elder, that can intreat you, to give them least of liberty, to haue any

*Musculus.com. de
abrogatione Legis.*

any thing at all to doe with it. And here by the way I pray you be aduertised, that howsoeuer this allegation be sufficient to confute your opinion, yet doe not I so alledge it, as altogether to approue it, nor can I so either thinke or speake of the Decalogue or Morall Law, as here your *Musculus* doth write of it: for whereas he will not allow it any other place in the Church but in the Catechisme, nor the explication thereof to be needfull for any but for nouices and children; I am of opinion, that the ministry and industry of the most judicious, religious, and best experienced Diuines, may well and worthily, profitably and comfortably be employed, in seeking and searching out the Infinite and admirable wisdom, together with other the deepe things of God, which are hid in the Morall Law, and that not only for their owne priuate instruction, but for the edification of the ripest and chiefest of Gods children. And whosoever he be, that thinks so little and so light knowledge of the Morall Law will serue the turne, that is to be held only as milke for babes, and not as strong meat for men of riper age, I am afraid that as he doth deprelle and abase the Law of God more than is meet, so doth he aduance himselfe too high above his pitch, being rashly puffed vp in his fleshly minde, and knowing little or nothing in this particular as he ought to know. For howsoeuer it be true, that in the Morall Law there be some generall things so easie and shallow, that euen a little lambe may wade in them; yet considering the infinite variety of matter contained in the specials and particulars of the same, there are many things to be found of greater depth and difficulty, wherein a huge Elephant may swimme also. Otherwise I can hardly thinke, that euer the holy Prophets being all interpreters of the Morall Law, and Christ himselfe the Lawgiver, best worthy and best able to expound and explaine the true meaning of it, and Christs Apostles who were taught

*Psal. 119. 7.
Psal. 119. 12.*

*Mat. 5.
Iam. 4. 12.*

Iam. 1. 25.

Tit. 2. 12.

Iam. 1. 25.

Rom. 7.

Act. 26. 9. 20.

Gal. 5. 6.

Gal. 5. 22.

Matt. 11. 28, &c.

Ephes. 6. 1, 2, &c.

Iam. 2. 8, 9, 10.

1. 12.

2 Cor. 3. 17.

1 Ioh. 5. 3.

Musc. loc. com. de
abrogatione Legis.

unto it, to see what is right and what is wrong, what he ought to do, and what he ought to leave undone? And if here you reply, that the Gospell teacheth us to deny ungodlinesse and worldly lusts, and to live godly, righteously, and soberly, in this present world: I answer, It is most true, that such as have their eyes enlightened with the light of the Gospell, and their hearts seasoned with the grace of it, looking into the glasse of the Morall Law, doe see more clearly into the beauty and glory of it, judge more wisely of things that differ in it, worke more effectually by love in all the duties of it, renounce and resist more powerfully all the affections and actions of sinne that rise against it, and make all the Commandements thereof more easie, and the burden more light, than otherwise it could be unto them. All this the Gospell teacheth and worketh in vs, and for vs, but it teacheth all this, by the lines and lessons, precepts and prohibitions, of the Morall Law, and worketh all this vpon the Morall grounds of love in the Law, and walketh in obedience by the spirit of adoption and liberty, not in the spirit of frowne and slavery. And therefore by all this, it may easily appeare, that so long as the Gospell is established, the Morall Law can neuer be wholly abolished. This conclusion receiveth further strength from another, made by Musculus himselfe in the same place, to the same end. *Quara, Christianus faciens contra ea qua precepta sunt in Decalogo enormius peccat, quam si sub lege constitutus faceret, tam abest ut liber sit ab ea qua illis precipiuntur, acinus tametsi liber est a Mose, haud tamen liber est ab obedientia Christi, et vera iustitia.* In which sentence we may observe these severall propositions, all serving to maintaine the use of the Morall Law amongst Christians. First, that the Decalogue, is the Morall Law or Ten Commandements, being a part of the written word, and revealed will of God, doth yet for the substance of it continue, and concerne all Christians. Secondly,

Secondly, that the precepts and prohibitions of the Decalogue, doe binde all Christians to allegiance and obedience. Thirdly, that a Christian doing any thing against the Decalogue or Morall Law, sinneth more grievously vnder the Gospell, than any Iew committing the same sinnes vnder the Law. Fourthly, that Christians doe not entertaine, nor maintaine the Morall Law as Moses disciples, receiuing it and obeying it vpon the same conditions, and to the same ends, as Moses did deliuer it, and impose it vpon the Iewes; but as the disciples of Christ Iesus, who is the Lord of his house, and the only Lawgiuer for the well ordering of it. Now forasmuch as Christ testifieth of himselfe, that he came not to destroy but to fulfill the Law, clearing the beauty and renewing the spirituall vigor and vertue of it, taking away the terror and abating the burden and rigor, but not changing the nature, nor abolishing one iot of the substance of it: yea further, not only commending and commanding it to all his disciples, and in them to all true Christians, but putting it into our mindes, and writing it by the finger of his spirit in our hearts, and making it unto vs a royall Law of liberty, not a yoke of bondage and feare; therefore doe we now willingly receive and obey the Commandements thereof, and doe not now account them grievous, but in Christ gracious, holy, just, and good; the duties whereof we desire and endeavour to performe with delight, knowing that our infirmities are covered, our wants supplied, our sinnes pardoned, and our services accepted, in the absolute and perfect obedience of him that did absolutely fulfill the Law for vs, that is, of Christ Iesus. According unto these grounds, we may say with Musculus: That although a Christian be free from *Mose*, yet is he not free from the obedience of Christ, nor of true righteausnesse; and if he be not free from the obedience of Christ [that is, such as both by precept and pattern, he taught and

Matt. 5. 17, 18.

Rom. 6. 14, 15.

Rom. 7. 12.

Matt. 5. 19.

Heb. 8. 10.

Iam. 2. 8.

*Accedente gratia,
idipsum quod lex
onerose iusserat,
jam sine onere et
libertissime imple-
mus.* August. 83.
quest. quest. 66.

Rom. 7. 22.

1 Tim. 2. 24.
25, 26.

Antinomus.
Answer.

Terent. Eun. Act. 4.
Scen. 16.

ring in the helme of his mercy and truth (which I pray he may doe) in the offerings and sufferings of Christ Iesus.

Your many other Arguments which for breuity sake (as you say) or rather for leuity sake (as Leonceine) you omit, for vanity sake I see you must needs call vpon and that by name, as if you had in readinesse a fresh supply of armed men (in case of danger) to renew the fight and win the field. *Simulio, Derax, Syrisce, sequimini, Cedo alios, ubi conuulsio est Sanga? & manipulus forum? Ecceum adest, Vbi alij?* Thus doe you well resemble bragging *Thrase*, behauing himselfe proudly, and brauing his aduersary vainly, both with that he hath, and also with that he hath not: For hauing brought out your best appointed forces into the field, you call on still, *Vbi alij?* as though there were yet so many, and so many, and many more behinde; whereas poore man, you haue not a man more, neither tag nor rag to follow you, seeing *Sanio seruus domini*. Take so much of this to your selfe and your former Arguments, as may best fit you; and reserue the rest for the other, which yet sit at home with *Sanio* to keepe the house.

Your reference to *Musculus* Common-places, giues no better satisfaction; now we haue taken the paines to view all the quarters and corners of those speciall places which you haue bene pleased to send vs vnto for that purpose. For if either you will stand vnto *Musculus*, or *Musculus* will not stand against himselfe, you may and shall, euen there, and thence, receiue resolution to satisfie you, that there we finde no such satisfaction, as you haue dreamed may be found in those places.

He that seriously readeth, and aduisedly considereth, what *Musculus* hath written in the place, *De abrogatione Legis Moisaica*, may easily perceiue both by the title and the text, that he principally aimeth at the

the abrogation of the Ceremoniall, and Iudiciall, and the Morall Law, only so farre, as it was *Lex litera, Magisterium Moysi, Ministerium Moysi, virtus peccati, litera occidens, iram, maledictionem & mortem operans*. And all this neither hurteth vs nor helpeth you, for the vtter abrogating of the whole Morall Law. For albeit, for these offices it may be said to be abolished to them that are true belouers in Christ Iesus, in which respect they are said, not to be vnder the Law but vnder grace; yet for other vses and offices, the Morall Law is in force still, as to be a rule of obedience, to discouer corruptions and transgressions, to be a bridle of restraint vnto sinners and sinners, as *Musculus* in the same place and elsewhere doth acknowledge, alleging that out of the *Romans*, *Shall we sinne, because we are not vnder the Law but vnder Grace? God forbid.* and giuing vs thereby to vnderstand, that such as are in the state of grace, euen the sonnes of God, are seruants vnto the Law for obedience vnto righteousness, though they be freed from the law of sinne and death. They are not indeed vnder the Law, as a rigorous exactor, and terrible auenger, but they are vnder it, as a righteous commander, and holy conducer, to leade them in the waies of righteousness and holinesse. Agreeable hereunto, is that which *Musculus* inferreth hereupon, *Qui Christianus est (saith he) etiamsi non sit sub Magisterio Moysi, propterea tamen non est liber ad faciendum ea quae sunt impia & iniusta, adeoque & facta illicita*. Now I would gladly know, seeing nothing can be impious and vnjust, but that which is illicitum, unlawfull; and nothing is sinne or vnlawfull, but that which is knowne and acknowledged to be so, by the light and line of the Morall Law: how shall a Christian once imagine, that the Morall Law is to him wholly abolished, seeing he continually stands in need of it, as of a *lanterne vnto his feet, and a light vnto his path*, and must haue daily recourse

Muscul. loc. com. de abrogatione Legis.

Muscul. loc. de vi & effica. Legis. Loc. de abrog. Legis. Dei enim similis quisque factus ipse Legem facile implet, nec erit sub illa sed cum illa. August. lib. Exposit. quarundam propos. ex Epist. ad Rom. Cal. Instit. lib. 2. cap. 7. sect. 13, 14.

Psalm. 119. 105. Psalm. 119. 7, 8-11.

^a See *Lastan*, li. 6.
de vero cultu. cap.
24. de vocab
αὐτῶν αὐτῶν, p. 377.
ἀνδρῶν ἀνδρῶν
ἡ ἀνδρῶν
Rom. 12. 2.
2 παλιν γὰρ
ἀνδρῶν. Tit. 3. 5.
3 Ἐπιπροφῆ.
Act. 15. 13.
4 Καὶ τοὺς ζῶντας.
Rom. 6. 4.
5 Act. 2. 18.
6 Iam. 1. 18, 21.
7 Ephes. 2. 8.
8 Phil. 1. 29.
9 Act. 2. 37.
10 Psal. 19. 7, 8, 9.
11 2 King. 12. 19.
12 Mat. 3. 2, 8, 10, 12.
13 Mat. 17. 3. *Vide*
Bez. in Mat. 3. 2.
14 in Act. 5. 31.
15 2 Tim. 2. 25.
16 Calu. in Act. 2. 36.

1 Act. 2. 37.

the like, vntill you can shew me some difference or dislike betwixt them: for what though repentance, ^a *condemnation*, (being taken for our ^a effectually renouation, ² regeneration, ³ conuersion, ⁴ newnesse of life, turning from our sinnes to embrace and obey the Gospell) be indeed a part of the Gospell, (because none can come vnto this, but they that haue the ^b spirit of grace powred vpon them, and the word of grace ^c ingrafted in them, and the ^d gift of grace to beleue and obey the Gospell bestowed vpon them) yet neuerthelesse, this maketh nothing against the speciall offices and vses of the Morall Law, either for the ^e conuiction of sinners, or direction of Saints, to prepare them for repentance, by ^f pricking of their ^g hearts, or to bring forth fruits worthy of ^h repentance, for the well ordering of their liues. The Law hath his vse, to worke ⁱ *inimicus, penitentiam*; The Gospell his force, to worke ^j *inimicus, resipiscantiam*; and both are needfull for Christians, euen at this present, as formerly they haue euer beene.

^k *Caluine* speaking of the last clause of *Peters* Sermon, wherein he chargeth the Iewes, that they had crucified Christ Iesus, saith, he did this, *Ut maiori conscientia dolere talis, ad remedium aspirarent*, and so layeth open the hainousnesse of that sinne in these words: *Cujus cades, non crudelitatis modo & sceleris plena erat, sed etiam immanis adversus Deum perfidia, sacrilegij, ingratitude, denique apostasia testimonium*: and then he gives in the next words, this reason of this course; *Verum ita vulnerari oportuit ut ad quarendam medicinam tardi esset*. Here I doe demand, whence had the Iewes this sight and sense of so many sinnes in that one, of crucifying the Lord Iesus; as of cruelty, wickednesse, perfidiousnesse, sacrilege, ingratitude against God, and apostasie from God? Whence had they that ^l pricke in their hearts, and wound in their consciences for these sinnes? Had they no light by

by the Law to conuince them, no stroke by the Law to wound them? If sinne be a ^m transgression of the Law, and by the Law comes the ⁿ knowledge of sinne, and if sinne be not ^o imputed nor pressed but by the Law, how can it be, but the Law had some hand in wounding and afflicting their hearts for these sinnes? and in opening their eyes to see and discern the same? I deny not, for I doubt not, but the ^p Spirit as the finger of God, had his especiall and principall worke in their humiliation and conuersion; that is not the question. The Spirit may worke by the ^q Law, to make vs sensible of sinne, and to cast vs downe vnder the weight of Gods wrath for it, as well as it may worke by the ^r Gospell, to make vs looke vp vnto Christ, and to raise vs vp to some hope and assurance of the mercy of God, for pardon and forgiveness of the same. It is sufficient for me, both against your position and allegation, if in the worke of their repentance, containing both their ^s Auersion from sinne, and their Conuersion vnto God, the Morall Law had any, either ^t force or vse, which I am well assured any judicious and indifferent Reader by this which hath beene said, will judge, that it had.

When *Dionysius* (as ^u *Apollodorus* reporteth) had cast *Lycurgus* into a fury or frensie, he in that distemper taking a hatchet in his hand, whiles he thought he had smitten downe the branch of a Vine, with the same hand and hatchet slew his owne sonne. What *Dionysius* he was, that cast you first into this fit or frensie, error or heresie, I know not; but it seemes, whiles you haue life vp your hand and your hatchet, your skill and pen, to cut downe the Morall Law, a branch of Gods Vine, the dint and danger of the stroke, hath light vnawares vpon your owne soule, as his did vpon his owne sonne, though not absolutely to kill it, yet to wound it vnto death, vnlesse the Lord recover it by giuing you repentance, and effectually cure it by pow-

^m 1 Ioh. 3. 4.
ⁿ Rom. 3. 20. &
^o 5. 13. & 7. 7.

^p Ioh. 16. 8.

^q 2 King. 22. 19.

^r Iſai. 61. 1.
Act. 10. 43, 44.

^s Act. 16. 18.
Act. 3. 19.
1 Thess. 1. 9.

^t *Lex facit ut non
modò intelligam sed
& cum mortu con-
scientia sentiam, &
experiam in me esse
peccatum. Muscul.
loc. com. de legib.
p. 135.
^u *Apollod. de Orig.
deorum. lib. 3. p. 57.**

they that are undefiled in the way, who walke in the Law of the Lord: and blessed are they that keepe his Testimonies, and sacke him with their whole heart. Came this blessednesse then (may you say) vpon any, or could euer any attaine vnto it by the workes of the Law? I answer, Neuer any either did or could attaine vnto this blessednesse of eternall life, by their keeping of the Law, by reason of their wants, and weaknesse, defectiue, and imperfect obedience vnto the same; but all that euer were, are, or shall be so blessed, must attaine thereunto only by the righteousnesse of faith, in the absolute and perfect obedience of Christ Iesus. And yet notwithstanding, that which you say you could neuer finde, we haue now not only found out for you, but brought it to your hand, viz, (that saluation hath bene promised to him which should keepe the Law) whosoever he were that could fulfill it in all things accordingly. A further prooffe whereof, you may yet take if you please, from the answer of our Saviour to the Scribe, or Lawyer, demanding of him what he should doe to inherit eternall life? What is written in the Law, saith he, how readest thou? And when the Lawyer had answered, one of the Law, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe: Christ replied vnto him, Thou hast answered right, this doe and thou shalt liue. In which words, our Saviour Christ doth both expound the promise made in the Law, to the keeping of the Law, viz. [doe this and liue] not of this temporall, but of eternall life; and also maketh himselfe, a promise of Salvation to him that would keepe the Law, if so be he could doe it accordingly: Certainly it is strange to me, that you could neuer finde out thus much before, seeing both Moses and the Prophets, Christ and his Apostles, haue laid it downe so plainly before your face, that had you, eies bene in your

August. lib. 4.
cont. duas Epist.
Pelagian. ad Bonif.
cap. 5.

* Phil. 3.9.

7 Luk. 10:18.
Matt. 16:16, &c.

3 Levit. 18. 5.
Ezek. 10. 11.

2 Luk. 10. 35, 28.
Rom. 10. 5.
Gal. 3. 12.

your head (as a wise man are) may had they beene
but in your heeles, you might haue runne and read,
seene and found, the * promise of saluation made vn-
to him that should keepe the Law, both in the old
and new Testament. The ^b blinde man in the Gospell,
that had but a little glimmering light and sight, *saw*
men walking as trees; and you that would be loth to
be reckoned amongst the blinde or * purblinde, can-
not see wood for trees, but like *Agar* cry out, you
can finde no water, and yet the well lieth open be-
fore your eies. But it may be, though the well were
open, yet your eies were shut, (as hers also were) that
she could not see till the Lord had opened them,
which I pray, the Lord may doe for you also, and
then shall you see more plainly, both this and other
points of Gods truth, which though you haue sought,
yet haue you not seene, and though you haue groped
after them, yet haue you not found them, because the
Lord hath hid them from your eies.

I come now vnto your last Argument, which makes
vp the full dozen. *Repentance* (you say) *is a part of*
the Gospell, Rom. 2. 4. 2. Pet. 3. 9. *It is*, And what
doe you collect or concludc hence? *Ergo*, the Morall
Law is vtterly abolished. Of what force this your Ar-
gument is, you may see by the like. The Prodigals
returning to his Father, was a part of his reconciliation
with him; *Ergo*, his humiliation vpon the sense and
sight of his sinne, was of no vse at all for that purpose.
Remission of sinne from God, is a part of iustification;
Ergo, confession of sinne to God, is now of no vse at
all. The promises of grace are a part of the Gospell;
Ergo, the precepts of the Law of God are no rules of
obedience in the daies of the Gospell. If these Ar-
guments be firme and sound, then such is this of yours
also; but if they be so feeble and weake, that they haue
no strength either to beare or bring forth a good
conclusion, then must I take yours in this cause for
the

* ~~W.~~ Rajn. Censur.
Præf. 183.
col. 861.
b Mark. 8. 24.

* μυστηριον.
2 Pet. 1.9.
Gen. 21.15, 19.

Of such Argu-
ments as these
your dozen are,
Quintilian Spea-
keth thus; *Si non*
possunt valere, quia
magna non sunt:
valebunt (forſan)
quia multa sunt.
Orat. Inſtit. lib. 5.
cap. 12.

Argument 10.

Antinomus.

Answer.

Joel 2.28.

A.C. 1.16, 17.

A.C. 1.2, 3, &c.

Argument 11.

Antinomus.

Answer.

love, both renewed and reënforced by Christ himselfe the Lawgiuer.

Now whereas in your tenth Argument, you seeme to conclude, "That because the Morall Law was given with manifest tokens of Gods wrath, in great terror, and is called a fiery Law, Deut. 33. 2. therefore it was given to the Jewes only, and so consequently is now utterly abolished, and belongs not now unto vs." Might you not as well and wisely, i. indeed, as absurdly, conclude also, that because the Day of the Promulgation of the Gospell, is called by the Prophet Joel, and by Peter, The great and terrible day of the Lord, a day wherein the Lord will shew wonders in heaven above, and signes in the earth beneath; blood, and fire, and vapor of smoke; when the Sunne shall be turned into darkness, and the Moone into blood, therefore the Gospell (sure) being given, and the Holy Ghost being sent with such manifest tokens of Gods wrath (as also by a rushing and mighty wind, and fiery tongues, which did make many amazed, and (as it were) at their wits end) doe both belong unto them that were then present, whether Jewes or Profelytes; but neither of them unto vs Christians, to whom no such fiery fears, and bloody terrors doe belong at all. For, shall not the like causes in the like case, produce and bring forth the like effects? Or shall fires and fumes, prove the abolishing of the Law, when the like meanes are used (by the wisdom of God) for the publishing and establishing of the Gospell?

But let vs now heare your eleventh Argument, if it can speake any thing more directly to the point and purpose, than his fellowes have done. "I cannot finde (say you) that salvation was ever promised to them that should keepe the Law. And what then I pray you? will you needs inferre hereupon, that the Morall Law is utterly now abolished? What true Christian doth now seeke for saluation, by the keeping of the Law?"

Law? Or who is he that maintaineth the vse of the Morall Law for this purpose? How often haue we told you, That we looke for saluation, and justification, by the righteousness of faith in Christ Iesus, and not by the keeping or fulfilling of the Morall Law? If the Morall Law indeed, had no other vse but this you speake of, then had your Argument spoken something to the purpose; but seeing it is vrged and used by vs, as a chrysell glasse of Gods will, to discover vnto vs the spirituall blemishes and beauties of our hearts and liues, and as a guide to teach vs to walke in his waies, telling vs what to doe and what to leaue vndone; and seeing it hath many other speciall offices, (as formerly you haue heard) both for Gods glory and our good; we can neuer yeeld this vnto you for a sound Argument, That therefore the Morall Law is now wholly abolished, because you cannot finde that saluation was ever promised to the keeping of it. But tell me in good earnest, could you neuer finde, that euer saluation was promised to the keeping of the Law? Haue you not read what is written in the Law? *You shall keepe my Statutes, and my judgements, which if ye do, ye shall live in them.* Or doe you thinke, (as some Heretikes haue done) that this and the like promises made vnto the Jewes, concerne only the comforts of this temporall, and not the blessing of eternall life? Thinke you what you list, it greatly skils not, so long as we know, that the most iudicious and religious (Dante, amongst us) are pillars in the house of God, doe thinke otherwise, the Scripture bearing witness to their opinion herein, when it tells vs, *That in the keeping of the Law, there is no great reward, a reward of greater weight and worth, than any or all earthly things (being but vanity and vexation of spirit) can afford; this being the best end of all, and the whole end, both for his duty and felicity, to feare God and to keepe his Commandments.* For, *Blissed are they*

Rom. 3. 24, 25, 28.

Phil. 3. 9.

Vide Calu. de usu Legum in Harmo. in 4. lib. Mos. p. 442, 443.

Leuit. 18. 5.

Basilidiani, Populani, Adamit. Danau in Aug. Hieros.

Calu. Harmo. in 4. lib. Mos. pag. 445. 450. August. contr. Faust. lib. 4. cap. 2.

Plal. 19. 11. Eccles. 1. 3.

Eccl. 2. 11.

Plal. 119. 1, 2.

Antinomus.
Arg. 8, 9, 10.

* Aug. ad Bonif.
cont. duas Epist.
Pelag. lib. 3. cap. 4.
Answer.

See Muscul. loc.
com. de Discrim.
Veteris & Novi
Testam.

* Zanch. in Mos.
cap. 2. p. 45. col. 1.

* Muscul. loc. de
fac. lege Dei. p. 144.
* Vrsin. de lege
divina. p. 278.
* Aug. Ep. 49. ad
Deograt.

Vnto your eighth, ninth, and tenth, short Arguments, I will make no long answer: they being all of one nature, may receiue one manner of satisfaction and resolution. The Law of Moses as it was giuen vnto the Jewes in the letter, for the outward forme of Legall Couenant in Mount Sinai, is resembled to Hagar, that bringeth forth children vnto bondage (as she did Ismael) and being giuen in such horror and terror, bestoweth nothing but the spirit of feare vpon her children. And in this regard, we say, It is the old, and no part of the new Couenant, that is, of the Gospell, which on the contrary, bringeth forth children vnto spirituall liberty, (as Sarah did Isaac) and bestoweth vpon them the spirit of Adoption, making them heires of promise, and fellow-heires annexed with Christ Iesus. But what is all this to the viter abolishing of the Morall Law? Such things as were but accidentall or accessory to the Couenant made with Abraham, or to the promulgation or administration of the Legall Couenant amongst the Jewes, are all abolished. But the Morall Law, which for substance was euer the same rule of righteousness, before the fall, before the Law giuen by Moses, and before the publishing of the Gospell by Christ Iesus, was then, and is yet still of good and great use in the Church of God. For as the Couenant of Grace, made betwixt God and man in Christ Iesus, was euer since the fall, one and the same, in the daies of Adam, Abraham, Moses, and of Christ and his Apostles, though the administration thereof was diuers, according to the different ages and estates of Gods Church and children: so the Morall Law of God, was euer the rule of obedience, in all those times, for all duties of loue to God and man, and shall so continue together with the Gospell, euen vnto the end of the world, although it was not alwaies either deliuered vnto, or vrged (after the same manner) vpon Gods people. Abraham

before

before the Law written, hauing a portion of this Couenant, was charged to walke before God, and to be vpright. I demand, by what rule must Abraham thus walke? Doubtlesse by the rule of the Morall Law written in his heart, and by the word and will of God, reuealed by his Spirit. Moses, David, Samuel, Daniel, and all other holy Prophets and holy men, in the daies of the Law, were in the same Couenant of Grace by faith in Christ Iesus; and yet, as (during the time of the Jewish Pedagogy) they conformed themselves in the outward worship of God, to the Ceremoniall Law, looking by faith vnto Christ, the substance of those shadowes; so did they frame their affections and actions, for a sober, righteous, and holy life, according to the Morall Law, which yet they did not follow for righteousness, to be justified and saved by the workes of it (as the greatest number of the Jewes did) but because they knew that the Law of God was a light vnto their feet, and a lampe vnto their paths, and God did call them to the Law and to the Testimony, and charged the Prophet, to binde vp the Testimony and to seale vp the Law amongst his disciples, Isa. 8. 16. 20. So likewise hath our Saviour Christ and his Apostles, (the night of darke Ceremonies being dispelled by the bright day of the Gospell) continued and established the Morall Law of God being now a part of his written word and reuealed will, to be for euer vnto all Christians the rule of life, and the line of loue, by which we must measure out all our duties and seruices of piety towards God, and charity towards men, before him, and his, for euer. In which regard, loue which is the summe of the Law, is said by the Apostle John, and by Christ himselfe, to be both an Old Commandement, and a New; an Old Commandement, because the duties of loue were euer enioyned and required from the beginning; and a New, because the same Law of loue, was vpon new grounds of

P 2

loue,

* Vide Zanch. in
Hos. c. 2. p. 44. col. 1.
Parous in Rom.
2. v. 25.
Gen. 17. 1.

* Hyper. in Heb.
cap. 3. 1 Cor. 10. 1,
2, 3. Aug. cont. duas
Ep. pelag. lib. 3. ad
Bonif. cap. 4.
* Col. 2. 17.
* Heb. 10. 1.

* Rom. 10. 3, 4, 5.
* Psal. 119. 105.
* Isai. 8. 16, 20.

* 2 Pet. 1. 19.

* Matt. 5. cap. &
21. cap. v. 36, 37,
38, 39, 40.
Gal. 5. 4.
Iam. 2. 8, 9.

* 1 Joh. 2. 7, 8.
* 1 Joh. 13. 34.
* 1 Joh. 14. 15.
* 1 Joh. 15. 10, 11, 13.

2 Cor. 3. 7. 9.

Gal. 3. 24.

Ioh. 3. 14.

Matt. 9. 12.

2 Ad. 4. 10, 11, 12.

See Calu. de usu
Legis in Harmo. in
4. lib. Mos. p. 442.

443.

Mal. 4. 3.

Luk. 4. 18.

Ad iustitiam
Christi lex mora-
lis homines revo-
cabat, ut ad medi-
cum, Bez. in Rom.
3. 21.

Luther Gal. 3.

24. See Calu. sum-
ma legis in Harmo.
in 4. lib. Mos. p. 442.
443.

ning, (as it was in Moses hand the ministry of con-
demnation, and a killing letter) it was then to the
Iewes a sharpe and seuerer Schoolemaster to drue
them vnto Christ Iesus, not directly, as teaching,
pointing out, or promising Christ vnto them, but in-
directly, and as it were occasionally, forcing them by
sorrow, and feare, and despaire of their owne righte-
ousnesse, (for obtaining life by the Law) to cast about,
and seeke for some remedy and releefe elsewhere (as
sicke men enquire for a Physician, and such as are
wounded seeke for a Chirurgion) which because it
could no where be found vnder heaven, but only in
Christ Iesus, they were occasioned by the Law, to flie
vnto the Gospell, and enforced as it were, to appeale
from Moses vnto CHRIST, resting and relying vp-
on him alone (who hath healing vnder his wings)
for binding vp all their wounds, and curing all
spirituall maladies and miseries whatsoever. And thus
also for the substance, though not for euery circum-
stance according to the Iewish Pædagogic, the Morall
Law (as we haue often said before) hath yet in the
Church of Christ some speciall vse, and office still, and
that not only for the wicked to humble them, but euen
for the godly to conuince them, to rebuke them, to
stirre them, and spurre them vp to all holy duties, and
to teach and instruct them what to doe, and what to
leaued vnto, euen after they are called to beleene, and
liue in Christ Iesus. To this purpose, Luther speaketh
most excellently vpon Gal. 3. 24. [The Law was our
Schoolemaster vnto Christ] The Law doth not only ter-
rifie and torment (as the foolish Schoolemaster beate his
schollers, and teacheth them nothing) but with his rods
he drineth vs vnto Christ, like as a good Schoolemaster
instructeth and exerciseth his schollers in reading and
writing, to the end they may come to the knowledge of
good letters, and other profitable things, that afterwards
they may haue delight in doing of that, which before
being

being constrained vnto, they did against their wils: and a
little after he addeth; The true use of the Law, is to
teach me, that I am brought to the knowledge of my sinne,
and humbled; that so I may come vnto Christ, and be
justified by faith, &c.

That which you alledge out of August. de Doctr.
Christi, cap. 6. helpeth you nothing in this businesse,
for he speaketh only of the Iewish Pædagogic, in their
Sacrifices and Ceremonies, which their estate, he cal-
leth *seruitutem*, & *custodiam tanquam sub pedagogo*
puerorum, and tearmeth their Ceremonies, *signa*, say-
ing they were *signa qua temporaliter erant imposita ser-
vitiis*. And what is this to the abrogation of the
Morall Law?

Beza you doe abuse againe: he mentioneth the
Ceremoniall Law only in both places, Gal. 3. 23. and
Gal. 4. 1. 3. *Nunc eandem Ceremonialem Legem consti-
deramus in Evangelicorum promissionum umbram & figu-
ram, docet illam quoque hoc respectu cessasse, quam compa-
rat cum pedagogo, & postea eum tueri*, Gal. 4. 1. And
will you inferre vpon this; Beza saith, The Ceremo-
niall Law which to the Iewes was a Schoolemaster and
Tutor, vnto Christ, is now ceased; Ergo, The Morall
Law is utterly abolished since the death of Christ?

The place of Mr. Perkins, Galath. 3. 23. hath bene
cleared before; let me now stop your mouth once for
all, for euer mentioning Mr. Perkins name, as being of
your opinion, for the utter abolishing of the Morall
Law; and I will not goe far to fetch a stoppell, but euen
to the other side of the leafe which you haue quoted.
Seeing faith is now come (saith he) it may be demanded,
what is the guard whereby we are kept now? Answ. The
precepts of the Morall Law. The sayings of the wise are
as nailes and stakes, fastened to range men in the compasse
of their duties, Eccles. 12. 11. If this stoppell will not
serue, your mouth is huge wide, &c till you send me the
measure of it, I shall not fit it right to serue your turne.

P

Vnto

August. de Doctr.
Christi, cap. 6.Beza in Gal. 3.
23. & 4. 1. 3.
again abused.
Puerilis est iustan-
tie, accusando il-
lustres homines,
nomini suo sanam
quærit Hieron.
Ep. 13.Perkins Gal. 3.
23.

Calu. in Gal. 3.
v. 23.

Calu. in Gal. 3.
v. 25.
Vide Zanch. in
Hosea. cap. 2. p. 45.
col. 1.

Perkins on Gal. 3.
19. abused.
Vide Calu. de usu
Legis Harmon. in
4. lib. Mos. p. 442.
443.

Paras in Rom. 10.
p. 1043. & in
Rom. 3. 20.

*prie significat plenam revelationem eorum qua tunc late-
bant sub obscuritate umbrarum legis: Faith in this place,
doth signifie a full revelation of those things which then
did lie hid, under the darknesse of the shadowes of the Law.
And writing vpon verse 25. he directly proposeth
and answereth the question in hand. Queritur an lex
ita sit abrogata, ut nihil ad nos pertineat. Respondetur:
Legem quatenus regula est boni vivendi, & framm
quo in timore Domini retinemur, & stimulus ad corri-
gendam pigritiam carnis vestre, denique quatenus utilis
est ad docendum, corrigendum, &c. hodie non minus va-
lere, quam olim, manereq; intactam. Now surely, I doe
wonder how you could ever with any honesty produce
Mr. Caluine, and cite this very verse, for abolishing
the Morall Law at Christs death, (as his opinion) see-
ing he doth so directly resolve and determine, for the
establishing of the right use of the same Morall Law,
(even before your own eyes) and that vnto the worlds
end? What should I say? either your blindness is
palpable, or your boldnesse most intolerable, in this
strange dealing.*

After the same manner doe you deale with Mr. Per-
kins, who writing vpon Gal. 3. 19. moueth this que-
stion: Whether the Law serves to reueale sinne, after the
coming of Christ, for Paul saith, it was added for
transgressions, till Christ; and answereth, The Law
serueth to reueale sinne, even to the end of the world;
yet in respect of the Legall or Mosaicall manner of re-
uealing sinne, it is added but till Christ. Mr. Perkins
doth acknowledge there is use of the Morall Law,
even vnto the end of the world, and you will needs
haue him to be on your side, and to say as you say,
That it did continue but till Christs death at the most.

Lastly, Paras findes no more fauour, nor receiues
any better measure at your hands, as he hath list
and leasure may see, in Rom. 10. pag. 1043. 1002.
in Rom. 5. 20.

Thus

Thus are you well and worthily beaten with your
owne rod, though not in that severity which your in-
jurious dealing with so worthy men doth deserue: for
I hold it much better to conuince and instruct, in the
spirit of meeknesse, than to reprove and rebuke, with
too much acrimony and sharpnesse, vnlesse a man be
forced ad irandum & secundum, when no other mil-
der meanes will serue the turne; as sometimes euen
the best and gentlest Chirurgions are constrained
to doe.

Your seventh Argument followeth, feeble and faint
as it is: *Quia velut carne spoliatus artus ostendit*, as
Quintilian saith of such an Argument, *Instit. Orat.*
lib. 5. It was instituted to be a Schoolemaster to the
people of God, till the coming of Christ, Galath. 3. 24.
Ergo, The Morall Law is now utterly abolished.

Is there any sinewes or joints, nay is there any life or
soule in this Argument? What if the Law were gi-
uen as a Schoolemaster to the Iewes? Is therefore the
Morall Law of no force nor use to vs Christians of the
Gentiles? But I demand, what Law is it which you
say was instituted as a Schoolemaster vnto the Iewes?
If you say the Ceremoniall, we grant that it was a
Schoolemaster, not only reaching obscurely, by signes
and sacrifices, types and figures, that rude people of
the Iewes, in their non-age to looke vnto Christ to
come, but also conuincing and condemning them se-
uerely of all manner of sinne, and keeping them con-
tinually vnder the rod and whip, in the bondage
of seruants, (as an heire in his minority is vnder sharpe
tutors and governors though he be lord of all) that so
they might be drinen to looke and long for the time of
release and liberty in Christ, appointed by the Father.
If you meane the Morall Law, we doe not deny, but
for the manner of deliury, measure of obedience,
forme of Legall Couenant, rigour in exacting, terror
in threatening, and severity in accusing and condem-
ning,

Argument. 7.

Quintil. Instit.
Orat. lib. 5. cap. 12.

Gal. 3. 24.

Tota Legis Oeco-
nomia rudis qua-
dam erat disciplina,
rudibus conueniens,
Beza in
Gal. 4. 3.

Gal. 4. 1.
Caluin. Instit.
li. 2. ca. 11. sect. 2. 5.

August. contr. dum
Epist. Pelag. ad
Bonif. lib. 3. cap. 4.

m Luc. 16. 16.

m Joh. 1. 46.

m Act. 3. 14.

m Rom. 16. 25, 26.

m Joh. 1. 29.

m Joh. 1. 32, 33,
34, &c. See
Calu. Instit. lib. 2.
cap. 7. 16. & cap.
11. sect. 5.

m Luk. 16. 16.
Matt. 11. 12.

m Joh. 1. 29, 36.

m Tertull. ex-
pounding this
place, Luk. 16. 16.
saith, Legis &
Prophetarum ordo
exinde cessavit, per
adimplentem non
per destructionem,
lib. 4. cont. Marc.
cap. 33.

you must and ought) then is your Antecedent false; if by Moses Law, you understand the whole body of the Ceremoniall, Iudiciall, and Morall Law, as it was given to the Jewes in that their estate of minority, and legall servility, then I grant your Antecedent, and deny your Consequent. The Scripture which you alledge out of Luk. 16. 16. (*The Law and the Prophets were untill Iohn*) may as well proue that the Prophets are now of no force, as that the Morall Law is now of no vse. The meaning thereof is this; That whereas the Law and the Prophets did testify, promise, signifie, and prophetic of Christ to come, and all this but more darkly & and obscurely, few taking any great notice thereof untill the daies of Iohn: yet now (Christ being come in Iohns daies) Iohn beareth better witness of his coming, not only seeing him with his owne eyes, but shewing him, and pointing him out as it were with the finger vnto others, yea preaching him to be the true Messiah, promised before, now exhibited; figured in Ceremonies before more darkly, now manifested in his owne person more clearly; seene and sought after but of a few before, but now so followed and flocke vnto, that since the time of Iohns preaching of the kingdom of God, *The Kingdom of God suffereth violence, and every man presseth into it.* This Scripture then may proue, that vpon Iohns preaching of Christ (*Behold the Lamb of God, that taketh away the sinnes of the world*) all Ceremonies and Prophecies, concerning Christ to come, were now accomplished, and the Morall Law by him, and in him alone, to be fulfilled, which we willingly grant, but not, that *the whole Morall Law is wholly abolished*, which is that which you willingly would, but yet cannot proue.

For euidence and assurance of this which I say, I need seeke no further than your owne witnesses, Luther, Erasmus, Caluine, Perkins, Parous, who all in the

very

very places you alledge (speaking of the continuance of Moses Law only vntill Christs death) doe plainly enough this, only of the Jewish Pedagogy, the Ceremoniall Law in types and shadowes, the letter of the Law, the rigour and terror of the Law, the burden and servility of the Law, &c. but not one of all speaks one word of the viter abolishing of the Morall Law together therewithall.

Luther saith, *Christ is the end of the Law*, Rom. 10. And how? not that he hath abolished the old Law, and given a new, but he is the end of the Law to all that beleeue, that is to say, every one that beleeueth in him is righteous, and the Law shall neuer accuse him, Luth. in Gal. 3. 24. And albeit he speake of the abolishing of the Law by Christs death, pag. 6. yet let his owne words cleare his owne meaning in the page following. *As touching the conscience we are fully deliuered from the Law, and therefore that Schoolemaster must not rule in it, that is, he must not afflicke it with his terrors, threatnings, and captivity, for Christ hath remoued all these offices of the Law out of the conscience, putting out the hand-writing that was against vs*, Col. 2.

Erasmus in Rom. 7. 1. speaketh only of the Ceremoniall Law, *At Moses lex quoniam typis & Ceremonijs Christum adumbrabat, ad tempus aliquod tantum data est, donec exorientis luce cederent umbræ, & apparentibus typis facerent simulacra verorum.* To the like purpose he hath the like words in Gal. 3. 29. 25. & 4. 1. but neither word nor syllable for the absolute abrogation of the Morall Law, either at, or after Christs death.

Caluine writing vpon Gal. 3. 23. saith, *The Apostle compares the Law to a prison, when he saith, before faith came we were kept under the Law, but vpon the faith which should afterwards be revealed: and a little after, he sheweth what is meant by faith, and what Law that is whereof the Apostle speaketh, saying, Fides, hic, proprie*

Luth. on Gal. 3.
24, 25. p. 173.

Luth. on Gal. 3.
v. 25. p. 174.

Antinomus.

Answer.

Erasmus in Gal. 3.
19, 25. & in Gal.
4. 1.

*Ad Graecus Ca-
lendar.*

Antinomus.
8 Zanch. de fide
cap. 13. sect. 7.

Answer.

8 Zanch. de fide
cap. 13. sect. 8.

Vide Calvin. Har.
in 4. lib. Moysi p.
443.

Antinomus.
1 Bucan. loc. 22.
quest. 18.

Answer.

Christ before vs? When you proue this Argument to be good, I will acknowledge your skill to be greater, and your cause to be better, than it doth yet proue so be. The like answer and offer I make to the quotations out of Erasmus in Rom. 5. 13. and 7. 1.

That which you bring out of 8 Zanch. de fide cap. 13. sect. 7. is spoken of Moses Law, opposed to the Gospell, as may appeare by the differences which there he setteth downe betwixt them, and so he saith it was giuen to the Iewes only. But you doe him wrong, to cite him for a witnesse to your bill put vp against the Morall Law, as belonging to the Iewes only, whereas in the very next section (which it seemes you tooke not paines to read) he testifieth to all the world, That, in as much as the Doctrine of the Gospell requireth repentance and holinesse of life, and that we should liue soberly, righteously, and godly in this present world; *Encomium non tollit legem de moribus, so farre forth it doth not take away the Morall Law: and he giueth a good reason hereof, Tota enim consentanea est cum doctrina Evangelij de vitijs vitandis & virtutibus persequendis: For the Morall Law is wholly agreeable to the Doctrine of the Gospell, concerning the following of vices, and ensuing of vertues.*

Bucanus 22. loc. 18. q. saith, That the old Covenant did properly belong vnto Abraham, and his posterity the Israelites, but the New vnto all Nations. And what will you inferre hereupon? That the Morall Law was giuen only to the Iewes, and doth not now at all belong vnto vs? If this be your Argument, I say, as you haue not changed your Bowe, so you haue chosen an arrow of the same flight and feather, with those which you haue shot before; as much able to hurt the sides of the Morall Law, as a rush is able to pierce a rocke. A strange man you are, and as strange a course you hold: there are few Diuines, that doe so fully and distinctly set downe the differences betwixt the

the Law and the Gospell, and the seruall uses of the Morall Law, euen now amongst Christians, as * Buchanan doth, and yet dare you be so bold, as to piddle and picke out something out of his writings, (and chose the very same, which testifie against you) as though he had giuen you his hand, or lent you his sword, to strike one stroke at least in your behalfe. Reade ouer Bucan. loc. 22. againe, and loc. 19. and 20. and 21. and tell me at your leasure, whether then you thinke him to be a man of your minde, for the utter abolishing of the whole Morall Law: In the meantime, take I pray you, one note out of the same Buchanan. loc. 19. for your admonition. *It is the error of the Antinomians and Libertines (saith he) to thinke that Christians haue now no use of the Morall Law of God, nor that the Decalogue is to be preached in the Christian Church, because the faithfull are regenerate by the spirit. I know not whether you be of this number, but I feare me you are much of their temper.* * *Manicheus & Marcion destruebant Legem, quoniam & Iustitiam, & spirituales, iuxta Apostolum verumus.* with Hierome.

Perkins in Rom. 3. 19. you haue mistaken; there is nothing in that place to serue your turne; and Perkins in Gal. 3. 23. hath bene cleared before. I only adde, that if you will be pleased to reade and receiue that which Mr. Perkins hath written vpon that Chapter, nay vpon that verse, touching the nature and vse of the Morall Law, I am of opinion, you will neuer looke hereafter, that Mr. Perkins will euer be brought to open his mouth in this businesse any more.

But Moses Law (you say in your sixt Argument) was giuen to continue till Christs death at the most, Luk. 16. 16. Rom. 7. 1. Ergo, the whole Morall Law is now wholly abrogated and abolished. And I say for answer, That if by Moses Law you meane the Morall Law (as in the former Argument I haue shewen that

* Bucan. loc. 22. &
loc. 19. & 20.
& 21.

* Bucan. loc. 19.
quest. 18.
* Let Antinomus
view his face in
this glasse.

* Hiero. Augu.
Tom. 2. pag. 341.

Antinomus.
Argument. 6.

Answer.

they are deceived that thinke the Law is contrary vnto Christ, or that Christ doth abolish the Law.

Antinomus.

^z Calu. in Rom. 3. 19.

Answer.

^z Rom. 3. 19. p. 77.

^z Calu. Instit. lib. 2. cap. 1. sect. 1. & lib. 2. cap. 11. sect. 11.

^a See Bez. Theol. Ep. Ep. 20. p. 103. 104.

^b Calu. Instit. lib. 2. cap. 7. sect. 6, 7, 8, 9, 10, 11, 12.

Your next quotation of *Caluine* Rom. 3. 19. telleth vs, "That whereas the Iewes would needs put off all those rebukes and threats of the Law, from themselves vnto the Gentiles, the Apostle doth there apply the Law to them particularly; Ne ad solas Gentes restringant, quae in ipsos promiscue competunt, Left they should restraine vnto the Gentiles only, those things which did belong vnto them both together. Now, as there the Iewes were blamed for restraining the Law vnto the Gentiles, so are you here to be rebuked, for restraining the Law vnto the Iewes only, especially out of this place, where the Law is said to *stop every mouth*, i. to conuince both Iewes and Gentiles of sinne, in such a manner as that they can haue nothing to plead for their clearing or just defence, and not only so, but to hold fast the whole world as liable to Gods curse for the breach of it. If you haue aduisedly read the other ^z places and Chapters of *Caluine*, *Instit. lib. 2. cap. 1. & lib. 2. cap. 11. sect. 11. nay if you haue but read the very contents of the Chapters, and 13. 14. 16. and 17. sections, you cannot but sinne against knowledge and conscience too, in citing these places as making for you, which stand in open force and fight against you. For albeit *Caluine* doth acknowledge, that both the Morall and Ceremoniall Law were giuen vnto the Iewes, which no man doth deny; yet doth he not say, that the Morall Law was giuen vnto the Iewes only, which is that which you affirme. And although he grant, as we doe, that the Ceremoniall Law is now by Christ abolished, yet doth he manifestly proue, that the Morall Law doth yet continue and retaine some speciall force ^a and vse still, which is that which you deny. I referre you to the same Booke of his ^b *Institutions* which you alledge, and section 6, 7, 8, 9, 10, 11, 12. of the seueneth Chapter.*

^c *Augustine*

^c *Augustine* in *Galat. 3.* hath nothing that I can finde, to proue that the Morall Law was giuen to the Iewes only; something he hath to the cleane contrary. For distinguishing the workes of the Law, into Ceremoniall and Morall, ^d he demandeth, whether the Apostle could as little care, whether a Christian were a murderer, an adulterer; whether he were chaste, and innocent, as he careth not, whether he be circumcised, or vncircumcised in the flesh? By which his demand it may euidently appeare, that howsoeuer he thought the workes of the Ceremoniall Law were now ceased, yet he thought also, that the workes of the Morall Law were now to be practised, and so the Morall Law it selfe not to be giuen to the Iewes only, but still to be continued amongst Christians also. See *Aug. contr. Advers. leg. & proph. lib. 2. cap. 7.*

Erasmus in his *Paraph. in Gal. 3. 14.* speaketh of the Ceremoniall Law, which he saith, was giuen vnto the Iewes, as a Schoolemaster to a rude people; *Vt paulatim proficientes ad Christum perducerentur, a quo sola veram expectarent iusticiam, pristinis diffisi ceremonijs.* And now will this proue, that the Morall Law was giuen vnto the Iewes only? But doth he ^e not say in his *Paraphrase* on *Romans 2.* that the Gentiles were *a lege Moisaica aliena*? Yes he doth, and he tels you what he meaneth, when he addeth; *Nullo Moisaica legis praescripto monebantur*, but only had *rem legis, non tabulis sed mentibus inscriptam*: "They were not admonished what to doe, and what to leave undone, by any prescript of Moses, but only had the substance or effect of the Law engrauen, not in Tables, but in their hearts. And what of all this? Is this a good Argument, The Gentiles that were strangers from the life of God, were strangers from the written Law of God; Ergo, The Morall Law was giuen vnto the Iewes only, and not vnto vs Christians of the Gentiles, no more than vnto those that were without God and without Christ

^e *Ad Sacramenta pertinent, Circumcisio carnis, Sabbathum temporale, reuerentia: Ad mores autem, non occides, non machaberis.* ^d *Nunquid ergo potest Apostolus non curare, &c. Aug. in Gal. 3.*

^e *Erasmus* on *Rom. 2. 14, 15.*

Antinomus.

Answer.

Answer.

e Rom. 2. 15.

f 2 Cor. 3. 3.

g Act. 2. 17, 18.

h Heb. 8. 10, 11.

i Rom. 7. 14.

k Rom. 3. 19.

l Rom. 9. 4, 5, 6, 7, 8.

m Heb. 1. 1, 2.

n 1 Ioh. 2. 27.

o Phil. 1. 9, 10, 11.

p See Muscul. loc. cam. de leg. cap. de lege spiritus, & Vrsin. de leg. diuina. p. 278, 279.

the Iewes only, for the time past, and not vnto vs of the Gentiles for the time present. For although the Gentiles had not the Law written in Tables of stone, to teach them to walke in the waies of God, so evidently as the Iewes had; yet had they the effect of the Law written in their hearts in times past; but now since the daies of the Gospell, the beleeuers of the Gentiles haue the same Morall Law written in the fleshy Tables of their heart, by the finger of Gods Spirit, with much clearer light & of knowledge in their mindes, and much greater power of grace in their hearts and liues, than euer the Iewes that first had it written in Tables of stone had. For proofs whereof, if other Scriptures were silent, yet those which you produce for your selfe, will speake enough to serue my turne, Rom. 7. 14. and 3. 19. and 9. 4, 5, 6, 7, 8. Hebr. 1. 1, 2. For, if the Morall Law be spiritual, if it conuince the whole world as guilty before God, if it belong vnto the true Israel, the children of Abraham, Rom. 9. 6, 7. compared with Hebr. 8. 10. and if God hath in these last daies spoken more plainly, and opened his will more effectually by his Sonne, (as the Scriptures you alledge beare witness with me) then haue we that are beleeuers of the Gentiles, the Morall Law of God, both in a clearer light of knowledge in our mindes, and in a greater power of grace in our hearts and liues, than euer the body of the people of the Iewes had, which if it be true, then haue you spunne a faire thread, who drawing out a line, and twisting a cord, to binde the Morall Law vpon the Iewes only, haue (before you were aware) made them both of that length, and strength, that they reach vnto, and binde it vpon the Gentiles also.

I come now vnto the Testimonies of learned men, whose names and writings you pretend for your cause, and peruert, to your owne purpose, as being of the same minde, and wrapt in the same error with you, "That

"That the Morall Law was giuen to the Iewes only. But take heed whilst you beare men in hand, that you haue witness from them, lest vpon due search, you your selfe be found to beare false witness against them. Let vs make triall of your dealing with some of the most judicious and religious of them. And first, for Caluine, I haue read the Epistle, That Christ is the end of the Law; but as you cite no sentence, so can I finde no syllable to proue that the Morall Law was giuen to the Iewes only; he that must finde out what you set him to seeke, especially in so large a field, had need to plow with your heifer, and to haue some more particular markes of your meaning, to lead him thereunto. But although I found not what I sought, yet in seeking, I found what I there sought not, viz. That Caluine speaking of the Ceremonies and Sacrifices of the Law, hath these words: *Lex nihil adduxit ad perfectionem, tantum infans & pedagogi, dirigebat & deducebat ad Christum, qui legis ipsius finis est & complementum, ut tradit Apostolus.* Now it may be, that you finding these words in Caluine, (that Christ is the end of the Law) did imagine that Christ had made an end of the Morall as well as of the Ceremoniall Law, either not knowing or not obseruing that there is an end of accomplishment, as well as an end of abolishment. Christ hath both accomplished and abolished the Ceremoniall Law; the Morall Law he hath accomplished but not abolished. That which was imperfect in both, touching the Legall Covenant for righteousness by the works of both, is abolished in both, and only perfected in him, who for righteousness is the end of both, CHRIST IESVS, to all that beleue in his name, Rom. 10. 4. Vpon which place, Parau hath these words: *Consensus legis & Christi hinc apparet, & errant qui putant legem repugnare Christo, Christum aboleri legem: Hinc appereth, saith he, the consent of the Law and Christ; and they*

q Calu. Epist. 58.

r Gal. 3. 24.

s Rom. 10. 4.

* Christus, finis perficiens, non interficiens. Aug. in Iob. Tract. 55.

c See Calu. Epist. 58.

d Parau in Rom. 10. 4.

renewing and applying of the Law, in and since the dayes of Christ, the promise is directed to all beleaguers, both Iewes and Gentiles, as the Apostle doth here deliuer it to the *Ephesians* in these tearmes, *That it may be well with thee, and that thou maist live long* (not only in *Canaan* or in *Ephesus*) but on the earth, i. whatsoever thy estate, or wheresoeuer thy abiding be. How opposite and contrary to the Apostles judgement and dealing, is your position and opinion? You will needs wholly abolish the whole Morall Law, the Apostle doth establish it; you will needs haue it to be given to the Iewes only, the Apostle saith it belongeth to the Gentiles also; you will needs abolish the precept, because of some circumstance wanting now in the promise, the Apostle passing by or letting fall the circumstance, (as temporall) preserveth and maintaineth the substance and equity of them both as perpetuall; you will needs reſtraine and confine the blessing of long and happy daies vnto *Canaan*, the Apostle doth extend and enlarge it to every City and Countrey, to every corner and quarter of the earth, euen ouer the vniuersall world.

Antinomus.

Answer.

Let this suffice for answer to the Scriptures which you haue brought out of the 19. and 20. Chapters of *Exodus*; as for the rest which you heape vp out of *Deuteronomy* and the *Psalms*. to the number of a dozen more (being all one in substance with the former) and diuers of them the very same in the same words: Me thinks you deale as wisely herein, as if hauing offered to pay a shilling in two sixpences, you should (to shew your store of silver) draw out twelue single pence also, to discharge the summe, as reckoning the payment to be better in many peeces than in few; because the shew and flourish is not so great in few, as in many. But seeing it is so ordinary with you to deliuer in your Scriptures, and Testimonies, by number, rather than by measure, and so to carry out on couer an error,

error, with some colour and shew of truth, I will follow you no further in this maze, but either put you ouer for answer vnto that which I haue answered to the former of like nature, or else giue you ouer to runne round in your owne circle, vntill you waxe giddy with your owne conceit, and course, as many others of like temper haue done before you. Those which you alledge out of the New Testament, some of them are flat against you, and not one of them will proue your point, "That the Morall Law was giuen to the Iewes only. That of *Matthew* 10. 6. I send, and 15. 24. *I am not sent but vnto the lost sheepe of the house of Israel*, would serue with greater shew of probability, to proue that the Gospell was not sent vnto the Gentiles, than that the Law was giuen only to the Iewes: Howbeit, the meaning of Christ is not to binde himselfe or the Gospell only to the Iewes, and to exclude the Gentiles; but that for his personall ministracion he was first, and so they principally to offer the bread of life to the Iewes being Gods children, and so to seeke the lost sheepe of the house of Israel. And albeit he commanded the Apostles for a season, that they should not *gaine a way of the Gentiles, but vnto the lost sheepe of the house of Israel*, yet after his resurrection, when he renewed their commission, he gaue them in charge, to *goe and teach all Nations, baptizing them in the name of the Father, the Sonne, and the Holy Ghost*. The Apostles were first indeed to offer the food of the Gospell vnto the Iewes, but when they as wanton or wicked children turned away their food from them, they waxed bold, and said, *Loe, we turne vnto the Gentiles*; that the Prophecy of *Isaiah* might so be fulfilled in all this; *Out of Sion shall goe forth a Law, and the word of the Lord from Ierusalem*, *Isaiah* 2. 3. As for that of *Acts* 14. 16. *How doth this follow? The Lord in times past suffered all Nations to walke in their owne waies*, Ergo, the Morall Law was giuen to the

Matt. 10. 6.
Matt. 25. 24.
See *Calu Instit.*
li. 2. *cap.* 11. *sect.* 12.

A. 13. 46.

Matt. 28. 19, 20.

A. 13. 46.

Isa. 2. 3.

Antinomus.

9 Num. 24.29,30.

See Mascul. loc.
com. in Explicat.
primi precepti.1 Rom. 9.6.
Gal. 6.16.

1 Col. 1.13.

1 Cor. 8.6.

1 Joh. 3.16.

1 Joh. 4.9.

Ioh. 15.13.

1 Rom. 5.8.

1 Tit. 1.1.

God, speaking all the words of the Law vnto them; and so, not only the force of this reason (taken from their deliuerance out of Egypt) but the Law it selfe also for which it is vrged, should both haue fallen together with the carcases of those that fell in the wilderness, seeing 9 not one of all those that in their owne persons were deliuered out of Egypt, and heard the voice of the Lord in the giuing of the Law (except Caleb and Iosuah) did enter into the holy Land. You see then, that this particular conueniency of this reason, taken from their deliuerance out of Egypt, will not binde the Morall Law in absolute propriety to the Iewes, neither only, nor alwaies: And also, that, not so much the speciall quality of the benefit, as the generall equity of the same, is to be weighed and considered in this reason: for if corporall deliuerances were, or else might haue bene of some force to draw carnall Israel to heare and obey the Morall Law; why are not, or ought not spirituall deliuerances be of like effect and power, to perswade with all Believers, the true Israel of God, to the same purpose? And who doubteth, but a Minister of the Gospell, to draw the people of God to performe the duties of piety and charity in the first and second Table, might by analogy and like equity, preach and proclaim: Thus saith the Lord, heare O Israel, I am the Lord thy God, which haue deliuered thee from the power of darkness, and translated thee into the kingdom of the Sonne of my loue: Thou shalt haue no other Gods before me, &c. Especially, seeing there was neuer any mercy matchable with this mercy; neuer any loue like vnto this loue, the Lord being more gracious and glorious in this deliuerance, than in any other since the beginning of the world whatsoeuer. And yet in so doing, (for ought I see) he should not offer any violence to the Morall Law, nor any wrong to the Lawgiver, no more than if he had said, Heare O Christians, The grace of God that bringeth

bringeth salvation to all men hath appeared, and teacheth us, that denying ungodlinesse and worldly lusts, we should live soberly, and righteously, and godly, in this present world, which is the summe and substance of the whole Morall Law.

As for that promise of long life and prosperity, annexed to the fifth Commandement, Exod. 20.12. which * you vrge, as if it were appropriated only to the Land of Canaan, that you might binde fast the Morall Law vnto the Iewes onely; The Apostle Paul, Ephes. 6.2. shall giue you (vpon the same ground of generall equity) an effectuall and full answer thereunto. For, pressing and perswading there, diuers duties of the Morall Law, he requireth and allureth children to honour and obey their Parents, both by precept and by promise of the first Commandement of the second Table: Children, saith he, obey your Parents in the Lord, for this is right: Honour thy father and mother, which is the first Commandement with promise, that it may be well with thee, and thou mayest live long on the earth. The precept he setteth downe in the same words, as it is written in the Law, Exod. 20.12. The promise he little changeth, not in the substance and quality of it, but in the circumstance of persons and place, and that according to the rule of generall equity and conueniency, for the better vnderstanding and enioying of the same. The substance and quality of the promise, to such children as honour and obey their Parents, is one and the same, be they Iewes or Gentiles, viz. long life and a prosperous estate in this world, and this is perpetuall as the precept it selfe is. The circumstances of persons and place, are different in both places. For in the giuing of the Law, Exod. 20.12. the promise was at that time directed to the people of the Iewes, to be made good in the Land of Canaan; running in this tenor, That thy daies may be long in the Land which the Lord thy God giveth thee. But in the

N 2

renewing

* Armin. disput. de peccato aetna. thes. 8. sect. 4.

Exod. 20.12.

* Antinomus.

Answer.

Ephes. 6.1,2.

Exod. 20.12.

^a Ioh. 14. 15.
^b 1 Ioh. 5. 3.
^c Matt. 11. 30.

^d Rom. 8. 15.
^e 2 Cor. 3. 17.
^f Gal. 3. 24.
^g 1am. 2. 8. 12.
^h Ioh. 4. 42.

ⁱ Heb. 12. 26, 27.

^j Matt. 5. 22,
 28, 34.
^k 39. 44.
^l 2 Cor. 8. 12.
^m 2 Cor. 9. 7.
ⁿ Phil. 2. 23.
^o 2 Cor. 9. 8.
^p 2 Cor. 8. 16.
^q Matt. 5. 19.

^r Antinomus.

nant) put within vs, to walke in his statutes, and to doe his will; we delight in the Law of God after the inward man, Rom. 7. 22, and shew our loue to God in keeping his ^a Commandements, which now are not ^x grievous, as they were in the letter to the Iewes, but easie and ^y light, as Christ hath made them by his spirit vnto vs; they being driuen and enforced to obedience by the spirit of ^z bondage and feare, we drawne and allured thereunto by the ^a spirit of liberty and loue; they vnder the Morall Law as a Law of ^b cruell tyranny, and we vnder it only as vnder a ^c royall Law of liberty: So that as the ^d Samaritans, which formerly had beleued the report of the woman, concerning Christ the Sauour of the world, when once they heard him themselves, said vnto her; *Now we beleene, not because of thy saying, for we haue heard him ourselves, and know that this indeed is the Christ the Sauour of the world:* So may we say concerning our obedience to the Morall Law; Now we obey, not because *Moses* did in that manner and measure charge and command the Iewes to keepe the Morall Law; but, because we haue heard the Law-giuer himselfe, whose voice then ^e shooke the earth, and hath yet once more shaken not only the earth but the heauen (in remouing those things that may be shaken) confirming the Morall Law vnto vs, ^f clearing it from the false glosses of the Pharisees, ^g opening the true meaning of it to his disciples, requiring a ^h willing and vpright, not an absolute and perfect obedience vnto it, and giuing ⁱ ability to doe what he requires, vnto all that beleue, and obey the Gospell; and yet further, both threatening a ^k judgement vnto all whosoever they be, that shall wilfully breake one of the least of the Commandements, and shall teach others so; and promising a blessing vnto all that shall willingly doe them, and teach the same to other men accordingly.

^{*} But it may be, you thinke the Morall Law was giuen

giuen to the Iewes only, because there be some reasons (vraged to enforce obedience thereunto) which may seeme to belong only vnto that people and no other, to which purpose (as I conceiue) you alledge *Exod. 20. 2, 12.* where mention is made of their deliuerance out of *Egypt*; and their inheritance in the land of *Canaan*. To this I answer, That we doe not deny, but, as the Morall Law was deliuered both by word and writing to the Iewes as then they stood, there were in it some things, touching the personall estate and condicion of that people, which were temporall and peculiar to that people only. Such was the late blessing of God in their wonderfull deliuerance out of the land ¹ of *Egypt*, and out of the house of bondage, (being but ^m three monethes before the giuing of the Law) which being yet so fresh in their memories, and the remembrance thereof so sweet vnto them, was held in the wisdom of God (considering their dulnesse vnto holy duties) to be as a spurre, or a goad, to quicken them and prouoke them to yeeld obedience vnto the Morall Law, both in generall, (as in the Preface to the Law, in this and other places which you alledge) and in ⁿ speciall to the fourth Commandement, in keeping of the Sabbath day, *Deut. 5. 14, 15.* And yet we know for certaine, that this reason taken from their deliuerance out of *Egypt*, was temporall only, and not perpetuall; both because the Lord doth charge the children of Israel, vpon their deliuerance out of the *Babylonian* captivity, to say no more, *The Lord liueth which brought up the children of Israel out of the land of Egypt, but, The Lord liueth which brought up the children of Israel out of the land of the North:* and also because the deliuerance out of *Egypt*, being literally and personally taken in these places, could binde no more of the children of Israel to heare and obey the Law, but only them, that in their owne persons were so deliuered, and with their owne eares ^p heard the voice of God,

Answer.

¹ Exod. 20. 2, 12.
^m Exod. 19. 1.

ⁿ Deut. 5. 14, 15.

^p Ier. 16. 13, 14, 15.

^p Exod. 20. 1, 2.

b Act. 1. 31.
 c Heb. 8. 1.
 d Malac. 3. 1.
 e Heb. 8. 6.
 f Heb. 7. 22.
 g Matt. 1. 21.
 h Gal. 4. 4.
 i Heb. 8. 10.
 k 2 Cor. 3. 3.
 l 1 Pet. 2. 9, 10.
 m 2 Cor. 6. 18.
 n Rom. 9. 7, 8.
 o Heb. 8. 8.
 p Gal. 6. 16.

q 1 Pet. 1. 9, 11.
 compare with
 Exod. 19. 3, 34, 35.
 and Tit. 2. 14. with
 Deut. 7. 7. and
 Ezek. 36. 26, 27.
 with Lam. 2. 8, 10,
 12.

r 1 Joh. 3. 7.

s 1 Joh. 2. 8.

t Joh. 13. 34.

b Prince, and c Priest, d Messenger, and e Mediator of
 a better Covenant, our f surety, and g Saviour from all
 our sinnes, hath redeemed vs from this Iewish Ped-
 gogic and bondage h of the Law, and yet hath accor-
 ding to his Covenant, i put his lawes into our mindes,
 and written them in our hearts, by the finger k of his
 spirit, and reckoneth and accounteth vs (as much as
 euer he did the Iewes) to be now his l peculiar people,
 a chosen generation, a royall priesthood, or a kingdome
 of priests, a holy nation, his m sonnes and daughters,
 children of Abraham according to the n faith, though
 not according to the flesh, o the house of Jacob, the house
 of Iudah, and p the Israel of God. By which titles,
 dignities, and priuiledges, the Apostles Peter and Paul
 and others, doe call vs of the Gentiles, to obey the
 Commandements of the Morall Law, euen now in the
 daies of the Gospell, as Moses did the Iewes in the
 place which you alledge (Exod. 19. 2, 3, 4, 5.) by the
 same meanes at the giuing of the Law. For example,
 because we are a q chosen generation, a royall priest-
 hood, &c. therefore we must haue honest conuersation,
 1 Pet. 2. 9, 12, because we are his r peculiar people,
 therefore we must be zealous of good works, Tit. 2. 14.
 because we are the Israel of God, we must therefore
 walke according to this rule; because he hath put his
 lawes and his spirit in our hearts, therefore we must so
 speake and so doe, as they that shall be judged by the Law
 of liberty. Of all these we may say, as S. Iohn s saith of
 the Commandement of loue, (which is the summe of
 the Law) Brethren, we write a new Commandement un-
 to you, but the old Commandements which yee had from
 the beginning. These are no new Commandements of
 the Gospell, but the old Commandements of the Mo-
 rall Law renewed in the Gospell: In which respect,
 we may say againe with S. Iohn, t A new Commande-
 ment, or, these are new Commandements, which we
 write unto you: And as Christ himselfe said in the
 same

same sense, A new Commandement giue I unto you, that
 yee loue one another: which yet was an old Commande-
 ment, enioined by u Moses in the Morall Law, and
 now only renewed and reenforced by Christ in the
 Gospell, who came not (as you imagine) x to destroy
 the Morall Law, but to fulfill it, to repaire the breaches
 and renew the beauty of it: These things thus consi-
 dered, we say plainly, That whatsoever appertained
 vnto Moses his literall, carnall, legall, personall, and
 terrible ministracion, or promulgation of the Morall
 Law, that, together with all the circumstances thereof,
 was peculiar to the Iewes only, and we now make no
 claime to any part or parcell of it: But whatsoever
 was then in the Decalogue or y Ten words of God,
 substantiall, morall, spirituall, iust, and good, teaching
 and prescribing all duties of z loue to God and man;
 that, we say (for ought yet we see) is a perpetuall, and
 remaineth still b in force and vse for c vs, as the Morall
 Law of God, recorded by Moses as a d pen-man of
 the Holy Ghost, expounded by the e Prophets, f ful-
 filled, g renewed, and h established by i Christ him-
 selfe; k preached and l pressed by the holy Apostles,
 vpon m all that beare the name of Christ and professe
 the Gospell, and so further to be published and vrged
 by the n Ministers of the Gospell, as occasion shall re-
 quire, euen vnto the o end of the world. Neither doe
 we now receiue the Morall Law as Moses disciples, to
 the same end, and vpon the same termes as did the
 Iewes; but as the disciples of Christ, who is our p Law-
 giuer, who hath taken away the q veile from Moses his
 face, and hath so reuealed by his spirit, both the image
 of God, and the good and acceptable r will of God
 in the Morall Law, through the s light of the Gospell;
 that now we all as with open t face beholding (as in a
 glasse) the glory of the Lord, are changed into the
 same image from glory to glory; and being enabled by
 his spirit, which he hath (according to his u Coue-
 nant)

v Leuit. 19. 18.

w Matt. 5. 17.

x Deut. 4. 13.

y Matt. 22. 37, 38,

39, 40.

z Matt. 5. 18.

a Rom. 13. 8, 9, 10.

b Lam. 2. 12.

c Ioh. 5. 46, 47.

d Matt. 22. 40.

e Matt. 3. 15. &
5. 17.

f Matt. 5. 19,

22, 28, 34, 39, 44.

g Ioh. 13. 34.

h Matt. 5. 19.

i Act. 28. 23.

j Rom. 7. 12.

k Lam. 2. 10,

m 11, 12.

n Matt. 28. 20.

o See Bez. Epist.

Theok. Ep. 20. 104.

p Lam. 4. 12.

q 2 Cor. 3. 14.

r Rom. 12. 2.

s Eph. 5. 8, 9, 10.

t 2 Cor. 3. 17, 18.

u Ezek. 36. 26, 27.

v 2 Cor. 3. 17.

¹ Rom. 13.4.

² A. 28. 23, 28,
30, 31.

³ Puerilis error est
(sicut Flac. Illyric.)
libros legales nihil
continere quod ad
Euangelium spe-
ctat (suspiciari. Clar.
Scrip. par. 2. p. 30.)

⁴ A. 25. 5. &
13. 38. Luk. 2. 22.

⁵ Col. 2. 13,

14. 15.

⁶ Gal. 3. 24.

⁷ Mal. 1. 2.

⁸ Joh. 1. 17.

⁹ Col. 2. 17.

¹⁰ Heb. 10. 1.

Antinomus.

them of the Iewes, seeing *Whatsoever is written, is written for our instruction and edification*. And *Paul* himselfe made this vse of the *5* Law, when being at Rome, vnto such as came vnto his lodging, *He expounded and testified the kingdom of God, perswading them concerning Iesus, both out of the ¹¹ Law of Moses, and out of the Prophets*; and this he did not only to the Iewes, but to the Gentiles also, *Acts 28. 30, 31.*

Thirdly, If by the Law of *Moses*, you meane the Ceremoniall obseruations which *Moses* by Commandement from the Lord, prescribed to the Iewes, as the manner and forme of his solemne Worship, and as Figures and Types of good things to come in Christ (as the Euangelists and Apostles doe vsually, when they ¹² speake of the Law of *Moses*) then I say, The Law of *Moses* in this sense, was giuen vnto the Iewes only, nor only as a partition wall betwixt them and the Gentiles, but as a yoke to restrain them, a hand-writing to conuince and condemne them, and as a sharpe and seuer¹³ Schoolemaster, to deuise them to seeke for helpe and ¹⁴ healing vnder his wings, who was and is, the ¹⁵ truch of those types, and ¹⁶ substance of those ¹⁷ shadows, Christ Iesus. But the Law of *Moses* in this sense, will doe you but little seruise, to the drawing in of your conclusion, for the vtter abolishing of the Morall Law.

Fourthly, If by the Law of *Moses*, you vnderstand the Morall Law or Ten Commandements (as needs you must, if you will dispute *ad idem*, or speake to any purpose) then why might you not as well haue set it so downe, and dealt plainly, as wrap vp your meaning in such ambiguity and obscurity, and that not only in this Argument, but in five or six of those also which follow after? We will then take your Argument, as we thinke you intend it, to be this: The Morall Law was giuen only to the Iewes; ergo, The Morall Law in the Church of Christ, since the death of Christ, is wholly

wholly abolished. If the Antecedent were sound, the consequent would doe well enough to serue your turne. But how doe you proue that the Morall Law was giuen only to the Iewes? I must guesse at your proofes by your places which you quote (as I conceiue) for this purpose; for you put me to fish for your meaning, out of *Exod. 19. 3, 4. and Exod. 20. 2, 12. ¹⁸ Dent. 4. 1. and 5. 1. and 7. 6. and 14. 2. and 26. 16. ¹⁹ and 33. 4. Psal. 147. 19, 20. Psal. 103. 7. Psa. 81. 4, 5, 8.* All which places I haue searcht, and seene, and will now tell you what I haue found by fishing in them. That of *Exod. 19. 2, 3, &c.* you seeme to vrge on this manner; *Moses had charge from God to speake to the ²⁰ house of Iacob and to the children of Israel. If yee will ²¹ obey my voice and keepe my Covenant, then yee shall be ²² a peculiar treasure vnto me aboue all people, and yee ²³ shall be vnto me a kingdom of priests and an holy nation;* and hereupon you would inferre, that the Morall Law was giuen vnto the Iewes only. That the Morall Law for the manner of deliery, promulgation, and diuers circumstances of persons, times, places, and forme of Legall Couenant, was peculiar to the Iewish Nation, we doe now againe (as often before) most willingly acknowledge. *Moses* was to the Iewes a ²⁴ Prophet to teach them, a ²⁵ Lawgiuer to gouerne them, a messenger and ²⁶ Mediator to deale betwixt God and them, a rigorous exactor of absolute obedience, a ²⁷ seuer²⁸ auenger of all disobedience, yea he was a minister of ²⁹ condemnation to all them that could not see through the veile that was vpon his face, into the end of the Law Christ Iesus; and thus the Iewes euen vntill this day (the veile remaining yet vpon their hearts in the reading of the Old Testament) will needs be ³⁰ *Moses* disciples still. But as thus the Law was giuen vnto them by *Moses*, so was ³¹ grace and truth, with the true end and vse of the Law, brought vnto vs by Christ Iesus, who being our ³² Prophet, ³³ Lawgiuer, ³⁴ Prince,

M 3

Answer.

Antinomus.

Exod. 19. 1, 2,
3, 4, 5.

Answer.

¹ Deut. 18. 18.

² Joh. 1. 17.

³ Gal. 3. 10, 19.

⁴ Heb. 2. 2. & 10.

⁵ 28, 29.

⁶ 2 Cor. 3. 7, 9, 14.

⁷ Joh. 9. 18.

⁸ Joh. 1. 17.

⁹ A. 3. 22, 23.

¹⁰ Iam. 4. 12.

* Aug. in Epist. ad
Galat. cap. 3. Calu.
in Rom. 3. 20.
9 Rom. 3. 18.
* Gal. 2. 16.
* Gal. 3. 19.
* Gal. 3. 24.

again, where he handleth the abrogation of the Law, only in some circumstances, or for some particular ends or uses, he sometimes joineeth the Morall and the Ceremoniall * both together, as Rom. 3. and Gal. 2. & 3. 9. *By the workes of the Law* (whether Morall or Ceremoniall) * *no flesh shall be justified.* * *The Law was given because of transgressions.* * *The Law was our School-master unto Christ.* Take then whether of these you like best. If in handling the full and finall abrogation of the Law, you say, there is no exception of the Morall, and thereupon inferre, that the whole Morall Law is wholly abrogated; why may not I as well conclude the cleane contrary, In handling the full and finall abrogation of the Law, there is no mention made of the Morall, therefore the whole Morall Law is not wholly abrogated, but rather established and confirmed. And if you say, that in handling the abrogation of the Law, touching some circumstances only, or some particular ends or uses, there is no exception of Morall, and therefore the whole Morall Law is wholly abolished; then I say, that your Antecedent is too weake to inferre this Consequent, and fiter a great deale to serve my turne against you (if it be of any force at all) in this conclusion; ergo, The Morall Law in some circumstances, and for some ends and uses only, is abrogated: and so you faile of your prooffe and purpose, labouring thereby to prove, that the whole Morall Law is wholly abolished.

Argument. 5.

Antinomus.

Let vs now see if your fifth Argument be of any better prooffe or power, for the utter abolishing of the Morall Law.

" *Moses Law was given only to the Jewes.* Exod. 19. 3, 4. & c. and 20. 2, 12. Deut. 4. 1. and 5. 1. with divers other Testimonies to the same purpose, ergo, The whole Morall Law is wholly now abolished.

Answer.

I answer, first, If by *Moses Law*, you meane the whole body and bulke of the Ceremoniall, Iudiciall, and

and Morall Law, and also, that both for circumstance and substance, rearme and time, end and use, persons and things, it was thus given to the Jewes only: then is this your Antecedent false; for howsoever these were first and principally charged and imposed vpon the Jewes, as his * peculiar people; the * Ceremonials for Gods worship, the Iudicials for ciuill gouernment, and the Morall Law for some speciall circumstances and uses, more binding that people vnto God in the forme of a Couenant, than any other people in the world besides: Yet were not all * other people or persons so excluded or debarred, but that if they did renounce their Idolatry, and would become Profelytes, entertaining the * Jewish Religion, they were receiued into the fellowship of the Couenant, and that by Gods speciall Commandement, and made partakers of the Seales and benefits thereof, together with the Jewes accordingly. So were the mixt multitude that came out of Egypt with the Israelites, the seruant bought with money, and the stranger and sojourner, were admitted to the Pascheouer (if they would first be circumcised) and then they were accepted into the Church, as if they had bene borne in the land. * *Our Law shall be to him that is borne home and to the stranger that sojourneth amongst you.* and that not only for the Ceremoniall, but euen for the Morall also, as is expressly set downe in the fourth Commandement, where both Magistrate in Assembly and Master of a family stand charged, to looke that the * stranger within the gates doe keepe holy the Sabbath day.

Secondly, If by the Law of *Moses* you meane the Doctrine of *Moses*, which as a holy Prophet he hath written and set downe vpon record in his five Bookes, and which Christ himselfe alledgeth by the name of the Law of * *Moses*, as testifying of himselfe and his sufferings, Luke 24. 44. I say, the Law of *Moses* in this sense, was given as well vnto vs of the Gentiles, as to them

* Exod. 19. 5.
* Zach. in Hof.
cap. 2. 44-45.

* Exod. 12. 38.
Vide August. Ep.
49. quæst. 2. Cum
enim nonnulli com-
memorantur, &c.
* Exod. 12. 44.
48, 49.
Sec. Beza in Matt.
23. 15. of Prose-
lytes.
* Rojn. The 4.
pag. 113.

* Exod. 12. 49.

* Exod. 10. 10.

* Luk. 24. 44.

* Gal. 3. 14.

Thirdly, the abrogation of the Law is handled, as it was a wall of partition.

^a Ephes. 2. 13, 14, 15.

^b Ephes. 4. 24, 25, 26, 28.

^c Ephes. 5. 3, 4, 5, 6.

^d Ephes. 6. 1, 2.

^e Rom. 12. 2. & 13. 8, 9.

^f Heb. 8. 10. & 10. 16.

is the Morall Law, which he there vrgeth as a bond even now in full force and vertue, binding all Christians to obedience, when he addeth this reason: For all the Law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thy selfe, Loue. 19. 18. Mat. 22. 39. And is not this an euident exception of the Morall Law made by the Holy Ghost, and that euident in the same Epistle, nay in the same Chapter, where he handleth the abrogation of the Law also? Or thirdly, the Holy Ghost handleth the abrogation of the Law, as it was a wall of partition betwixt Iewes and Gentiles, as Ephes. 2. 13, 14, 15. and yet in the same Epistle he requireth and vrgeth the duties of the Morall Law; as, ^b Cast off lying and speake the truth: Be angry and sinne not: Labour with your hands and feele not: ^c Walke in loue and hate not: flie fornication and all uncleannesse and name it not: And all this to be done vpon promise and penney, as euer they will haue any inheritaunce in the kingdomes of God, or auoid the danger of the wrath of God. Nay further, to cut off all occasion of cauill, as if one should object, That these duties are not vrged for obedience to the Morall Law, but to the Gospell, the Apostle by a speciall direction of the Holy Ghost, doth in expresse words (exhorting children to obey their Parents) make mention of the first Commandement with promise, and setteth downe both precept and promise out of the Morall Law, as yet of speciall force to draw them thereunto: And yet we doe not say, that these duties are either so vrged vpon vs, or performed by vs, as duties of the Law for righteousness, to be by them, Rom. 10. 5. but as fruits of the righteousness of faith in the Gospell, discerned and measured by the Law, yet not by the rigour, but by the tenor of it, offered also and accepted only in the obedience of Christ Iesus, who according to his Covenant, hath put his Lawes in our mindes, and written them by the finger of his Spirit, not in Tables of stone, but in

in the fleshy Tables of our hearts, That (as the Apostle speaketh) the righteousness of the Law might be fulfilled in vs who walke not after the flesh, but after the spirit: Or fourthly, the abrogation of the Law is handled, as touching Iewish and superstitious obseruations, Col. 2. 16, 17. and typicall signification shadowing forth good things to come, as Hebr. 10. 1. And yet in both these Epistles, where the law of carnall Commandements, i. the Ceremoniall Law, is cancelled and abolished, the Commandements of the Law which is spirituall (namely the Morall Law) are confirmed and established, as euidently appeareth by the plentifull and powerfull exhortations and injunctions, for the performance of both generall and speciall duties of the Morall Law. As for example, Col. 3. 14. ¹ Above all things put on loue, which is the bond of perfectnesse. Heb. 10. 24. ^m Let vs consider one another to prouoke vnto loue and good workes: And ⁿ loue (you haue already heard) is the fulfilling of the Law; and when ^o faith worketh by loue, faith worketh by the rule of the Law; and he that walketh in loue, ^p walketh by the line of the Law: Which may yet be further scene, by those speciall duties of Superiours and inferiours appertaining to the fift Commandement; as of husbands and wiues, parents and children, gouernours and seruants, Col. 3. 8. 4. and Heb. 13. mentioned and vrged out of the Morall Law, in both places.

¹⁰ By this time you may perceiue, that euen in the same places, where the Holy Ghost handleth the abrogation of the Law, there is (contrary to your asseption) some exception of the Morall Law. Nay I say more, that wheresoeuer the Holy Ghost handleth the full and small abrogation of the Law, for all exercise in Gods worship or vse in the Church of Christ, there he euer giueth instance in the Ceremoniall Law, and neuer either mentioneth or meaneth the Morall Law. And

M

againc,

^s 2 Cor. 3. 3.

ⁿ Rom. 8. 1, 4.

Fourthly, the abrogation of the Law is handled, touching Iewish obseruation.

¹ Col. 2. 16, 17.

^k Heb. 10. 1.

¹ Col. 3. 12, 14.

^m Heb. 10. 24.

ⁿ Rom. 13. 8, 9.

^o Gal. 5. 6.

^p Gal. 6. 16.

* Antinomus.
2 Pet. 3. 9.

Answer.

2 Pet. 3. 5, 6, 7.

2 Pet. 3. 10.

Exod. 19.
Heb. 12. 18, 19, 21.

2 Pet. 3. 11.

Heb. 10. 19.

man that doth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile? For that which you alledge also out of 2 Pet. 3. 9. The long suffering of the Lord to us ward, not willing that any should perish, but that all shall come to repentance: I acknowledge it as a point of the truth of God. But whereas you would have this suffering, to be the only means without all threatenings or terrors to bring us to this repentance; looke backe I pray you, to the 5, 6, 7. verses of the same Chapter, and be not willingly ignorant of the judgments of God there mentioned, by the overflowing of waters, whereby the Old world perished, and by the burning and flaming fire, whereunto this world is reserved against the day of judgement and perdition of vngodly men: And looke forwards also to the very next words following, viz. But the day of the Lord will come as a thief in the night, in which the heavens shall passe away with a great noise, and the elements shall melt with fervent heat, the earth also, and the workes that are therein shall be burnt up. And tell me whether these threatnings of the Day of the Lord, be not as terrible as the lightnings and thunderings at the giving of the Law; the seeing and hearing whereof made Moses to say, I exceedingly feare and tremble. And if you thinke these be not urged to leade us or draw us to repentance, then consider I beseech you, what use and application the Apostle makes hereof, even vnto all the faithfull, in the words following: Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godlinesse. Now for conclusion of this point: Let vs heare how the Author to the Hebrewes doth urge vs, To prouoke one another to loue and to good workes. This he doth, not only by the boldnesse or liberty which we haue to enter into the Holiest by the blood of Iesus, but also by the

the looking for of judgement, and fiery indignation, which shall deuoure the aduersaries. And this he enforceth further, not only by an allusion, but by a manifest allegation of Moses Law. He that despised Moses Law, died without mercy, under two or three witnesses: how much sorer punishment shall he be thought worthy, who hath trodden vnder foot the Sonne of God, &c. For we know him that hath said, Vengeance belongeth vnto me, I will recompense, saith the Lord: and againe, The Lord shall judge his people. It is a fearefull thing to fall into the hands of the living God.

And this shall suffice for answer to your third generall Argument, drawn from the practise of the Apostles in all their Epistles.

Your fourth Argument is this: "Wherefoener the Holy Ghost handleth the abrogation of the Law, there is neuer any exception of the Morall."

This is viterly vntrue; for where the Holy Ghost handleth the abrogation of the Law, it is either first, in the matter of Saluation, as Acts 15. 1, 10. and there in the same Chapter, the Morall Law is excepted, because abstaining from Idolatries and Fornication (being breaches of the first and second Table of the Morall Law) is there inioined as from things of necessity to be refrained, Acts 15. 28. Or secondly, in the matter of justification, as Rom. 3. 28. We conclude, saith the Apostle, that a man is justified by faith without the workes of the Law: and yet there also vnto that obiection [Doe we then make void the Law through faith] he answereth as it were with detestation, God forbid, yea we establish the Law, Rom. 3. 31. So in the like Argument, in the Epistle to the Galatians, where he doth viterly abolish the Law for righteousness, in the act of justification, he doth yet establish the use of the Morall Law, for leading a godly and Christian life, when he telleth vs, that Faith worketh by loue, and by loue we are bound to serue one another, and the rule of loue

Heb. 10. 27.

Heb. 10. 28, 29.

Heb. 10. 30, 31.

Argument. 4.
Antinomus.

Answer.

The abrogation of the Law handled diuers waies. First, in the matter of Saluation. Secondly, in the matter of justification.

Gal. 2. 16.
Rom. 3. 28, 31.

Gal. 5. 6.

Gal. 5. 13.

^b Rom. 3. 20.

^c Rom. 4. 31.

^d Rom. 7. 7, 12, 22, 23.

See Tertull. vpon these and other places of the Epistle to the Rom. 7. *Quia lex peccatum? Absit: Erubescit Marcion. Absit. Abominatur Apostolus criminatorem legis: & summum presonum legis. Tertull. aduers. Marcion. lib. 5. cap. 13.*

^e Rom. 13. 8, 9.

See *Paras in Rom. 13. 8, 9. & Aug. de spirit. & lib. cap. 14. 21.*

^f *Erubescit Marc. Abominatur Apostolus criminatorem legis.*

Doth not the Apostle, in the Epistle to the Romans, make often mention of the Morall Law? By the Law commeth the knowledge of sinne, Rom. 3. ^c Doe we then abrogate the Law by faith? God forbid, nay rather we establish the Law, Rom. 4. 31. ^d I had not knowne sinne but by the Law, for I had not knowne lust, except the Law had said, Thou shalt not conet; wherefore the Law is holy, and the Commandement, i. the tenth Commandement, is holy, just, and good. I delight in the Law of God after the inner man. So then in my minde I serue the Law of God, but with the flesh the law of sinne, Rom. 7. 7, 12, 22, 25. Are not these plaine allegations of the Law, more than bare allusions? And doe not these pregnant Testimonies graciously establish the nature and vse of the Morall Law, which you most wickedly goe about to abolish? Will you yet see more euident, for better satisfaction and assurance? Owe nothing to any man, saith the Apostle, but to loue one another. Loue is a Christian duty, you will not deny, 1 Cor. 13. By what argument or reason doth he presse them herunto? Euen by a sound Argument drawn from Gods Law; For he that loueth another hath fulfilled the Law, (he meaneth *paribus non gradibus*) and what Law he sheweth, by reckning vp the senerall Commandements of the second Table: For this saith ^e he, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not conet, and if there be any other Commandement, it is brieflie comprehended in this saying, namely, Thou shalt loue thy neighbour as thy selfe; Loue worketh no ill to his neighbour, therefore loue is the fulfilling of the Law. May you not now ^f blush at your bold ignorance, to say, and that with such confidence, *That in all the Epistles, there is not so much as any allusion to the Morall Law or Ten Commandements*, seeing there is here so expresse mention of the same? And what will you say to that exhortation of the Apostle to the Ephessians? *Children*

Children, obey your Parents in the Lord, for this is right: An how doth he enforce this duty, and proue the equity of the same? Doth he not plainly alledge the first Commandement of the second Table, and the promise annexed thereto, for this end and purpose? *Honor thy father and mother, (which is the first Commandement with promise) that it may be well with thee, and thou maist live long on the earth?* The euidence of this one place is such and so sufficient to conuince you of grosse blindness in this particular, that I will not seeke any further for more lights, but only leaue this in your hand, and pray that the scales may fall from your eyes, that you may see the truth by it.

I come now to the reason which you render of all this: *For it is the goodnesse of God (say you) that leadeth to repentance*, Rom. 2. 4. &c. 2 Pet. 3. 9. and *not the thundering of the Law*. To this I answer, That the goodnesse of God indeed doth lead vs to repentance, according to that which you alledge out of Rom. 2. 4. But, where you absolutely exclude the thundering of the Law, as of no vse nor force in this businesse, tell me I pray you, what you thinke of the very next verse; *But thou after thy hardnesse and impenitent heart, treasurest up unto thy selfe wrath against the day of wrath, and reuelation of the righteous judgement of God, who will render to every man according to his deeds.* Whether are these any thunderings of the Law or no? Euery word hath his weight. *Wrath of God, day of wrath, righteous judgement of God, just recompence, according to the works so shall the wages be.* If the goodnesse of God leade vnto repentance, doe not these threatenings driue vnto it? If the mercies of God moue vs to obedience, doe not the terrors of God remoue vs and withdraw vs from impenitency and profanenesse? Nay, doth not the Apostle in the same place, for this very end, ioine them both together; *Indignation and wrath, tribulation and anguish vpon every soule of*

^g Ephes. 6. 1, 2.

Antinomus.

Answer.

^h Rom. 2. 4, 5.

ⁱ Rom. 2. 7, 8, 9, 10.

Answer.

• Rom. 6. 21, 23.
 • Rom. 14. 23.
 • Ephes. 5. 6.
 • 2 Thess. 1. 8.
 • 1 Cor. 3. 17.
 • 1 Cor. 11. 32, 34.
 • 1 Tim. 6. 9.
 • Iud. v. 7, 8.

• Aug. contra Ad-
 mant, Manich. ca. 3.

• 1 Cor. 16. 22.

• Ephes. 6. 24.

• Ecce autem quod
 & in clausula tri-
 bunal Christi com-
 minatur, utique
 Iudicis & ultoris,
 in Rom. 14. 10.
 Tertull. advers.
 Marc. lib. 5. ca. 14.

penalty: For answer vnto that, Tell me I beseech you, whether you doe not reckon the threatnings of Death, ¹ Damnation, the ² Wrath of God, ³ Vengeance of God, ⁴ Destruction, ⁵ Condemnation, ⁶ Perdition, flaming fire, ⁷ Eternall fire, and such like, (against ignorant, disobedient, vngodly, and vnblesing persons, such as know not God, and obey not the Gospell of our Lord Iesus Christ) to be penalties, and not only penalties, but dreadfull judgements, yea the very terrors of God that fight against such sinnes and sinners. If you say, they be, (as you must needs, if you will say the truth) then were you deluded with a lying vanity, and (which is worse) would delude others also therewithall, when you said and set it downe; "That the Commandements of the Apostles in their Epistles, were without penalty." *Sacra Scriptura non temperarios & superbos accusatores, sed & pios & diligentes lectores desiderant, August.* I maruell, whether euer you read that terrible sentence, 1 Cor. 16. *If any man loue not the Lord Iesus Christ, let him be Anathema maranatha.* If you did, doe but tell me by what Argument the Apostle doth here vrge and enforce the loue of Christ Iesus, whether by promise of mercy, or threatning of penalty? Or whether here be not as dreadfull a curse threatned against those that doe not loue the Lord Iesus Christ, as there is [Ephes. 6. 24.] a gracious promise made to all that doe; *viz. "Grace be with all them that loue the Lord Iesus Christ in sincerity.* It were absurd and impious to deny, that here is a promise of a blessing to them that loue him, and as impious and absurd it is to say, that the other denounceth no terrible penalty to them that loue him not: For the very words themselves, *Anathema maranatha*, doe import an execrable curse, such as the Lord when he commeth in judgement shall inflict vpon all wicked reprobates, being separated from Christs presence, and cast into vnter darknesse. So Paul vseth the word *Anathema*, Rom. 9. 3.

Rom. 9. 3. Gal. 1. 8. as *Accursed*, and 1 Cor. 12. 3. for *Execrable*. And the other *Maranatha*, consists of two Syriack words, *ܡܪܢܐ* which properly signifieth, *Domine noster*, and *ܠܝܬܝܝܢ* venit, *The Lord commeth*. Which words, being the beginning of Enochs Prophecy by Iude, as containing the dreadfull judgement of God at the last day, against all the wicked and vngodly, were vsually taken vp by the Iewes, as they are here by Paul, to expresse the great Curse (which is hopelesse, helplese, and endlesse) as their portion and just recompence, which doe not loue the Lord Iesus.

In the next place, you proceed from euill to worse, when you say, "There is not so much as any allusion vnto Moses Law, or the Ten Commandements, in all the Epistles." When Peter, liking well of the ease and peace, beauty and glory of Mount Tabor, made a motion for building of Tabernacles, that they that were there might dwell there, saying, *Master it is good for vs to be here*: The Holy Ghost hath obserued, *That he was heavy with sleepe, and wist not what he said*. Surely me thinkes, in such a like minde and mood were you, when falling into a dreame of Mount Sion, and liking well of the fancies that ranne in your head; of grace, and peace, mercy, and mildnesse, promises, and gentle exhortations, all tending to life and glory, you haue laboured to build this your Tabernacle for a place of rest, and said in your heart, *It is good to be here*, vntogether to heare any mention of Mount Sinai, or of any allusion to the Morall Law: But we will heare with your weaknesse, and plead your excuse; The spirit of (sleepe, or) slumber was vpon you, and you wist not what you either did, or said: For had you beene well awakned, and your eyes well opened, you might haue seene in the most, if not in all the Epistles, not only some allusions, but many allegations out of the Ten Commandements, or Morall Law,

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• Cornel. Bertram.
 prefat. in Gram.
 Heb. & Syriac.

• Ber. in 1 Cor.
 16. 22. Aug. Ep. 78.

• Luc. 9. 31,
 32, 33.

• See Lam. 2. 8, 9,
 10, 11, 12. &
 4. 10, 11.

2 Cor. 13. 10.
1 Cor. 4. 21.

7 Tit. 1. 13.
2 Tim. 4. 2.

2 Cor. 10. 8. &
13. 10.

* Antinomus.

Answer.

1 Tim. 6. 13, 14.

2 Tim. 4. 2.

2 Tim. 2. 14.

perceiue, that all *Pauls* Epistles are not tempered with such mildnesse, as you haue ignorantly and rashly affirmed, (as if there were not so much, as any taste of earnestnesse or sharpnesse in them at all) But that *Paul* retaining his * Apostolicall liberty (sometimes to smite with his rod of rebuke and censure, as well as to speake in the spirit of meeknesse) did not only himselfe (inflamed with holy and heauenly zeale) rebuke sharply, reproch bitterly, and reprove grieuously; but did also charge 7 others of Gods Ministers seuerely (as occasion should require) so to doe. And all this he did with a wise heart, and mercifull hand, to humble the people of God, not to discourage them, for * edification, not vnto destruction, to make them sound in judgement, and holy in affection and conuersation.

Now, whereas * you say further, "That there is no forme of Commandement in the Epistles, no penalty, no urging of the Morall Law, nay not so much as any allusion vnto *Moses* Law, or the Ten Commandments;" I say no more, but let vs search the records, and the very sight of the Euidence will I hope conuince your conscience of too much blindnesse and boldnesse in these also. Turne me therefore I pray you, vnto 1 Tim. 6. I * giue thee charge in the sight of God, who quickneth all things, and before *Iesus Christ*, who before *Pontius Pilate* witnessed a good confession, that thou keepe this Commandement without spot, unrebukeable untill the coming of our Lord *Iesus Christ*. And vnto 2 Tim. 4. 2. I * charge thee before God, and the Lord *Iesus Christ*, who shall iudge the quicke and the dead at his appearing and his kingdome: Preach the word, be instant in season and out of season, reprove, rebuke, exhort, with all long suffering, and Doctrin. See also 2 Tim. 2. 14. * Of these things put them in remembrance, charging them before the Lord, that they strine not about words to no purpose, but to the subverting of the hearers. Consider now these places, and tell me I pray you, if the Apostle doe

not

not in these words as seuerely and seriously charge *Timothy* to keepe the Commandement which he had giuen him, for the duties of his person and calling, as euer did *Moses* the people of *Israel* for obseruing of the Commandement of the Law, when * he said, This Commandement which I command thee this day, is not bidden from thee, &c. Behold I call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing. For whereas *Moses* calleth heauen and earth only to record against *Israel*, *Paul* conuents *Timothy*, as it were before the Lord of heauen and earth, and doth not only command him with all authority, but charge him with all seuerity; That as euer he would haue any benefit by *Christ* as his * Redeemer [witnessing a good confession before *Pontius Pilate*] or would euer render vp his account vnto him [as a Judge] with joy at his appearing, he should be carefull and faithfull in keeping his Commandements. Looke also vpon 1 Cor. 7. 30. & And vnto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: And vpon Eph. 5. 17. This I say therefore and testifie in the Lord, that yee henceforth walke, not as other Gentiles walke, in the vanity of their minde. And 2 Thessalon. 3. 6. 10, 12. Now we command you brethren, in the name of our Lord *Iesus Christ*, that you withdraw your selues from euery Brother that walketh disorderly. And that also, 1 Tim. 6. I charge thee before God, and before the Lord *Iesus Christ*, and before the elect Angels, that thou obserue these things. Consider, I pray you, these places aduisedly, and tell me whether you haue not erred too grossely, in saying so confidently, "That although in the Epistles of the Apostles, there were some words of commanding, yet was there not so much as a forme of Commandement in them, seeing you haue here many and worthy Commandements, both for matter and forme in full measure. But you say, "They are without

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penalty:

* Deut. 30. 11, 15,
18, 19.

* 1 Tim. 6. 13, 14.

* 2 Tim. 4. 1, 2.

* 1 Cor. 7. 10.

* 2 Thess. 3. 6,
10, 12.

* 1 Tim. 6. 15.

Antinomus.

* The Apostle *S. Iohn* proueth hatred of our Brethren to be a sin, because it is a breach of the Morall Law, viz. [*Murder*] offending against the first Commandement, and so doth not only proue it, but reprove it also, 1 *Ioh.* 3. 14, 15. as deseruing death, and depriving vs of eternal life. So doth *Paul* also, rebuke and threaten Couetousnesse, because it is Idolatry, a breach of the first Commandement. 1 *Cor.* 4. 8.

1 *Cor.* 4. 10.
m Quintil. Instit. Orat. lib. 6. cap. 3. & lib. 9. cap. 2.
n Lyra in 1 Cor. 4. 8. Ironice loquitur ut ostendat praesumptionem eorum derisibilem.

censure thereof also, (for you, your leaders, and followers,) made as remarkable for the time to come, as euer it was vpon the Iewes, and euen in the same words: *This is a rebellious people, lying children, (and that euen for the same reason) Because you stand so much against the Law of the Lord.* But to proceed yet a little further, for your better conuiction and satisfaction in this point. If I shall shew you out of the Epistles of the Apostles, not only * sharpe rebukes, (as you haue heard some already) but some bitter and ironical taunts, many serious and seuer Commandements, for auoiding of the sinnes and performing of the duties of the Morall Law, many terrible threatenings of dreadfull judgements and curses, and that not only by way of allusion, but by plaine allegation of the Morall Law: If (I say) I shall shew you all these out of the Epistles, will you then honestly and ingenuously confesse your error, (hauing so boldly affirmed the contrary) and so rest satisfied with the truth in this particular? Vpon this subject a man might gather enough to fill a Volume, and might spend more daies then I can spare houres for this businesse. A touch of some, and a taste of others, shall serue the turne. When the Apostle * *Paul* saw the *Corinthians* swolne and puffed vp with a vaine and insolent conceit of their owne excellency, as now boasting of their gifts; and, that being now full by their elegant and eloquent Teachers, they began as it were, to loath the hony combe of the Word in *Pauls* preaching: he wisely labours to let out this winde of vanity, with an ironical and bitter rebuke, as sharpe and piercing as the point of a speare or sword. Now (saith he) *ye are full, now yee are rich, now yee haue reigned as Kings without vs: we are fooles for Christs sake, but yee are wise in Christ; we are weak, but yee are strong; yee are honourable, but we are despised.* Some *m* learned men doe hold, that this and such like ironical derisions, are the

the sharpest and seuerest reprehensions: Like vnto that of our Saviour Christ, *Mar.* 7. where sharply re-
 mouing the ceremonious and superstitious Pharisees, for preferring their humane Ordinances before Gods Commandements; Full *o* well, saith *P* he, *doe yee reject the Commandements of God, that yee may keepe your owne Traditions.* For *Moses* said, Honour thy Father and Mother, and yee say, It is Corban, &c. Or like vnto that bitter mocke of *Elyah*, against the worshipers of *Baal*, 1 *King.* 18. 27. Cry aloud, for he is a God, either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked. The same Apostle *Paul* also, warning the *Philippians* of false Teachers, of wicked liuers, and of them of the Circumcision that were amongst them, doth he not rate such persons as Dogs, and scoffingly tearme their Circumcision Concision? saying, Beware of *r* Dogs, beware of euill workers, beware of the Concision; and doth not the same Apostle giue direction vnto *r Titus*, to muzzle and stop the mouthes of such Dogs, and branding the *Cretians* with reprochfull names, by a Verse alleged out of *Epimenides*, one of their owne Poets:

(*Κῆρυξ δὲ Ἰών, καὶ δουλὸς, καὶ σὸς ἀπὸς.*
The Cretians all are liars still, bellies flow, and beasts ill.)

He alloweth of this testimony as true, and thereupon chargeth *Titus*, to rebuke them *anonymus*, cuttingly, or sharply, that they may be found in the faith. As if he would haue *Titus*, to vse these sharpe reproofes and reproches, as Chirurgeons sometimes doe their keene rapiers, to cut away all brutish and base sinnes, (as either dead or proud flesh) that so they might be cured of their errors, and made sound in the knowledge and profession of the Gospell of Christ Iesus. By all which bitter taunts, sharpe reproches, and cutting rebukes, any that hath either sight or sense, may plainly see, and perceiue,

* *Rajm. Gen. sur. praef. 169.*
See Beza aduers. Sycopb. p. 136. ut Amos. 4. 4. Ite Bethel, & peccate.
r Mar. 7. 9, 10.
q 1 King. 18. 27.

* *Phil.* 3. 2. 3.

* *Tit.* 1. 11.
emsequer.

* *Tit.* 1. 12.

* *Tit.* 1. 13.

1 Cor. 11.2.

1 Cor. 11.22.

1 Cor. 4.14.

1 Cor. 6.5.
1 Cor. 15.34.

Hos. 7.6, 7, 8.

Exod. 1.14.

Isa. 28.26, 27, 29.

it were stroake their heads, and commend them in teames of loue, but (as occasion requireth) sometimes strikes their naked consciences, with some sharpe rebukes, and threats, some bitter taunts, and terrors, as with the twigs and ierks of his rod also? He that saith, 1 Cor. 11.2. *Now I praise you Brethren, that ye remember me in all things, and keepe the ordinances as I deliuered them to you; take them vp more sharply for the abuse of the Sacrament euen in the same Chapter, verse 22. What? haue ye not houses to eat and to drinke in? Or despise ye the Church of God, and shame them that haue not? What shall I say unto you? Shall I praise you in this? I praise you not. And he that in another place saith, I write not these things to shame you, but as my beloved sonnes I admonish you, 1 Cor. 4. doth he not afterwards vpon iust occasion, more sharply rebuke them? I speake to your shame; Is it so that there is not a wise man amongst you? no not one that shall be able to judge betweene his brethren? And againe, Some haue not the knowledge of God, I speake this to your shame; 1 Cor. 15.34. Are not these words as sharpe and tart, as the former are milde and gentle? Is there not a burning fire of zeale in the latter, as well as a warming fire of loue in the former? Fire I acknowledge in both, and holy fire too, but yet of a different degree and temper; the one milder, and the other sharper, and both of speciall vse in their time and place. In distilling of flowers and hearbes, a soft fire will serue the turne; which in melting of mettes will doe no good at all. And although according to the common Prouerbe, A soft fire will make sweet Malt, yet must it be a hot fire to make good bread, or good bricke. This wisdom God hath giuen the Husbandman, to beat out Fitches with a staffe, and Cummin with a rod, but to thresh with a threshing Instrument, and to turne the Cart wheele ouer the stronger graine, that the bread Corne may be bruised and fitted*

for

for present vse. And this wisdom God hath giuen his Apostles as his chiefe Husbandmen, that in dealing with his people which are Gods husbandry, they should vse both mildnesse and sharpnesse, lenity and severity, a staffe, or a threshing instrument, as the nature or quality of the seed, soyle, or season, shall require. But who would not thinke (to heare and take your words) that all the Epistles were so full of milde speeches and sweet exhortations, that there were not any sharpe rebukes, much lesse any ironical taunts, and least of all any terrible threats at all, to be found in all, or any one of them? For you will haue, "All to be mildnesse without any sharpnesse; all, but commanding words without any forme of Commandements; all, mercies and promises, without any penalty or punishment; no vrging of any precept of the Law, no not so much as an allusion to Moses Law, or the Ten Commandements. And all this you vrge, to this end, to proue, "That now in the daies of the Gospell, the whole Morall Law is wholly abolished. When the people would teach the Prophets to speake, and forbid the Seers to see; saying, Prophecy not vnto vs right things, but speake vnto vs smooth things, prophecy deceits: The Prophet ^{Isa.} Isay was charged, to write it in a Table, and to note it in a Booke, that it might be for the time to come, euen for euer and euer: That this is a rebellious people, lying children that will not beare the Law of the Lord. If you goe about to teach the Apostles to speake, and forbid these Seers to see, saying, They neither command feuerly, nor rebuke sharply, nor threaten terribly: i. They Prophecy no right things vnto vs, but speake all smooth things vnto vs; all mildnesse, no sharpnesse; all mercy, no judgement; all promises, no penalties; all words of commanding, but no forme of Commandements; all loue and fauour, but no rigour nor terror; take heed, lest your sinne be not written as with a pen of a Diamond before the Lord, and the

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censure

Isa. 28.26.
1 Cor. 3.9.
1 Pet. 3.15.

Ananias.

Answer.

Isa. 30.8, 9, 10.
The Apostles doe reprove sinne, and threaten sinners, out of the Morall Law. See ^h Rayn. Censu. Praef. 183. p. 601. 861. 862. 863.

1 Pet. 17.1.

Rom. 12.3.

2 Tim. 4.1.

Rom. 11.22.

Ep. Iud. v.13.

Col. 3.13.

Rom. 12.19.

2 Cor. 5.10.

2 Cor. 5.10, 11.

and making some shew of reading and learning as you doe. Are you such a stranger in the Epistles of the Apostles, that you could yet neuer finde any of their exhortations, grounded on the Commandements and terrors of the Law? And dare you be so bold as to say, "They are all grounded only on the mercies of God in Christ?" And that this may be seene also in all their Epistles? Haue you read, Rom. 12.1. "I beseech you Brethren by the mercies of God, that you present your bodies a living sacrifice, &c." And haue you not read in the same Apostle, 2 Tim. 4.1. "I charge thee before God, and the Lord Iesus Christ, who shall judge the quick and the dead at his appearing, preach the Word, &c." He that bids vs, behold the goodnesse of the Lord, bids vs behold his seuerity also: vnto the Iewes that fell seuerity, but towards vs goodnesse, if we continue in his goodnesse, otherwise we are threatened to be cut off also: And, Some (as 2 Iude speaketh) we must deale withall in compassion, and by the looking for of the mercy of our Lord Iesus Christ vnto eternall life; and others we must saue by feare, plucking them as brands halfe burnt, out of the fire. He that exhorteth vs to 9 Forbear and forgive one another (if any haue a quarrell against any) and that vpon this ground of Gods mercy in Christ [even as Christ forgane vs,] Col. 3.13. doth likewise exhort vs, Not to 7 anenge our selues, but rather to give place vnto wrath, vpon another ground of Gods justice, and that taken out of the Law, Deut. 32.35. [for it is written, vengeance is mine, and I will repay it saith the Lord.] He that saith of the Ministers of the Gospell, as of Ambassadors of peace, We beseech you in Christs stead, to be reconciled vnto God, saith also (being himselfe one of the same) as an Herald of Armes, We must all appeare before the judgement seat of Christ, to giue an account of whatsoeuer we haue done in our bodies, be it good or euill: knowing therefore the terror of the Lord, we perswade men, 2 Cor. 5. All

All their perswasions and exhortations then, you may see, are not in all their Epistles grounded (as you say) vpon mercy, but some vpon justice; not all vpon loue, but some vpon feare; not all vpon the promises of the Gospell, but some vpon the threatnings of the Law, against all disobedience both to Law and Gospell: According to that of the Apostle 2 Iude: Behold the Lord cometh with ten thousand of his Saints, to execute judgement vpon all, and to conuince all that are vngodly among them, of all their vngodly deeds, which they haue vngodly committed, and of all their hard speeches, which vngodly sinners haue spoke against him: And that also of the Apostle 2 Paul; We haue in readinesse to take vengeance of all disobedience, 2 Cor. 10.5. which the Lord Iesus shall accomplish, when he shall be revealed from heauen, with his mighty Angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospell of our Lord Iesus Christ, who shall be punished with enervating destruction from the presence of the Lord, and from the glory of his power, 2 Thess. 1.7, 8, 9. Had you aduisedly considered these and other such like passages in the Epistles of the Apostles, you would either neuer haue thought what you haue said before, or neuer for very shame haue written that which followeth after, viz. "And though sometimes, yea often they use the Imperatiue mood, and some words of Commandement, yet they are so tempered with mildnesse (you say) and without penalty, as that there is no forme of Commandements, much lesse any allusion to Moses Law, or the Ten Commandements. So tempered with mildnesse, and without penalty? Now surely, I wonder in what temper you were when these things ranne in your head, or fell from your hand! Had you forgotten, that the Apostle did as well sharply threaten the 7 Corinthians with a rod, as mildly offer to come vnto them in loue, and in the spirit of meeknesse? Or did you not consider, that the same Apostle doth not alwaies as

Iud. Ep. v.14, 15.

2 Cor. 10.5, 6. See Tertull. on this place, 2 Thess. 1.8, 9. lib. 5. aduer. Marc. cap. 16. Vide etiam Zauch. in 2 Thess. 1.8, 9.

Antinomus.

Answer.

1 Cor. 4.21.

Answer.

7 Act. 7. 26.

Exod. 2. 13.

2 Exod. 2. 11.

Gen. 19. 7.

1 King. 20. 32.

* August. ad Ma-
cedon. Ep. 64. Sicut
est aliquando mise-
ricordia puniens,
ita & crudelitas
parcens.1 Cor. 5. 3. 4.
5. 13.

"in all their Epistles, vseth brotherly exhortations, still calling them brethren: This English I vnderstand not, but I conceiue you would say, That, It is the practise of the Apostles in all their Epistles, to vse brotherly exhortations, still calling them to whom they write, Brethren. And what of that I pray you? Is the practise of the Apostles therefore against the Morall Law, because in their Epistles they vse brotherly exhortations, and call them to whom they write, Brethren? Why then, belike Moses himselfe both spake and wrote against the Morall Law, when endeavouring to keepe men in obedience to the sixt Commandement, he vseth brotherly exhortations, and called them brethren; 7 Sirs you are brethren, why doe you wrong one to another? Act. 7. 26. And tels vs, not only that they two were brethren, but hath left it vpon record, that they were also his brethren, 2 Exod. 2. And Lot also (like enough) practised somewhat against the Morall Law, when labouring to preuent the villany of the Sodomites in the breach of the seuench Commandement, he vseth brotherly exhortations, calling them brethren, saying, 2 I pray you Brethren, doe not so wickedly. I had thought, that neither the name of Brethren, nor brotherly exhortations, had beene so peculiarly appropriate to the Gospell, but that both might be vseth for the furtherance of the duties, and restraint of the breaches of the Morall Law. Neither are rebukes, or threats, (in my opinion) so proper to the Law, that they may not haue their place and vse in the Gospell also. Abab was neuer a whit the better, because he could say, (in foolish pte) of King Benhadad, Is he yet alive? he is my Brother. For there is a crudelitas parcens. Nor was Paul euer the worse, because he wrote so sharply to the Corinthians, and dealt so severely with the incestuous person, as to deliuer him vp to Satan; for there is misericordia puniens. The Apostles in their Epistles haue not only oyle to supple, but wine

wine to seatch; imitating that good Samaritane that vseth both, in the cure of the wounded man: Neither doe they alwaies apply milde lenities, but sometimes sharpe corraiuues, to their ill affected, or afflicted patients. Could you obserue, that the Apostle calleth the Galatians ten times Brethren in that Epistle, and could you take no notice of the sharpe and bitter rebukes and reproofes, which he vseth against them? O foolish Galatians, who hath bewitched you? Are yee so foolish? I am afraid of you. I stand in doubt of you. How turne you againe to beggerly rudiments? Behold I Paul say vnto you, that if you be circumcised, Christ shall profit you nothing. Christ is become of none effect vnto you, whosoever of you are justified by the Law; you are fallen from grace. I would they were euen cut off which trouble you; yea if he were an Angell from heauen let him be accursed. Haue not these ten rebukes, almost ten times as much acrimony and tartnesse, as the naming of them ten times brethren hath lenity and mildnesse? Paul a Preacher of the Gospell, knew there was vse of both, and at this present saw, that euen the Galatians (his brethren and his little children) had need of both, although a people that had receiued and did professe the Gospell. If then your reason be good; The practise of the Apostles stands against the Morall Law, because they vse in their Epistles brotherly exhortations to them to whom they write, and call them brethren; then the practise of the Apostles stands against the Gospell also, because in the same Epistles, they oftentimes rebuke them as wicked, and threaten them sometimes as accursed creatures. But you say, They ground their exhortations, neither vpon Moses Law, nor vpon any other Commandement, but on the mercies of God in Christ, as may be seene in all their Epistles. Now certainly, this is one of the strangest and boldest speeches that euer I heard, from any man bearing the name of a true Christian, and

Luc. 10. 34.

Gal. 3. 1. 3.

Gal. 4. 11. 20.

Gal. 4. 9.

Gal. 5. 2. 3. 4.

Gal. 5. 12.

Gal. 1. 8. 9.

Gal. 4. 12. 19.

Antinomus.

Answer.

2 Age, Marcion,
omnesque iam com-
miserones & coadi-
biles ejus Hæretici,
quid audebitis di-
cere? Restiditne
Christus priora præ-
cepta, Non occi-
dendi, non adulte-
randi, non furandi,
&c. An & illa
servavit & quod
decebat adjecit?
vide Tertull. adver.
Marcion. li. 4. c. 36.
5 Heb. 12. 12, 13.

Christ and his Church
revealed in the same. Now I say, that
this I say, That so farre as these Tables of the
Law had any thing Ceremoniall in them, or any
thing concerning other circumstances, of person,
time, place, rigor, and the like, being pec-
liar to the Church of the Iewes in that estate of the
Mosaicall Pedagogie, so farre I say, they are remo-
ued together with the Ark and Altar, Tabernacle and
Temple, and other Leviticall Sacrifices and Ceremo-
nies, Iudaicall types and rites whatsoever. But the
Morall Law contained in the Ten Commandements,
could not be Ceremoniall, no more than a substance
can be a shadow, (for then should Morall and Ceremo-
niall haue beene confounded, whereas euen by their
writing in Tables of Stone, and that by the finger of
God they were distinguished) neither was there then
any thing for the substance of it, nor is now, (as now
it stands vpon record in the Booke of God) but it doth
concerne vs as well as them, according to that of the
Apostle, *We know that the Law is good, if a man vse it
lawfully*: and therefore, though the Tables of Stone be
remoued, the Morall Law is yet continued, and hath
(*exceptis excipiendis*) his proper vse and force still.
That which you draw from Mount Sinai, hath not
strength enough to withdraw all vse of the Morall
Law from Mount Sion. The Apostle enforceeth his ex-
hortation vnto Christian obedience and patience, vn-
der the Metaphors of lifting vp their hands that hang
downe, and their feeble knees (the better to enable
them to resist, and hold out in running the race that is
set before them) by Arguments drawn from the com-
fortable and admirable priuiledge of the Gospell and
kingdome of Grace, farre aboue those which the He-
brewes themselues had, vnder the regiment of Moses,
in the estate of the Law. This you say truly, and we
doe acknowledge, *That greater mercies require*
greater

say, "He doth not profe-
 ssedly shake the Morall Law, you
 mulneed of a grosse vntuith, by the two last Ver-
 ses of the same Chapter, where the Apostle prellch
 this exhortation [Let vs haue grace to serue God ac-
 cordingly with reverence and godly feare] by an Argu-
 ment drawn from the Law, Deut. 4. 24. we. For our
 God is a consuming fire. That which the Apostle al-
 legeth out of * Aggai, and you vrgē out of both, con-
 cerning things that are shaken, may indeed shake in
 preces all the Iewish Ceremonies and Sacrifices (as
 most Diuines doe agree.) But the Gospell is so farre
 from shaking the Morall Law in that manner, that it
 doth rather ioine, and shake * hands with it, as if, that
 which is spoken in another place, were also verified in
 them: Mercy and truth are meet together, righteous-
 nesse and peace doe kisse each other. So farre therefore as
 the Lord hath ioined them together, let no man be so
 bold as to seeke or sue out a Bill of * diuorce to put
 them asunder.

Thus haue you seene and felt too, if you be not dark-
ned in your minde by prejudice and selfe-conceit, and
so strangely hardened (which God forbid) against all
touch of truth, what sorry successe you haue had, in
discharging your many Arguments out of the whole
Epistle to the *Galatians*, and out of the whole Epistle to
the *Hebrewes*, notwithstanding all the powder and
shot which you haue borrowed from so many men, or
rather by fraud and force haue taken from them. We
come now vnto your third great Argument, namely,
the practise of the Apostles in all their Epistles, which
you seeme to me to haue both mounted higher and
charged deeper, as a principall peece of Ordnance, for
this speciall service of battery and bearing downe to
the ground, not only the wals and windowes, but the
starefeste and strongest towers and bulwarkes of the
Morall Law. You say, "The practise of the Apostles
" in

1. HCHT 2.2.2.2.

Antinomus.
* Heb. 12.16, 27.
" Agg. 2.6.

* Τὸ γὰρ ὅτι ὁ
 νόμος; Ἐκκα-
 λείνεται ὡς ἡ
 ἡμέρα. ἢ δὲ τὸ
 ἔκκαλεσται; ὁ
 νόμος πάλιν ἐκ-
 καλεῖται. Vide in fin
 Mart. *Quest. &
 Resp. ad Orithed.*
 p. 354.
 * Bez. Theol. Ep.
 Ep. 20. p. 103.

- * Antinomias.

^m *August. quæst. Vet. & No. Test. quæst. 4.*

^a *Gen. 17. 1. & 18. 19.*

^o *August. de vera innocentiæ ca. 258.*

^p *August. de spir. & liter. cap. 14. & 21.*

^q *Luc. 1. 74. 75.*

^r *Matt. 23. 37. 39.*

^c *Joseph. lib. 5. de Bello Iuda. cap. 14.*

^d *Petrus Galat. de Arcanis Catholica verit. lib. 4. cap. 9.*

^e *Morn. de veritate Chr. Relig. cap. 29.*

^f *Ex. 25. 11.*

^g *Ludov. Vives de veritate Chr. fidei lib. 3. cap. 11.*

^h *2 King. 24. 13.*

ⁱ *2 Chron. 36. 7. 10. 18. 19.*

^m renewed to ^a Abraham and the Patriarches, before it was ever written in Tables of Stone, for the more manifest direction and conviction of the ⁿ Jewes? And hath not the Lord according to the Covenant of Grace, changed the Tables of Stone into the fleshie ^o Tables of our hearts, the killing letter into the quickning spirit, not putting out, but putting in, his Lawes into our minde, and writing them by his Spirit vpon our hearts, and so causing vs to walke in his Statutes? And hath he not done all this, that as ^q Zachary speaketh, *We might serue him according to his Law, without feare, in righteousness and holinesse* (the summe and substance of both ^r Tables) *all the daies of our life*? How then doth the remouing of the Tables of Stone, proue vnto vs the remouall of the Law written in them? Nay, if the remouing of the Tables of Stone, would proue the abolishing of the Law written in them, then the Morall Law was abolished not only, as you say, after Christs death; but many hundred yeeres before Christs birth. For in the Second Temple, there was not the Arke of the Testimonie wherein the Tables were kept, nor the Tables themselves neither: As not onely ^c Iosephus and the ^d Jewish Rabbins, with others, ^e *Phil. Morn. De veritate Rel. & Lud. Vives de verit. Christ. fid. lib. 3.* doe record, but the sacred ^f Story also beareth witnesse, seeing all the Vessels of the Temple, and all the precious Instruments thereof that were of gold (as the ^g Arke it selfe was, wherein the Tables of Stone were kept) were all carried away to ^h Babel, either in the former Captiuities of ⁱ Iehojachim, and ^j Ieconiah, or the last which was the worst, of ^k Zedekiah when the City was sackt, the Temple spoiled, and both by the ^l Chaldeans burnt with fire. Besides all this, it is most certaine that as the Arke of the Covenant, and the parts of it, the Cherubins, and the Propitiatorie Couering, or Mercy Seat, were all Ceremonies, and Types of CHRIST, and shadowes of good things

things to come in the daies of the Gospell, so was both the writing of the Law in Tables of Stone, and the putting of those Tables (being the ¹ Tables of the Legall Covenant) in the ² Arke, which was therefore called the ³ Arke of the Covenant; these also I say, were Typicall and Ceremoniall, but the Law it selfe, both before, and then, and now, and for ever was, and is, and shall be Morall still. To make this a little more plaine. The Arke was a figure of Christ, and a pledge of Gods gracious ^a presence, where he promised to speake with his people, and whereunto he called them to speake with him: This did signifie, that there could be no intercourse of mercies and duties betwixt God and vs, but in and by ^b Christ alone. The ^c Tables of the Covenant were put in this Arke and kept in it, to signifie, not only that all the treasures of wisdom and knowledge were hid in ^d Christ, but that the Law of God is fulfilled, and the justice of God satisfied, and the wrath of God appealed, in and by ^e Christ alone. These Tables were of Stone, ^f hauing the Law of God written by the ^g finger of God in them, to signifie that in the New Covenant, he would change our hearts of stone, into ^h hearts of flesh, and write his lawes by the ⁱ finger of his spirit in the fleshy Tables of our hearts, and both cause vs to walke in his Statutes, and also accept of our obedience in Christ Iesus. The Arke when the Tables of the Law were put in it, had a ^j Propitiatorie Couering put vpon it, *Exodus 25.* This did signifie another part of the Covenant, That in Christ alone the Lord will couer ^k and be mercifull to our sinnes, and remember our iniquities no more, *Hebr. 8. 10. 11. Rom. 3. 1. Tob. 2.* Vpon the Propitiatorie or Mercy Seat, were the two ^l Cherubins looking downe into the Arke: this did signifie, That as the holy ^m Angels were appointed to be ministring Spirits, for the good of them that are Heires of saluation, so doe they desire and delight to ⁿ looke into Christ

¹ *Deut. 9. 9. 11.*

² *Deut. 10. 5.*

³ *Deut. 10. 8.*

^a *Numb. 7. 89.*

^b *Matt. 3. 17.*

^c *Exod. 25. 21.*

Deut. 10. 8.

^d *Col. 2. 3.*

^e *2 Cor. 5. 18. 21.*

Act. 4. 12.

^f *Exod. 34. 1. 4.*

^g *Deut. 9. 10.*

^h *Ezek. 36. 26. 27.*

ⁱ *2 Cor. 3. 3.*

^j *Exod. 25. 17. 21.*

^k *Heb. 8. 10. 11.*

Rom. 3. 25.

^l *Exod. 25. 20.*

^m *Heb. 1. 14.*

ⁿ *1 Pet. 1. 12.*

^b Athen. Dipnoso-
phist. lib. 9. cap. 23.
lib. 12. cap. 29.

^a 2 Cor. 4. 7.

^d 2 Tim. 2. 27.

^e Calvin. Vatab.
Tremel. Musc.
Zanch. Hipp. &c.

then doe you imagine as the Generall doe
your purpose, to prove by this place the abolition and
utter abolition of the Morall Law? To give so
weight vnto your light opinion and slight exposition
of this place, you haue hardened your margent with a
multitude of witnesses, as if they had now jointly sta-
bled and established you in the same: Not much unlike
me thinks herein, vnto *Rhilotheus* Cam mentioned by
^b *Athenius*, who was of so light and slender a body,
that he had weights of lead tied to his heeles, lest by
some blast or puff of winde, he should haue bene
whirled and blown away. But wherefore doe you
beare vs in hand, that so great a cloud of witnesses as
you haue painted your margent withall, doe all stand
for you, and with you, in the utter abolishing of the
Morall Law? And yet you haue not drawen one drop
from them all, to giue vs some taste of their ynniforme
consent with you in your opinion: Are they clouds
without water? witnesses without testimonies? Titles
without euidences? Like Apothecaries boxes, that
beare goodly and faire names without, but haue not a
druggie nor a dram of anything that is good within?
The Authours which you name, I acknowledge to be
good men, and full of good things, as ^c Vessels of the
Sanctuary, trusted with the Lords treasure, and im-
ployed for their Masters vs; And I haue sought, and
searcht ^e their ^f storehouses, with what diligence for
the time I could; yet can I finde none of your leauen
in their lumpe, nor any of their Gold to gild your
dross. Shall I deale plainly and fairly with you? I
will make you a free and franke offer. Set me downe
the Testimonies of the Authours which you alledge for
the utter abolishing of the Morall Law, set them downe,
I say, [*totidem verbis*] and if, of the two and twenty
which you name in your margent, I doe not proue, that
one and twenty are vnterly against you, I will acknow-
ledge you victor, and yeeld you the whole cause with-
out

^a Truly saith, That an Orator as well as
a Warriour, doeth something, *ad speciem, non ad vul-*
gum, something for a flourish, not all for fight; and so
seemeth you doe, though not as a glozing Orator, yet
as a bragging Souldier, you braue vs as with a troupe
of horse and foot, and then they be but shadowes in
stead of souldiers; much like those images of men
which (as ⁱ *Julius Frontinus* recordeth) *Cyrus* the King
of *Persia* besieging the City of *Sardis* did put vpon
long Poles and armed them like *Persian* souldiers, and
set them vpon one side of the City as an Army of men,
to delude and terrifie *Crasus* and the Citizens there-
withall. Now surely if any should be so credulous as to
beleue, or so timorous as to feare, that all these Au-
thors are armed souldiers, which you haue set vp in the
margent, as vpon one side of your City to defend your
cause, I would haue him answered only with the words
of ^k *Zebul* to *Gaal*, *Iudg. 9. Thou seest the shadowes of*
the Mountaines, as if they were men. But now to leaue
your shadowes, and to deale with the substance of that
which you thinke yet remaineth in the Epistle to the
Hebrews, for the utter abolishing of the Morall Law;
^{*} You vrge, "That because the Tables of Stone wherein
the Morall Law was written, were remoued with the
Tabernacle, and either like *Adjuncts*, therefore the Mo-
rall Law is vnterly abolished. And who taught you
this Logicke, to reason *arremotiane Accidentis*, ad re-
motiorem subjecti? Must it needs follow, that because
the Tables of Stone wherein the Law was written be
abolished, that therefore the Law it selfe is vnterly abo-
lished together with them? Were the Tables of Stone
so essentiall to the Morall Law, that it had neither birth
before them, nor being after them? Nay was it not
written in the Tables of the heart, first in the state of
^l Innocencie, as in faire and golden Characters, and
continued after the fall as the Law of Nature, but as it
were in dimme and darke letters; and yet more plainly
renewed

^s Cicero de Orat.

^b Teren. in Eun.
Act. 4. sc. 7.

ⁱ Jul. Frontin. lib.
3. stratag. cap. 8.

^k Iudg. 9. 36.

^{*} Antinamus.

Answer.

^l *Primordialis lex*
data est Adæ, &
Euen in paradiso,
quasi matrix om-
nium preceptorum
Dei, Tertul. adv. iu-
deas cap. 2. ibi
lege plurac lege.

* Heb. 3. 6.

* Ephel. 2. 20.
Heb. 6. 1, 2.
* Phil. 3. 16.
Gal. 6. 16.* 1 Lam. 2. 8. 12.
* 2 Pet. 1. 19, 20.
* 2 Cor. Epist. Theol.
log. 20. pag. 104.

Antinomus.

Answer.
* 2 Cor. in Heb. 8. 6.
Tertul. advers.
Iudeos, cap. 3. 4.
5. 6. & advers.
Marcion. lib. 5. c. 4.

God that penned the rest of the holy Scriptures. What then? must it needs follow, that because Christ is come as Lord, in, and ouer his owne house, (which is his Church) that he hath disallowed and disanulled whatsoever Moses or others of his seruants haue done before him? This were enough to shake the very foundation of the wals of *Sion*, and to lay leuell with the ground the stately palaces of *Ierusalem*. What they haue done, either in, or for the building of Gods house, touching the substance and essentiall parts thereof, whether a foundation of faith, or a rule of life, that Christ himselfe tels you againe, he came not to destroy; though they were but his seruants in the house, and he Lord ouer it, yet thinke not, saith he, that I am come to destroy, either the Law, which is the rule of life, or the Prophets, which are a part of the foundation of faith. He came not to abolish, but to establish these things. But why did you alledge only the former part of the verse, [*Moses was a Seruant*] and not the latter [*for a testimony of those things which should be spoken after*] to shew what seruice the Apostle speakes of in this place? Why? there was a reason in it, for the latter words speaking of Moses seruice in the matters of the Ceremoniall Law, (as *Parau* and other worthy Diuines doe giue the meaning of them) the alledging of these would haue quite mard your Marker in that, for which you brought in the former, namely, to the overthrow and abolishing of the Morall Law. As for that you adde, out of *Hebrewes* Cap. 8. "He is the Mediator of a better Testament, which being the New, he abrogateth the Old, *Ierem. 31. 31.* And that by the Old is meant, as you say, that which was written in the Tables of Stone, *Deut. 4. 13.* I answer with reuerend * *Beza*, That Christ is said to be the Mediator of a better Couenant, hauing better promises; *Nempe quoniam figurabant ritus Levitici, quod ipsi non prestabant, cum credentium animos ad Christum venturum,*

fuo

ad aduersum patrum remitterent. He opposeth the Evangelicall Couenant to the Leuiticall, as the better. to the worse, the New vnto the Old, entering into the comparison of the Old and transitory Testament, being but for a time (whereof the Leuiticall Priests were Mediators) with the New, (the euerlasting Mediator whereof is Christ) to shew that this was not only better than that in all respects, but also that that was abrogated by this. This proueth not then the absolute abrogation of the Morall Law, as you intend it, but only the abolishing of the Leuiticall Priesthood, with all their Mosaicall Sacrifices and Ceremonies, as by the words going before, ver. 4, 5, 6, 7. you may plainly see the Apostle meant it. And because you appeale to the *Genena* Note, vpon *Ierem. 31. 31.* as approving your exposition of that which out of *Hebrewes 8.* you alledge for the abrogating of the Morall Law, we are content to turne aside with you thither also, not refusing the censure or sentence which as vmpire it shall giue in this matter. Vpon these words (*I will make a New Couenant, Ier. 31. 31.*) the *Genena* Note is this, *Though the Couenant of Redemption made to the Fathers, and this which was given after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called New, because of the manifestation of Christ, and the abundant graces of the Holy Ghost, giuen vnto the Church vnder the Gospell.* May not this Note giue you notice of thus much; That the Diuines of *Genena*, making but one Couenant, both in the daies of the Law, and in the daies of the Gospell, doe only acknowledge an alteration thereof in some circumstances of manner, measure, persons, places, times, and types, meanes, and ministers, and the like, and that partly in the Morall, but especially in the whole Ceremoniall Law; but doe not so much as intimate any vter abolition of any part of the substance of it, whether concerning the foundation of faith, or rule of life? And how then

Heb. 8. 4, 5, 6, 7.
Antinomus.

Answer.

Tertull. expoundeth this place *Ier. 31. v. 31.* of the abolishing of the Ceremoniall, and not of the Morall Law, *Lib. advers. Iudeos. c. 3.** In Epistol. Theol. 8. *Beza* & Epist. 20. *Vide Caluin. Instit. lib. 2. cap. 11. sect. 7. in hunc locum ex Ierem. 31. 31.*

* See Zanch.
judgement of the
Argument of the
Hebr. Zanch. in
Hof. cap. 2. p. 45.
* Iudg. 7. 18.

* In Epist. ad Heb.
principalis proposi-
tio est, Ceremo-
nias veteris legis
esse abrogatas.
Chemloc. de lege,
Caluin. Instit. lib. 2.
cap. 11. § 6. 7.

* Antinomus.

Answer.

you are justified by the Law, yet are fallen from grace. For we through the spirit, wait for the hope of righteousness by faith, &c. Thus far we have followed your steps in the Epistle to the Galatians, where we have not left you so much as the breadth of a foot, to ground or settle your opinion upon. Now you fly to the Epistle to the Hebrews, where you looke for succour and shelter as in a City of refuge; for you say, "The whole Epistle is for your purpose." But we will pursue you with the sword of the Lord, and of * Gideon, i. The word of God, and the writings of the Lord his * Word, and doubt not but we shall either draw or drive you thence also.

Is the whole Epistle to the Hebrews to the same purpose? viz. For the utter abolishing of the whole Morall Law, for having any being or well being, any office or use in the Church of Christ? It seems indeed you have taken possession of the gates, the middle and the utmost parts thereof, as if all the forts and fences, the turrets and towers, were your owne already. But shall we make an assault, and try what right or reason you have to do? * Your first reason of so bold a speech, is this; "In the very first verse he opposeth the speaking of Christ to all that were afore him, he being Heir of all things, where the Angels must worship, and the heavens and earth must vanish, but he must remaine. And what makes this for your purpose? Is the Morall Law therefore abolished, because Christ is opposed to all that went or were before him? Or is this an opposition of contrariety or of disparity? Doth the speaking of God by Christ argue an abolishing, and not rather an accomplishing of all that was spoken before him? Or can any man with any shew or shadow of reason inferre, that because in former times God spake *per prophetas* and *per visiones*, by the Prophets in visions and dreames, by ceremonies and sacrifices, by reuerences and prophecies, by thunderings and lightnings, and the

the

all these more darkly and obscurely, not so clearly, spiritally, and comfortably, as in the latter daies he hath done by his Sonne; Can any man, I say, inferre hereupon, that the Morall Law is wholly abolished? Nay hath not * Christ from his blessed mouth charged vs not once to thinke that he came to destroy the Law? He came not to destroy it, but to fulfill it: And doth not he renew the beauty and vigor of the Law, when he doth clear it, and deliuer it from the foolish and false glosses of the Pharisees, and commendeth the duties thereof to the praise of his owne followers and Disciples? Besides all this, seeing Christ in this first verse, is as you alledge, opposed to the Prophets, you may by as good reason conclude, that all the sacred Records of the Prophets are now cancelled and cast out of the Church by the coming of Christ, in whom they were accomplished, as that the Morall Law first written by the finger of God, is now utterly abolished, because by Christ himselfe it is fulfilled, and if by that which followeth [the heavens and earth must vanish, but he remaine] you meane, that the Morall Law must needs utterly perish if Christ remaine, remember then I pray, that Christ himselfe hath said the like of the Morall Law, which the Apostles said of him; *Heaven and earth shall passe, but one law or rule of the Law shall not passe, till all be fulfilled.* Upon which words, * Bullinger saith, *Per collationem virtutum maximam prophetarum et sanctorum, significatur perpetuam legis constantiam.* * Caluine, * Beza, * Musculus, * Vitus Theodorus, * Perkins, are all of the same minde, writing vpon the same place. Of these I will only mention Mr. Perkins his words. The meaning of this verse, saith he, is, That the Law of God is unchangeable, not only in the whole, but for every part thereof, and the fulfilling thereof shall neuer have an end. But you goe forward, and out of cap. 2. you say, "Moses was his seruant." It is true, and so were all the holy men of God

* Hec omnia non dissolventis erant legem, sed adimplentis, et dilatantis in nobis, Iren. advers. Hæres. li. 4. cap. 27.

* Bulling. in Mat. 5. 18.

* Calu. in Mat. 5. 18.
* Beza. Muscul.
Vitus Theod. Perk.
on the same.

* Antinomus.
Answer.

* *Perkins Gal. 4.3.*

* Antinomus.

Answer.

* *Luther on Gal. 4.1.*
See *Muscul. in*
Mat. 5.17.

* Antinomus.

Answer.

never scattered. Or is it, that the Church under the Law, was but as the Heire in his minority, but the Church vnder the Gospell, as the Heire come to age? If this be your meaning, we acknowledge he handled this point of difference betwixt them very fully, and as many other Divines also doe, very soundly too. But what of all this? Mr. *Perkins* saith, *The Fathers of the Old Testament, were children in respect of vs, two waies: First, in regard of the Mosaical government, because they were kept in subjection to more Lawes than we: Secondly, in regard of revelation, because God hath revealed more to vs than to them.* And this he saith truly and well. Is there any thing here to be found for the utter abolishing of the Morall Law? If there be, why doe you not shew it? If there be not, why make you such a vaine flourish for it?

Have you yet any more to say out of the Epistle to the *Galatians*? * Yes it seemes you yet looke for some helpe from *Luther* vpon *Galat. 4.1.* where you say, *He acknowledgeth an end of the Law at the coming of Christ, but doth not fully handle it so.* Methinks you haue no great confidence in this allegation; *Luther*, I doubt, hath not so fully handled the matter, as to fulfill your minde in it. You know right well, that *Luther* speaking of the ending of the Law two waies; First, at the coming of Christ in the flesh at the time appointed of his Father, *Galat. 4.4.* Secondly, at the coming of Christ vnto vs daily by his Spirit; doth only meane such an end of the Law, as that when Christ is come into our hearts by faith, the Law hath not that dominion over us, to accuse, to terrifie, to kill, to condemne us spiritually, and before God, as formerly it had. And all this we acknowledge may well be, and yet the Morall Law be of good and great vse still. * But though

Luther did not fully handle it so, yet it is plaine (you say) that the Apostles meaning was so. And I say, that if the Apostles meaning were so plaine, as you will haue

that the Morall Law is utterly at an end) then might this our labour be plainly at an end also. because some others (it may be) cannot see this so plainly as you can, we desire it may be made a little more plaine vnto vs: For the reasons which you render; That the Apostle writeth not particularly to true believers alone amongst the *Galatians* (as you say, he writ to the *Romans*, *Ephesians*, *Philippians*, and *Colossians*) but without distinction of true believers from others, to them that professed Christ, calling them brethren, and that (as you affirme) he sheweth them all, that they are now no more vnder the Law, *Cap. 4.1.* by the Simile of an Heire, and after by an Allegory of the free woman and the bond, and that *Cap. 5.* he exhorteth them to stand fast in that liberty. These reasons I say, doe not make it plaine, that the Apostles meaning was in, or by the Epistle to the *Galatians*, to put an absolute end to the Morall Law, for the utter abolishing of the same (as you would haue it) but that the workes of the Law, whether Morall or Ceremoniall, in the matter of our justification before God, and saluation by faith in Christ, are utterly to be excluded, and abandoned, and that by faith in Christ alone, the *Galatians* and all other true Christians, are freed and set at liberty, as from the burden and bondage of the Ceremoniall Law, so from the rigour and terror, domination and malediction of the Morall also. * And this is the liberty wherewith Christ hath made them free, and wherein the Apostle exhorteth them to stand fast, and not to be againe intangled in the yoke of bondage. That this is the true sense and meaning of the Apostle, it is most manifest and plaine, by that his earnest and zealous protestation, which immediately he annexeth: Behold I *Paul* say vnto you, that if you be circumcised, Christ shall profit you nothing: For I testifie againe to every man that is circumcised, that he is a debtor to the whole Law. Christ is become of no effect vnto you, whosoever of you

* Antinomus.

Answer.

* *Gal. 2.16.*
*Cap. 3.11, 12, 13.** *Gal. 3.16.*
*Cap. 5.1.** *1ren. aduers.*
*Her. lib. 4. cap. 5.** *Gal. 5.1.** *Gal. 5.2, 3, 4, 5.*
See *Tertullian ad-*
vers. Marcion. lib.
4. cap. 33. lib. 5.
cap. 2. 3. 4. that the
Law is fulfilled in
Christ, not aboli-
shed by Christ.

^c Est igitur dam-
nanda distinctio-
rum & libertino-
rum distinctio de-
refis, faith Rex in
1 Tim. 2.9. and so
say I.

^d Mat. 5.17,
18, 19.

^e Rom. 4. 21.

^f Mat. 11.28,
29, 30.

^g Gal. 6.2.

^h Gal. 5.6, 13.

ⁱ Rom. 7.22.

^j Luc. 1.74, 75.

regiment in Rites and Ceremonies, in Types and Fi-
gures, in Legall burdens, and Leviticall Quies, toge-
ther with the rigour and terror of the Law, is now abro-
gated and abrogated. You might as well say the Heire
when he was a child was kept in, under sharpe and
severe Tutors and Government, but being now come to
age, he may now live as he list; Or, the Church in her
infancie was in bondage to the Ceremoniall Law,
therefore in her riper age she is not bound to obey ei-
ther God or man, by the duties of the Morall Law.
I could wish, you would advisedly consider what our
SAVIOR CHRIST himselfe hath said: I came not to
destroy the Law, but to fulfill it; and whosoever he be
that shall breake one of the least of these Commandements,
and shall teach others so to doe, he shall be called the least
in the kingdom of heaven; but whosoever shall doe and
teach them, he shall be called great in the kingdom of hea-
ven. And remember againe what S. Paul hath once
told you already: ^a Doe we make void the Law by faith?
God forbid, nay rather we stablish the Law. Christians
indeed, are freed from the bondage and burden of the
Law of Moses, but yet must they take upon them
Christ his yoke and burden, for his yoke is easie, and
his burden light. Yet they are charged to beare one
anothers burdens, and so to fulfill the Law of Christ;
that their faith may be wrought by love, and they by love
serve one another; and so stand that they delight in the
Law of God concerning the inner man, ^b serving the
Lord in righteousness and holinesse all the daies of
their lives, that is, according to both the Tables of the
Morall Law. Touching your quotation out of Socrates,
Eccles. Hist. lib. 5. cap. 21. I have seene what he saith, but
can see nothing for the abolishing of the Morall Law.
He blameth them that contend so much for Jewish Ce-
remonies, keeping of Easter, observing Dites and
Months, as never having well considered, that
Quando religio Israelita erat in Christianam commutata,

accusatus

Quando religio Israelita erat in Christianam commutata,
et tunc su-
larum legum p. m. et c. et c.; and so vergeth that
out of Galat. 4. 21. against them. But what will you
say, if out of the same Chapter, I bring you some evi-
dence, that Socrates doth not abolish, but establish the
Morall Law? ^c Apostolis propositum fuit, non ut leges de-
fessis diebus celebrandis sanctarent, sed ut recte vitandi
rationis, & pietatis nobis auctores essent: The Apostles,
saith Socrates, never purposed to make lawes for holy-
daies, but to teach vs both by words and writing the
way of godlinesse and good living. And did not the
Apostles this, especially by vrging and applying the
duties of the Morall Law in both Tables vnto Christi-
ans, both for their persons and callings? Reade and
consider, Rom. 1. 2. 6. 7. 12. 13. Cap. 1 Tim. 1. 2 Tim. 3.
Ephes. 5. 6. Chapters. Moreover, Socrates in the same
Chapter, complainerh of the Churches of the Gentiles,
for the breaking of the Morall Law and violating the
Apostles Commandement, Acts 15. *Ceterum non-
nulli hic neglectis omnium scortationem rem quidem indis-
ferentem arbitrantur, sed tamen de diebus festis tanquam
de vita decernant. Dei precepta evertunt; ipsi sibi leges
sanctunt.* In which words, doth he not blame such as
professing themselves to be Christians, did yet account
fornication (which is a breach of the seventh Comman-
dement in the Morall Law) to be a thing indifferent,
and so following their owne lust, did ouerthrow Gods
Law? You haue gained nothing then by your allega-
tion out of Socrates, but lost more than you lookt for,
at his hands: And as little haue you got by that which
you take from Mr. Perkins againe, out of Galat. 4. 3.
who as you say, setteth it out very fully. What is that
which he setteth out so fully? The abrogation of the
Morall Law? If you meane that, (as that you must
meane, if you meane to speake to the purpose) then
you offer him too too hard measure againe, to charge
him with that he neuer spake, and to gather that he
neuer

^b Socrates Eccles.
Hist. lib. 5. c. 21.

^c Acts 15. 20.

^d Vide Iunium de
polit. Mosi cap. 8.
col. 1552.

Antinomus.

Answer.

Beza in Gal. 3.
19.

Vide Beza in 1.
Ep. Tim. cap. 1. v. 9.
Fini legis est cha-
ritas. Διγίαις
ῥήματι & αἰνί). 1.
Tim. cap. 1. v. 9.

then to that end than now it serueth; serueth it
therefore to no other vse at all? But you say, "M
"haue beene drawen awry by this word [serueth:] Sure
you are the first that euer I heard either make any ex-
ception against it, or stand in any danger or feare of it.
And ¹ Beza whom you alledge, may be vnderstood
to take it rather in the Present, than in the Preterim-
perfect Tense: *Quorsum igitur lata lex est*, and, *Quam
lex posita sit hominibus red. arguendis*: Implying thereby,
not only whereunto the Law serued when it was first
ordained, but that it serueth yet to the same vse in some
respect, though in diuers things the vse be changed.
Not vnlike vnto this, you say, is in Rom. 3. 20. *Commetur
or is*, By the Law commeth the knowledge of sinne, which
being read [came] or [was] of the time past, maketh
(you say) the sense good. Not vnlike vnto that, is this
indeed, i. of as little either weight or worth. And
why may not, *διὰ τὴν ἐντολὴν τοῦ νόμου*, be thus trans-
lated; For by the Law [commeth] the knowledge of
sinne, but must needs be rendred thus, For by the Law
[came or was] the knowledge of sinne? You haue your
reason, I hope, in readinesse; for if the former stand in
the present time, then your opinion must needs fall
presently: for then there is a present vse of the Law
to discouer sinne. But if that fall and the latter come in
his stead, then you conceiue hope that your opinion
for the abolishing of the Law, being now in danger of
falling, shall hence haue a prop to stay it vp withall;
and what a one I pray you? why surely a sorry one,
either this or none; By the Law [came or was] the
knowledge of sinne, Ergo, the Law is now abolished,
and by the Law commeth not now any knowledge of
sinne. This is indeed (as you said truly) not vnlike the
other; the Law serued for restraining, or condemning
transgressions, ergo, now it serueth neither for these
nor for any other vse at all. But doth not the Apostle
proue by the Law whether written in Tables of stone,

or

Tables of the heart, that both Iewes and Gen-
tiles are all vnder sin; not only that they had beene,
but euen then at that present they were. And was
not this in the time of the Gospell, and doth he not
conuince them all of sinne, by the present vse of the
Law? Obserue what he saith verse 19. *Now we know
that whatsoeuer the Law saith, tis to vs vnder the Law*. Doth he
not vse the present time, for the manifesting of the
present vse of the Law, three times together in this
verse, and concludeth in the next, *That therefore by
the deeds of the Law no flesh shall be justified in his sight,
because by the Law commeth, or is, the knowledge of
sinne*. So ² Beza on this place doth expound it; and
³ Param rendred the words thus: *Per legem habetur
agnitio peccati*; whence he concludeth, *ergo, non iusti-
ficatur*; and ⁴ Caluin giues the sense of these words,
Per legem agnitio peccati, to be this, *Lex convincit nos
peccati & damnationis*. You see then these learned men
take these words otherwise than you doe; *That by the
Law commeth* [not came] or is [not was] the acknow-
ledgement of sinne. As for that which you alledge out
of Galat. 4. 1. I must confesse, I neither know how
it maketh any thing at all for your point or purpose,
nor can I conceiue, what you meane to goe about to
make so large prooffe of that which no man doth deny.
What here you write, hath neither dependance nor
consequence, neither ioints nor finewes; much like
vnto a shadow, which hauing some proportion of a
mans body, hath yet neither life nor substance in it:
For what if we yeeld you all this, that the Apostle by
the Heire in his minority, meaneth the Church of the
Iewes before Christ, and by the same in his riper age,
the Church of Christ since his death? What is there
here, I say not of any power, but of any colour to
proue the abolishing of the Morall Law? Is the Morall
Law therefore wholly abolished, because the Mosaicall
regiment

¹ Rom. 2. 15.
² Rom. 3. 19, 20.

³ Beza in Rom. 3.
19, 20.
⁴ Param in Rom.
3. v. 20.
⁵ Caluin in Rom.
3. 20. & alibi.
*Quid enim quasi
ista sibi volunt le-
gem propter trans-
gressiones positam
esse, Gal. 3. 19. per
legem esse cognitio-
nem peccati, Rom. 3.
20. legem, pecca-
tum efficere. See
Caluin. Instit. lib. 2.
cap. 5. sect. 6. See
Aug. lib. de Spiritu
& littera, cap. 13.*

H

of good life, is vnechangeable and admits no abrogation, and Christ by his death did in this regard establish it. 3.31. What say you now to these words of M. Perkins? Doth he determine the question with you and for you, that the Morall Law is wholly abolished, or doth he not plainly resolve to the contrary, that as it is the rule of good life it is vnechangeable, and for euer by the death of Christ established.

Antinomus.

Answer.

¶ Parau in Heb.
8. p. 400. 401.

Your next Testimony is out of Parau, in *Argumentum Epist. ad Galatas*, and in other places vpon that Epistle. I haue not that Booke by me, but vnlesse Parau be much contrary to himselfe (which I cannot so easily conceiue of so iudicious a Diuine) you shall see I haue reason to thinke that vpon the *Galatians* he speaketh nothing for your opinion, seeing vpon the *Hebrewes*, Cap. 8. pag. 400. 401. he purposely and aduisedly writeth so much against it. *Lex Moralis* (saith he) est aeterna iusticie norma; and then he sheweth how farre the Old Testament is abrogated. 1. *Quantum ad doctrinam spiritualis gratia circumstantiam de futuro.* 2. *Deinde quantum ad conditionem impossibilem perfectae obedientiae.* 3. *Quantum ad onus legalium rituum, & sacerdotij Levitici.* Denique quantum ad iugum politicae Moysaicae, populi Iudaici cervicibus impositum. Whereupon he inferreth thus, *Vnde Manichaeorum & fanaticorum refutatur error, qui abrogationem veteris Testamenti non solum ad tria illa, sed ad legem etiam moralem male traherant;* and a little after he addeth, *De Lege Morali, & de Moysi atque Prophetarum libris & doctrina, aeternitatem agnoscimus, de ritibus & politica minime.* By this you may evidently perceiue, that Parau is of opinion, that howsoeuer the Ceremoniall and Iudiciall Lawes of *Moses* be abrogated, yet the Morall Law is perpetuall and eternall, and that they are men tainted with heresie or frensie, that would draw the Morall Law into the same estate of abrogation

with them. And if you will looke backe a while to the Tenth Chapter and sixteenth verse of the Epistle, you may see as much as this, and somewhat more, *Obiter hic annotemus discrimen legis Moralis & Ceremonialis. Illa perpetua & spiritualis est, ista caduca & carnalis fuit.* And againe vpon verse 18. *Probat nunc legis abrogationem inde pendentem. Et est tacita occupatio: Quicquid sacerdotio fiat, lex Dei est immutabilis. Id inquit, non nego, de lege Morali, nunc vero loquor de precepto carnali, lege Ceremoniali.* And this may suffice to cleare Parau, that what you haue taken, you haue mistaken from him, as approving your opinion vpon the *Galatians*, which you see he disproueth on the Epistle to the *Hebrewes*. Let vs now proceed to that which followeth.

“There is a word” you say *Galat. 3. 19.* mistranslated “in most vulgar translations, which drawes many men awry, *Serueth*; Wherefore then *Serueth* the Law? Neither the Greeke (you say) nor any Latine translation hath it. If neither the Greeke nor any Latine translation haue it, then it may (peraduenture) be added amisse, but mistranslated (as you say) it cannot be. And why doth not this word *Serueth*, *serue* your turne? Because (forsooth) it is in the Present Tense, *Serueth*, and not in the Prererimperfect Tense, *Serued*, Wherefore then [serued] the Law? And why would you haue it [serued] and not *serueth*? Because I guesse you would haue all men to know, that the Law was of some force and vse in times past, but now is of neither for the time present, and so [serued] in the time past, serueth your purpose very well for the present businesse. But be it as you would haue it, *serued*; is *serued* either in the Greeke or any Latine translation? or doth not the Law now in the daies of the Gospell, *serue* to the reuealing, conuincing, and condemning of transgressions, as before it *serued* to the same end and vse in the daies of the Law? or suppose it *serued* more then

¶ Parau in Heb.
cap. 7. ver. 16. 18.

See more in Parau, in Ep. Rom. cap. 3. 8. 31. & cap. 7. 7. Nam Valentiniani &c.

* Antinomus.

Answer.

* Antinomus.
Answer.

* Perkins in Gal.
3.11.

^b 1 Sam. 8.7.

^c 1 Sam. 13.
23, 24.

^d Gal. 4.1.
Gal. 3.24.

jurious dealing with so worthy a Divine, whom yet
will needs draw in, to speake to your minde, though
neuer so contrary to his owne true meaning. Now
come to heare your third witness [Mr. Perkins] whether
he can speake any more to the matter than
Caluine and Beza haue already done. * You cite him
on the Galatians 3.11. 23. And tell me, I pray you,
what you haue found here for the whole abolishing of
the Morall Law? Vpon these words, verse 11. *No man
is justified by the Law*: * he saith, that by the Law is
meant, not onely the Ceremoniall, but also the Judi-
ciall, and the Morall Law, and that *Paul* enlargeth his
disputation, from one part to the whole Law. And he
giueth a good reason why he would abrogate the vse of
the Morall Law, as well as of the Ceremoniall, in the
manner of justification: for they (saith he) which
thought Ceremonies necessary to justification, would
much more thinke Morall duties necessary. All this we
willingly acknowledge with Mr. Perkins: What would
you conclude hence? Is this your Argument from
this place? No man can be justified by the workes nei-
ther of the Ceremoniall nor of the Morall Law, *ergo*,
the whole Morall Law is abrogated wholly as well as
the Ceremoniall Law. We grant the Antecedent, and
deny the Consequence, or Argument. For how doth
this follow, The Morall Law doth not iustifie, *ergo*,
it doth not instruct nor edifie? vnlesse it had no other
neither office nor vse, but that alone. Will you see the
fallacy, *and so asperetur qd n. sic se asperitur qd n.* by
another of the like stampe? ^b *Samuel* hath ceased to
rule, correct, condemne the people as a Iudge; *ergo*,
^c *Samuel* hath ceased to pray for the people, and to
teach and shew them the good and right way, as a
Prophet: Or to vse the Apostles comparison, A
^d Schoolemaster ceaseth to nurture, and keepe his
scholer vnder the rod, and in the rudiments of Gram-
mar as a childe, *ergo*, he hath no sufficiencie nor abi-
lity

they would thinke greater or better things, being now
of riper age. But to leaue this Argument weake and feeble as it is,
shall I be bold to aske you a question? Doe you reade
and alledge your Authors for satisfaction or conten-
tion, for colouring and countenancing of an error, or
for searching and lifting out the truth? I would gladly
if I might safely, conceiue the best; but it seemes
strange vnto me, that seeing * Mr. Perkins in the very
next lease, vpon the 12. that is, the very next verse,
hath so plaine and euident sentences to confute you,
that euer you durst alledge any thing out of him, as
standing with you or for you. His words be these:
*I say that the law written in our hearts, is still the law of
Moses.* And againe, *Since mans fall, the Lord repeates
the Law for weighty causes: 1. To teach vs that the
Law is of a constant and vchangeable nature: 2. To
aduersife vs of our weaknesse, and shew vs what we cannot
doe: 3. To put vs in minde that we must still bumble
our selues vnder the hand of God, after we haue begunne
by grace to obey the Law, because euen then we come farre
short in doing the things which the Law requireth at our
hands.* Who would once imagine that a man fearing
God, and bearing an honest minde to learne and seeke
out the truth, would not haue sought and scene a little
farther into Mr. Perkins, before he would or durst haue
produced him for a witness against himselfe, and
against the truth also. If all this be not yet sufficient,
will you for your full satisfaction, heare his finall de-
termination of the question. He proposeth it thus;
How farre forth is the Law abrogated? and answereth
this. *The Morall Law is abrogated in respect of the
Church, and them that beleee, three waies: First, in re-
gard of justification, and this Paul proues at large in this
Epistle: Secondly, in respect of the malediction, or curse,
Rom. 8. 1. Thirdly, in respect of rigour; for in them
which are in Christ, God accepteth the endeavour to obey, for
obedience*

* Perk. in Gal.
3.12.

* Perk. in Gal.
3.23. p. 252.

* Antinomus.

Answer.

* Beza in Gal.
3.22.* Beza in Gal.
3.23.* Beza in 2 Cor.
3.11.

reproves it rather. Let us now examine Beza's next witness, and see if his testimony will stand you in any stead, for the utter abolishing of the Morall Law. In the place which you alledge in Galat. 3. 12. he speaketh something of the abrogation of the Ceremoniall, but not a word of the abolition of the Morall Law: his words will witness what I say, and convince you of no small fault in this allegation also. *Antea docuerat (saith he) legem ceremonialem abrogatam esse, tum quatenus nos arguabat peccati, ac mortis per transgressiones: tum quatenus fuerat ipsius damnationis exterium Obiographum. Nunc autem eandem ceremoniam legem considerans (ut promissionum Evangelicarum suo tempore exhibendarum umbram & figuram) docet, illam quaeque hac respectu cessasse, &c.* What could be said more distinctly, or more effectually, for expounding that very verse of the abrogation of the Ceremoniall, which you say, he expounds of the abolishing of the Morall Law? Beza saith, That the Apostle understandeth the Ceremoniall Law in this 12. verse, and that (being but a shadow and figure of the promises of the Gospel) it ceased when Christ was exhibited: and you say (how truly let others judge) that the same Beza saith, that the same verse is to be understood of the Morall Law, and that he proueth thereby, that the whole Morall Law is wholly abolished. There may be as much agreement betwixt light and darknesse, fire and water, truth and error, as betwixt Beza his Assertion and your Allegation in this point. But will you with patience heare his opinion direct and downe-right, not for the abolishing, but for the establishing of the Morall Law? *Quid igitur, saith he, writing vpon 2. Corinth. 3. 11. Nunc lex aboliata fuit, quod ad ceremonias attinet, cessauit. At enim dicis, nunc hac in parte aboliatum est Moysi ministerium? minime vero, semper enim sunt homines ad Euangelium praedicationis legis praeparandi.* You may here see, if you will

will be content your eye slide vnto this place, that he is so farre from thinking the Morall Law to be abolished, that he answereth that objection, and so dasheth out the braines of your opinion with a *minime vero*, and further affirmeth, that the Law is to be preached as frequently and necessarily as men are to be prepared for the receiving of the Gospel. Consider also what the same Beza saith, writing vpon 1. Iohn. 2. 7. *A New Commandment I write vnto you: there he putting a difference betwixt the Morall Law and the Gospel, saith, Lex quid sit sciendum, Euangelium quid sit credendum docet: sciendum est igitur sic esse hoc duo distincta, ut tamen unum alteri subserviat. Nec enim Euangelio lex aboletur, quatenus quod rectum est praecipit, sed dumtaxat quatenus mortem omnibus ipsam perfecte non praestantibus minatur. Lex mortis terrore nos monet ut de vita in Euangelio querenda cogitemus, lex iam nobis suavis est secundum interiorem hominem magister, sicut copiose docet Apostolus, Rom. 6. 7. 8. capitibus. Hinc illud toties a Christo iteratum de Deo & proximo diligendo mandatum.* I pray you consider these particulars out of this testimony, and tell me then whether Beza be with you, or ouer-against you. 1. That the Law and Gospel are distinguished, but neither of them both abolished. 2. The Law and the Gospel doe mutually serue one another in their severall offices and vses. 3. The Law is not abolished by the Gospel, but established by the same. 4. The Law to them that are in Christ, is a sweet Master or Teacher, in whose lessons and instructions they delight in the inner man. 5. That all these offices and vses of the Morall Law, are warranted and confirmed by the authentick Authority of Christ himselfe, and his Apostle Paul. All these points being set downe by Beza so sound and sufficient for establishing the Law, are as so many strong Arguments to convince you of error, that goe about to abolish it; and as so many rebukes also of your vnadvised and injurious

* Vide Beza, Theol.
Epist. Epist. 10.
p. 104.* Beza in 1. Epist.
Joh. cap. 2. 7.
Lex posita est regenda sanctorum
vite &c.
Est igitur damnanda
Antinomorum
& Libertinorum
desistenda heresis,
Beza in 1. Tim.
cap. 1. 7. 9.See Beza Epist.
Theolog. Ep. 20.
of the vse of the
Morall Law euen
for Christians,
at large.

Verg. Aeneid lib. 2.

*Cicer. Tuscul.
quest. lib. 1.*

*Caluin. Instit.
lib. 3. cap. 19. sect. 2.*

suit, as implying the Law was once, but now it is not; as, *¶ fuit illam, & ingens gloria Tenebrarum, sed iam seges est ubi Troia fuit*; or as *Tullius* also said, *¶ Triste vocabulum [fuit] subest enim hoc uis, non habet*: but he saith [*legis praeceptum est*] as yet still in force [*ut diligamus Deum*] as binding himselfe and all the faithfull, to a filiall and cheerefull, not to a rigorous and seruile obedience in the duties of it. But seeing you haue done *Caluin* so great wrong, as contrary to his minde and meaning, yea to his words and writing, to charge him with that he neuer wrote, spoke, nor thought, will you doe him that fauour, as to let him speake for himselfe, and deliuer his owne opinion, in his owne words, whether he be of your minde or no, touching the utter abolishing of the whole Morall Law? *Negue hinc recte quis colligat* (saith he, hauing proued that the Law hath no place nor power in the iustification of a sinner before God) *legem fidelibus superuacuum esse, quas non ideo docere & hortari, & stimulare ad bonum desinit, tamen si ad Dei tribunal in coram conscientijs locum non habet*: and he addeth a litle afterward, *In hoc situm est legis officium, ut eos officij sui admonendo ad salutatem & innocentiam studium excitet*. Methinkes *Caluin* seemeth to frame his speech of purpose, as if he meant to answer one in your coat, and to meet with your opinion, though he were neuer acquainted with your person. For you will haue the whole Morall Law to be wholly abolished; he blames the very conceit of such as thinke it needlesse or superfluous; indeed he acknowledgeth that it is of no force for our iustification, but confesseth withall, that it is of great vse for edification and sanctification. You will haue it not only ceased, but abrogated, as hauing neither any office nor vse: he saith, it is so farre from being abrogated, that yet it doth not cease to teach, to exhort, and to pricke the faithfull vnder the Gospell, forward vnto that which is good, and

and establish that it is a speciall office of the Law, by admonishing them of their duty, to stirre them vp vnto holiness of life. You say, *¶ The whole Epistle to the Galatians, and the general Argument of it importeth, that the whole Morall Law is wholly abolished*: and he to the cleane contrary, addeth these to his former words: *¶ In hoc cardine totum fere argumentum Epistolae ad Galatas vertitur*; giuing vs thereby to vnderstand, that by the Argument of the Epistle to the *Galatians*, the Morall Law is not abolished, but in speciall office and vse, euen now and for euer in the daies of the Gospell to be continued. The words I haue cited out of *Caluin*, I haue not sought very farre, being so neere neighbours to the place whence you tooke yours. Yours out of the fourth section, where yet you haue nothing which makes for you, and mine out of the second & third section, where you may see almost euery line is drawn to my hand, cleane ouerthwart and crosse vnto your opinion. What may a man (that would willingly thinke well of you) thinke of your dealing in this allegation? Did you reade the fourth, and not the second nor third sections? That had beene great negligence, especially, there being so necessary dependance one vpon another: Did you reade them and not vnderstand them, taking that to be for you, which was altogether against you? That had beene too grosse ignorance. Did you reade and vnderstand, that *Caluin* in those sections had nothing to confirme, but much to confute your opinion? And would you notwithstanding, beare vs in hand that he stood as firme on your side, as you had set him faire in your margin? This were wilfully to shut your eyes against the light, and to endanger the comfort of a good conscience. Which of these faults you are fallen into, I leaue to your second thoughts to consider, and to amend what you finde amisse. Thus we leaue *Caluin*, who doth neither proue, nor approue your opinion, but plainly reprocues

*Caluin. Instit.
lib. 3. cap. 19. sect. 3.*

*Caluin. Instit. lib. 3.
cap. 19. sect. 4. &
sect. 2. & 3.*

^a Augst. lib. contr. Faustum.
^b Ambros. in Epi. ad Galat. cap. 3.
^c Hilary. in Psal. 118.
^d Beda. in Arg. Epist. ad Gal.
^e Iustin. Mart. in Di. l. cum Tryphon.
^f Erasm. in Arg. Epist. ad Gal.

* Antinomus.

* Answer.

^a Augustine, ^b Ambrose, ^c Hilary, ^d Beda, ^e Iustin Martyr, whose testimonies I have not leisure to set downe at large, the places I have quoted, you may search if you desire to see; Only I pray you consider, what ^f Erasmus whom you alledge to often and commend so much, hath himselfe set downe concerning the Argument of the Epistle to the Galatians. *Agit in hac Epistola quod nusquam non agit, ut à legis Mosaicæ servitute, inuaset ad Euangelij gratiam*; and afterwards, *Demonstrat legem Mosaicam ad tempus modo fuisse datam, & ad inuocandum Christum illam, spoliasse omnia*; and lest you should mistake his meaning, as if he comprised the Morall Law herein together with the Ceremoniall, he sheweth evidently by the words following, that he meanes only the Ceremoniall and not the Morall Law: And therefore he addeth; *In illa [Mosaicæ lege] fuisse carnem, in Euangelio spiritum; in illa umbras, in Euangelio lucem; in illa imagines, in Euangelio veritatem; in illa servitutem, in Euangelio libertatem*. Could you see thus much in Erasmus, and that vpon the Argument of the Epistle to the Galatians, so directly crossing that which you affirme, and not rest satisfied therewithall, to the altering of your opinion, touching the Argument of the same Epistle? Or were you so vnadvised, that you would not your selfe aduise with one of your best friends, what his opinion were of this Argument, and yet commend him vnto others to seeke, and take aduice and satisfaction from him in this point? But we will leaue you to aduise better with Erasmus, if yet you will take paines to looke vpon him, and come now to consider what counsell or comfort you haue from Calvin, Beza, Perkins, Parreus, whom I guesse by your quotations you haue consulted withall. These * you alledge, to proue that the Morall Law is wholly abolished as well as the Ceremoniall, as if they had interpreted that place of Gal. 3. 19. 23. to that purpose. * Let vs examine your witnesses, and see if the

the euidences they bring in, will serue your turne. You like Calvin Iustit. lib. 3. 19. 4. Calvin hath not one word for the whole abolishing of the Morall Law in that place; he only sheweth that the faithfull are now freed by Christ from the yoke and rigour of the Law, that now they obey the Law not as constrained by force, or compelled by feare, but as of a willing and ready minde, induced thereunto by loue, knowing that they come to God as children to a father, that will in Christ accept of their obedience to the Law, albeit they come farre short of that perfection which the Law requireth in rigour at their hands; and this he maketh manifest by one precept of the Law: *Legis præceptum est, ut diligamus Deum ex toto corde, ex tota anima, &c.* This, saith he, the best cannot doe in that perfection that the Law requireth, *Volunt, aspirant, conantur, sed nihil ea quæ docet perfectione faciunt*. What then? he * answereth in the next section, That when poore soules shall perceiue that (being freed from the seuerer exaction and rigour of the Law) *paterna lenitate se à Deo appellari, bilares & magna alacritate vocanti respondunt, & dulcentem sequuntur*. Is there one word or syllable in all this, tending to the vtter abolishing of the Morall Law? Nay is there not much to the contrary? For doth he that saith, we are freed from the rigour, yoke, and bondage of the Law, affirme (in so saying) that the Morall Law is wholly abolished, or are we therefore discharged of all obedience to the Law altogether, because by faith in Christs obedience, we stand not charged with the exact and rigorous obseruation of the same? Doth not * Calvin himselfe in this very section which you alledge, giue instance in one precept of the Morall Law as now in force and of great vse, for beleeuers to frame their hearts and liues in obedience thereunto? Doth he not say plainly, *Legis præceptum est ut diligamus Deum*? He doth not say (as it seemes you would haue him) *Legis præceptum fuit*,

* Calvin. Iustit. lib. 3. cap. 19. sect. 5.

* Calvin. Iustit. lib. 3. cap. 19. sect. 4.

etiam Index Ecclesiae Evangelium Christi, non lege in-
terdixit: ipsum etiam Paulum aliud in Iudaea facere,
aliud nationibus predicare, & frustra eos in
credere, si id neglegendum putarent, quod Apostolorum
principes observarent.

By this you may perceive, that Saint Hieron. taketh
the Argument of the Epistle to the Galatians, to be the
same with the Argument of the Epistle to the Romans;
wherein the Apostle proueth, that by the workes of
the law, whether Ceremoniall or Morall, no flesh can
be justified before God; vsing the same words in both
Rom. 3. 20. 28. and Gal. 2. 16. And this he vrgeth
as the principall scope of the Epistle to the Galat. That
Paul labourerh to reprove them for their declining
from the simplicity of the Gospell vnto Iewish Cere-
monies, teaching them that Circumcision, their new
Moones, solemne Feasts, and all other their Legall Ser-
uices and Sacrifices were vicerly abolished, and in no
sort to be mingled with the Gospell. I say therefore in
a word with Saint Ierome, *Opera legum Ceremonialis
esse deposita, & opera legis Moralis in justificatione per-
petua esse perpetua deponenda.* And if you shall ob-
iect as you doe, "Doe you not then make void and
abolish the Law through faith, I answer with Paul,
one greater than Ierome, God forbid, yea we establish
the Law. And if S. Paul establish the Law, how dare
you goe about to abolish it?

Chrysostome also gathereth the Argument of the
Epistle to the Galatians, out of Gal. 3. 2. 4. I Paul say
vnto you, That if ye be circumcised Christ shall profit
you nothing; and againe, Whosoever of you are justified
by the Law, ye are fallen from grace: Whereupon he
inquireth, *Quid igitur tandem hoc erat;* and immedi-
ately answereth, *Qui ex Iudeis crediderant partim oc-
cupati persuasione Iudaismi, partim inanis gloria fiti
conuulsi, dum sibi doctorem cupiunt parare dignitatem
authoritatemq., profecti ad Galatas docuerunt, illis opus
esse*

* See Aug. lib. 4.
cont. duas Epist.
Pelag. ad Rom. 5. 3.

* Rom. 3. 31.

* Chrysost. in Epist.
ad Gal. cap. 1.

* August. is of the
same minde, in
prolat. in Epist. ad
Galat.

officiis, ieiuniis, sabbata & noviluna, nec te-
rendum esse Paulum, qui harum rerum tolleret observa-
tiones. Nam Petrus, Iacobus, ac Iohannes, hoc (ut aie-
bunt) non prohibebant, &c. And a litle after he addeth,
Proinde cum cerneret totam Galatorum gentem inflam-
mari, ac periculosum incendium aduersus illorum Eccla-
siam excitatum esse; scribit Epistolam ad universos ad
ista respondens, &c. Compare your Assertion with
Chrysostomes opinion, and you shall finde that the Ar-
gument of the Epistle to the Galatians is not (as you
would haue it) that the whole Law of Moses is wholly
abolished; but that the Ceremoniall Law is ceased, and
may not in any sort be ioyned with the Gospell; and
that the workes of the Law, both Ceremoniall and Mo-
rall, are for euer in the matter of justification and salua-
tion disinabled and discarded. Theoderet is of the
same minde, with Chrysostome, and setteth downe the
Argument of the Epistle to the Galatians, in almost
the same words. Oecumenius also to the very same
purpose saith, *Quos beati docti ab Apostolo Galatas in-
fens, fauerog, in Christum credidissent, peregre profecto
Apostolo sic a nonnullis surrepti sunt, ut circumciderentur,
Apostolus scribit ad eos, redarguit eos quod stulti egerint,
& inuocati fuerint: differt de lege, & de ea que secundum
Abraham est: fide, argumentatur, tum ex lege ipsa, tum
ex uxoribus ipsius Abrahæ allegorice sumptis, quod & um-
bra & circumcisio ipsa ad tempus usque data sunt, &
Christi aduentu superuacuas facta.* By the judgement
of Oecumenius therefore, touching the Argument of
the Epistle to the Galatians, your judgement being put
in the scale with it, will be found to be too light, there
being no dispute (in his opinion) for the whole abo-
lishing of the whole Law of Moses, Morall as well as
Ceremoniall, (as you would haue it) but only for the
abrogation of the Ceremoniall, now that Christ is
come in the flesh (as he doth deliuer it) and we willingly
assent vnto it. Agreeable hereunto is the judgement of
F 3

* Theoderet in Arg.
Epist. ad Galat.

* Oecumenius in
Arg. Epist. ad Gal.

* Augustine,

Answer.

The Argument
of the Epistle to
the Galatians.

^a Hieron. in Ep. ad
Galat. cap. 1.

^b Aug. p. prefat. in
Epist. ad Gal.

^c Tertullian also
justifieth this,
that not the abro-
gation of the mo-
rall, but of the ce-
remoniall law, is
the Argument of
the Epistle to the
Galat. Sed qua
velis intelligi ele-
menta, primas scilicet
litteras legis ipse
declarat, dies obser-
vatio & annus, &
sabbata spinor, &
carnas puras, &
j. j. iia, & dies
magnos: cessare
enim ab his fuit a
circumcisione oportebat, vide Tertul.
advers. Marcion.
lib. 5. cap. 4.

See also Justin
Mart. Dial. cum
Tryph. Iudae-

mentis, for (say you) It is the generall Argument of the same. Doth the whole Epistle to the Galat. import, that in the Church of Christ since his death, the whole Law of Moses is wholly abolished and abrogated? Or is this the generall Argument of the same? What if that Epistle neither in whole nor in part doe import so much? What if that which you say of the whole abolishing of the whole law of Moses, be neither the generall Argument of the whole Epistle, nor any speciall or particular Argument of any part or parcell of the same? It is very likely that what you affirme herein, you have rather taken vpon trust, than vpon triall; for had you but searched into the Epistle it selfe for the subject and speciall scope of it, and well considered the estate of that Church, at that time, when the Apostle writ vnto it, you might have easily vnderstood, that the purpose of the Apostle, was not to proue that the whole law of Moses was wholly abolished; but that only in the matter of iustification by faith in Christ, the law of Moses neither Ceremoniall nor Morall, could stand them in any stead. For whereas at that time, ^a certaine false teachers had laboured to withdraw the minde and hearts of the Galatians, from that sincerity of the Gospell (touching the righteousness of faith in Christ alone) which Paul had taught them, by inducing and perswading them to entertaine the Ceremonies of the law of Moses, as necessary to justification and saluation; and so to ioine the worke of the law with faith in Christ: Paul being much troubled at their backsliding, and desiring to recover and recall them to their former standing, directeth this Epistle vnto them; wherein as he justifieth both his calling to be an Apostle, and the Doctrine of faith in Christ alone for justification and saluation; to be of God and not of men, so he evidently proueth, that by the workes of the law no flesh can be justified, that ^b Circumcision, new Moones, Iewish Sabbaths, and all other ceremonies, types,

types, and figures of Moses law, (leading as a Schoole-master vnto Christ) were now abolished, and that if either Jew, or Gentile, did either entertaine or maintain them as necessary to saluation, mingling Law and Gospell, faith and workes, types and truth, Moses and CHRIST together, for our acceptation and reconciliation with God, they did not only abase themselves in returning vnto beggerly rudiments, and putting themselves vnder their former yoke of bondage, but they did further (as farre as lay in them) make void the death of Christ, and fall from Grace; whereupon he exhorteeth them to stand fast in that liberty wherewith Christ hath made them free, and so to vse their liberty that it be not any aduantage to the flesh, but that they may serue one another by loue, Galat. Chapters 2, 3, 4, 5.

That this is the scope and drift of the Apostle, and the speciall Argument and subiect of the Epistle to the Galat. if the Text it selfe, which I haue cited, doe not make it euident, or the Testimony which I haue giuen thereof, seeme to you to be insufficient, I pray you admit of the euidence that two or three more eminent and more ancient witnesses will giue in vnto this point.

^c Hieron. in Proem. in Epist. ad Gal. Sciatis eandem esse materiam, & Epistolae Pauli ad Galatas, & quae ad Romanos scripta est. Nullus quidem Apostoli sermo est, vel per epistolam, vel praesentis, in quo non labores docere antiquae legis onera deposita, & omnia illa quae in typis & imaginibus praecesserunt, i. otium sabbati, circumcissionis injuriam, calendarum, & trium per annum solemnitarum recursus, scrupulositatem ciborum, & per dies singulos lavacra iterum sordidanda, gratia Evangelij subrepente cessasse, quam non sanguis victimarum, sed fides animae credentis impleret. Et paulo post scribit Apostolus ad eos qui ex gentibus fidem Evangelij receperant, & rursum retrò lapsi quorundam fuerant auctoritate deterriti, asserentium, Petrum quoque & Iacobum, &

Hieron. praefat. in
Epist. ad Galat.

See Tertul. againe
more plainly de-
termining of the
Argument of the
Epistle to the Gal.
Principalem adver-
sus Iudaismum epi-
stolam nos quoque
confitemur quae
Galatas docet: ubi
Apostolus in Christo
post Iohannem re-
velato, vetera infir-
mat, nova vero
confirmat.
Tertull. lib. 5. adver-
Marc. cap. 2.

* Antinomus.
* Fortunam Pri-
amicantabo, &
nobile bellum,
Quid dignum tan-
to feret hic promif-
fer biatu?
Horat. de Arte
Poetica.

h Iudg. 5. 28.

h Iudg. 5. 29, 30.

h Iudg. 5. 24.

charge the enemy with a charge all day, for the abolishing of the whole Morall Law. For the correcting whereof you are bold to say: 1. That the whole Epistle to the Galatians importeth so much. 2. That the whole Epistle to the Hebrewes is to the same purpose. 3. That the practise of the Apostles in all their Epistles confirmeth the same, seeing they neuer ground any exhortation upon Moses Law, nor use any forme of commandments, much lesse make any allusion to Moses Law or the ten commandments: and so you goe on with fourth, and fifth, &c. vntill you haue made vp a full dozen. The mother of ^h Sifera trusting too much in her sonnes valour, his chariots, and his men of warre, fed her fancy with a conceit, nay with an assurance of a ioyous and glorious victory: Why is his chariot so long a coming? Why tarry the wheelles of his chariot? Her wife Ladies answered her, yea she returned answer to her selfe, *Have they not sped? have they not divided the prey, to euery man a Damasker two, to Sifera a prey of diuers colours?* But yet for all this Sifera being cut short of his life, by ^h Iael the wife of Heber, the mother of Sifera also came short of her hope, and the successe of that warre was nothing answerable to the confidence and conceit which she had, and held of it. I feare me, the conceit of your great preparation, together with the confidence in your men and munition, hath bred in you not much vnlike both spirits and speeches in this conflict, and it may be some of your wise friends (as her wise Ladies) haue beene ready enough to soothe you vp with some answer, answerable to your present humour: Yea (rather then faile) you will returne answer to your owne words: Great helps breed great hopes. What? Shall we not speed? shall we not diuide the prey? shall not this conflict end in a conquest? and shall we not obtaine honours and fauours, as a prey of diuers colours? If your conceit be such and so high, take heed, both you and it doe not take a fall?

A hammer and a naile in the hand of a weake woman, if the Lord will giue wisdom and strength to handle them right, may quickly dispatch Sifera, dash his mothers hopes, and turne all his, and her ioyes into sorrowes, and their glory into shame. And is not my word, saith the Lord, as a hammer, and are not the words of the wise (that is, such as speake according to this word) as nailes fastened by the Masters of the assemblies? What though there be want of wisdom in the head, and of strength in the hand of him that shall vse them, yet he that standeth in Gods cause, and fetcheth his weapons out of the Lords Armory, and commeth in the name of the Lord against his aduersary, may rest assured that the Lord will manifest his wisdom in foolishnesse, and perfect his strength in weaknesse, and that he will so teach his hands to fight, and his fingers to warre, that as the battle is, so shall the victory be the Lords also. In this confidence alone I haue entred this encounter and am come forth into the field against you. The mounting of your great ordnance with so great words, *The whole Epistle to the Galatians, &c.* *The whole Epistle to the Heb. the practise of all the Apostles in all their Epistles, &c.* doth not so much amaze me as amaze me. I doe not so much feare the danger as wonder at the manner of your dealing. The peeces which you mention, I acknowledge, and reuerence as some of the Lords great ordnance: but all the powder and shot that you haue given them, can make them neither speake nor do any thing against the truth, but for the truth. You haue mounted them too high, and haue overcharged them too much, so that whiles you would discharge them against one of the bulwarks of Sion, you over-shoot your marke, and cause them with greater force to recoile vpon your little Babel, which you haue built to make you a name in the earth, *inter filios terra*, among the sonnes of the earth.

* You say, *The whole Epistle to the Gal. importeth so much,*

h Iudg. 5. 26, 27.

h Ierem. 23. 19.

h Eccles. 12. 11.

h 2 Chron. 30. 15.

h Ier. 83. 22.

h Ephel. 6. 11. 13.

h 1 Sam. 17. 45.

h 1 Cor. 12. 9. 10.

h Psal. 144. 1.

h 2 Chron. 20. 15.

17. 20.

* Parturient montes, nascetur ridiculus mus. Horat. de Art. poetica.

* Antinomus.

monition
of the Law

Heb. 8. 10.
Marc. 1. 15.
Ezek. 36. 26, 27.
Zach. 12. 10.

Rom. 6. 14.
Lex jubere novit,
Gratia juvat,
An. ad Innocent.
Epist. 95.

Psal. 119. 105.
Ephes. 2. 10.

Rom. 12. 2.
Rom. 13. 9, 10.
1. Jam. 1. 23, 25.
Tit. 2. 11.

and either to lead or drive them to seeke for life and libertie, righteousness and happinesse in Christ alone, as he was darkly shadowed vnto them in the ceremonies and sacrifices, and in the fulnesse of time to be exhibited in great power and vertue, becomie in glorie. To this very purpose doth the same *Tossanus* alledge out of 1 Cor. 2. and 2 Cor. 3. That the Gospell hath his proper and peculiar glorie, and that about the Law. *Cum non sit literale solum Ministerium aliqnd jubens, sed conjunctum habeat efficaciam & ministerii spiritus sancti.* Which we willingly yeeld and assent vnto, seeing the law contained in the 10. Commandments did exact absolute obedience, but gaue neither promise nor power of grace to performe it: But the Gospell in the *Couenant of grace*, requiring vs to repent, and beleue the Gospell, promisseth and powreth out vpon vs the spirit of grace to worke this repentance and faith in vs, and to cause vs to walke in his Statutes, and to keepe vs that we doe not depart from him any more. And in this sense the Apostle saith of the *Romans* and all true beleeuers, *You are not under the Law, but under grace.* As if he had said, neither doth the Lord now vrge, nor doe you now accept of the Law, vpon the former condition (*Doe this and liue*) as if we were to seeke justification and saluation by the workes of it, but the Lord hath left it, and we receiue it as *A light vnto our feet, and a lantern to our steps*, that being his *workmanship* in our new birth created vnto good workes, which God hath ordained that we should walke in them, we might haue some good helpe by the law to proue what is the good and acceptable will of God, and so viewing our faces in this *Glaspe*, and in that also of the *grace of God which hath appeared vnto vs*, we might learne to deny ungodlinesse and worldly lusts, and to liue religiously, soberly and righteously in this present world. Thus may you see that the testimonie which *Tossanus* is brought in to giue on your behalfe, will

not

not stand you in any stead to procure any credit or to adde any strength vnto your cause; and as little either comfort or helpe doth that afford you which you alledge out of *Gualtero* to the same (that is as I conceiue) to as little or no purpose; for in the place you cite on Gal. 3. 19, 20, speaking of the Law, *Que durauit ad tempus, quamdum eius usus fuit*; he meaneth the old Testament or Mosaicall government, which consisteth in the substance of the Ceremoniall, and in some circumstances of the Morall Law; and this (we grant) was but to endure for a time, viz. vntill the comming of Christ. Which to be the true sense and meaning of the words, appeareth most evidently by three opposite clauses, which follow in the very words which you alledge. 1. *Ac nunc noui Testamenti tempus est*] therefore he speaketh in the former words of the old Testament. 2. *Quando lex & Prophetæ Euangelio cedunt*] therefore he speaketh of the Mosaicall government; the Ceremonies and Circumstances whereof, were all abolished, and all the Prophecies thereof accomplished at the comming of him that was the *truth of those Types*, the substance of those *shadowes*, yea the aime and end of the Law and the Prophets, Christ Iesus. 3. *Ut tamen gentibus, quam Indorum reliquis in regnum Dei vim facientibus locum dent.*] therefore he meaneth, not (as you would haue him) that the Morall Law is wholly abolished, but only so much of Moses Law, as made any difference betwixt Jewes and Gentiles, or might proue any hinderance to their happie enterance into the kingdome of God, so much only is vanished away as a cloud, or mist, at the rising of the *Sunne of righteousness*, in the *8 day of the Gospell*. But it may be you reckon of these whom hitherto you haue set forth, as if they were but *milites levis armatura*, scouts or light horsemen, to try the coast and to make a flourish. Now you begin to plant your great Ordinance, to muster your men, range your Armie, and to charge

* Antinom.
Gualt. in Gal. 3.
ver. 20.

* See Tertullian
advers. Iudeos
cap. 3. 4. 5. 6.

* Gualt. in Gal. 3.
19, 20.
* Hec Oeconomia
abrogatur. Bez. in
Gal. 3. 24. & in
Gal. 4. 1.

* Heb. 10. 1.
Ioh. 1. 17.
* Col. 2. 17.
* Rom. 10. 4.

* Ephes. 2. 14, 15.
Col. 2. 14, 17.

* Malac. 4. 2.
* Rom. 13. 12, 13.

station, and it will be found higher than what is
false. For first whereas you say the Law is abrogated, as
if it were now of no use at all, Luther saith, *it is good
and profitable*. Secondly, where you say the Law
is wholly abolished (as if you would place it in
the same condition with *Rebels children* for which he
mourned because they were not) Luther saith, *we do
altogether establish the Law, and require the works of
it*. Thirdly, whereas you charge Luther to be one that
goeth about to abolish or reject the Law, he makes you
for no friend, but for an Adversary in so doing, and
reckons no other of your allegation out of him, but
as a false accusation laid against him.

Antinom.

*Tossan. in 2. Cor.
cap. 3.*

Answer.

*So doth Aug.
contra. Advers.
Lec. lib. 1. cap. 17.*

*Novum Testam. in
veteri est figura-
tum, & Patet in
Novo est revelati.
Vide Hyper. in
Heb. cap. 3. p. 158.*

But if Luther will not serve your turne, you can
make a fresh supply by Tossan and Gualter, whom
you have set to stand in *subsidio parati post principium*.
And what helpe can you have from them, that speak
nothing more of your cause, say much lesse (if lesse
can be) then Luther did; for where *Tossanus* saith,
*Licet unus sit Deus, & una semper fuerit Ecclesia,
idemque substantia sedes, varia tamen hujus dispensatio
fuit, ut alter agitur cum hominibus in infantia, aliter in
adulescentia, aliter in maturitate*; and you would here-
upon conclude, that the whole law of Moses is there-
fore wholly abolished; do you not see how feeble and
weak this collection and conclusion is? The words
themselves besides the light which the *Scriptura* addeth
therunto, might have shew'd you so much at the first
view, if you had with any heed and diligence looked
upon them: for when he granteth that the *Covenant*
both before and since the coming of Christ for sub-
stance is the same, differing only in the manner of dis-
pensation, or administration, doth he not plainly
confirm the contrarie to your conclusion? viz.
Therefore the whole Law of Moses since the death of
Christ is wholly abolished. For how can that which
for substance is the same be said to be wholly abolished?
And

And how can that be wholly abolished, which only in
some circumstance is altered & changed? An utter abo-
lition argues a destruction of the substance. A diuers
dispensation intimates only an alteration of that which
for substance remaineth the same still. And this the
Scripture which he annexeth may teach you, vnlesse you
denie that *Samuel* & standing before *Eli*, is not the
same which his mother *Hannah* & nursed, be-
cause he is now of riper age, weareth a linnen Ephod,
and eateth of the Priests portion, whereas then he was
a Babe in a childees coat, and had no other meat but
milke which he sucked from his mothers breasts. After
this manner saith *Tossanus* may we iudge of the Coue-
nant, *Idem Deus, eadem semper Ecclesia, idemque sub-
stantia sedes*. But God our Father dealeth with his
Church as with his childe. In her infancie hee
feedeth her with milke, in her riper age with
strong meat, or as a father nourisheth his sonne
in his minority. He keepeth him vnder *Tutors* though
be the Lord of all, but when the time appointed of the
Father is come, he sets him at libertie, and puts him in
possession of the inheritance provided for him. The
Iewes were as the Lords childe, *Israel is my first
borne*, heires of the same promises, and having interest
in the same *Covenant* of grace with vs, but they were
but in their infancie and minority in comparison of
the Church vnder the Gospell, fed with carnall and
with earthly things, and vnder the regiment of *Moses*
Lawes, and Ceremonies, as vnder so many seuerer Tu-
tors, and sharpe *Schoolmasters*, taught as it were, the
principles of Religion by Types and figures kept
in bondage vnder the rudiments of the world, pres-
sed and oppressed with an intolerable burden of Le-
gall and Leuiticall rites and ordinances, and all this to
breake the spirits of a stiffnecked people, to con-
uince them of all vnrighteousnesse, to humble them
by the rigour of the Law, and the terror of the Curse,
and

*1 Sam. 3. 1.
1 Sam. 1. 23.*

*Ezek. 16.
1 Cor. 3. 2.
Heb. 5. 14.
Gal. 4. 1.*

*Exod. 4. 21.
1 Cor. 10. 1, 2, 3.
Gal. 4. 3.
Gal. 3. 24.
Heb. 10. 1.
Gal. 4. 9.
Acts 15. 10.
Vide Iustin. M.
Dialog. cum Try-
phono Iudeo.
in Διδ τὸ ἐ-
κλογισμὸν τοῦ
λαοῦ οὐδὲν παῖτα
τὰ τοιαῦτα ἐν-
τάλματα τοῦ
Θεοῦ διὰ Μο-
υσῆος ἐν ταλαιφάνῳ
ὄμῳ. Iustin Mart.
Dial. cum Tryphon.
lib. p. 205.*

*a Hieron. Augusti-
no Tom. 2. p. 341.
• Rom. 7. 7.
• 1am. 1. 23. 25.*

• 1 Iohn 3. 4.

*b Ad hoc lex data
est, ut superbos suam
infirmiorem nota
faceret, &c. vide
plura apud Aug. de
panis medicina c. 1.
• Recu. 2. 5.*

• Zach. 12. 10.

*• 1 Iay 61. 1.
• Math. 11. 28.*

*• Luk. 15. 18, 19.
• Hof. 2. 7.*

*• Luth. on Gal. 3.
19. fol. 154. b.*

also how to walke aright in the waies of God, when they are once come vnto him. Yea and further also, (because in many things we sinne all, and there is no man that sinneth not) the best of Gods children, after their effectuall calling and conuersion, stand in need of some of the offices of the Law, as 1. to know the nature and qualitie, manner and measure of their sinne by the glasse of the law, for as Paul knew that concupiscence (euen without consent) was sinne, because the Law (that is, the tenth Commandement) saith, *Thou shalt not covet*: so he that will finde out his sinne, must discover it by the light, and measure it by the line of Gods law, for sinne (saith 1 Iohn) is transgression of the Law, 1 Ioh. 3. 4. and Paul affirmeth, that where no Law is, there is no transgression, Rom. 4. 15. 2. It serueth also to conuince the conscience, to afflict the heart, to breake the spirits & subdue the pride euen of godly and gracious men, and all this only to humble them, not to discourage them, to make them to remember and consider whence and whither they are fallen, that they may repent, doe their first workes, and recover their first loue, and that in the sense of their miserie (when the Lord shall pour the spirit of Grace and supplications upon them) they may looke vpon him whom they haue pierced, and mourning ouer him, may seeke and sue for mercy and refreshing from him alone that hath promised to heale the broken hearted, to ease the burdened, and to refresh them that are tired with the labour, or wearied in the waies of sinne: Thus did the Prodigall, *I will goe vnto my father*. Thus did Adulterous Israel, *I will returne vnto my first husband*, for then was it better with me then now, Hof. 2. 7. And hereunto Luther giueth further testimonie, Gal. 3. 19. *The Law is as a glasse that sheweth vnto a man himselfe, that he is a sinner, guiltie of death, and worthy of Gods everlasting wrath and indignation. To what end serueth this humbling, this bruising and bea-*

ting

ing down by this hammer, the Law I mean? To this end, that we may haue an enternace vnto grace. So then the Law is a Minister that prepareth the way to Grace, for God is the God of the humble, the miserable, the afflicted, &c. Can there be any more plaine & pregnant euidence to conuince you of error in this your opinion [That the whole Law is wholly abolished] then this which is giuen in against you, by your owne witness, that it is not only yet continued, but also for so necessarie vses, offices, and seruices, for euer established? euen so long as there shall be any need for a sinner to be humbled, and of a Saviour to be sought vnto. And yet if all this be too little, hearken to his admonition, and obserue his protestation touching this particular, and you shall yet haue a more ample and effectuall satisfaction and conuiction in the same. Luther on Gal. 3. 19. *Here I admonish* (saith he) *all such as feare God, and especially such as shall become teachers of others hereafter, that they diligently learne out of Paul, to vnderstand the true and proper vse of the Law, which I feare after our time will be trodden vnder foot, and utterly abolished by the enemies of the truth. Hearken I pray you to this admonition, and trie the truth of your opinion by these foure points contained in it. 1. That yet there is a true and proper vse of the Law. 2. That Paul the Apostle doth teach what the true and proper vse of the Law is. 3. That all that feare God, especially Ministers, ought to learne it, as he doth teach it. 4. That they are enemies of the truth, that goe about to tread it vnder foot and to abolish it. And now obserue his protestation: Forasmuch as we teach these things both diligently and faithfully, we doe therefore plainly testifie, that we reiect not the Law and workes, as our Adversaries doe falsely accuse vs, but we doe altogether establish the Law, and require the workes thereof, and we say that the Law is good and profitable. Put your position in the ballance and scale with this prote-*

E 2

station,

*• So also saith
Aug. epist. 89. ad
Hilarium. Iubet
ideam facere iussa
conari, & in nostra
infirmis sub lege
fatigati ad iutorium
gratie poscere no-
uerimus. vide etiam
August. Tract. 17.
in Job.
• Veniat Medicus
& sanat egrotos.
Medicus quis est?
Dominus noster Je-
sus Christus. —
— August. in Eua.
10. Tract. 3.
• Luth. on Gal. 3.
19. fol. 154. b.*

*• Luth. on Gal.
cap. 3. 19. fol. 154. a.*

* Hieron. advers.
Ruffin. Apol. lib. 2.

* Calu. de usu legis.
Harmon. in 4.
Libros Moys. p. 442
August. de Spiritu
& litera. cap. 4. &
5. & 10.

* Tertul. Scorp.
ac. advers. Gnostic.
cap. 7.

* Hieron. in Gal. 1.
Non in verbis sed
in sensu, non in su-
perficie sed in me-
dulla, non in sermo-
num folijs sed in
radice rationis.
pag. 162.

ctrine of the abolishment of the Law, etc. Gal. 4. 21.
Men that are in danger of falling or drowning, will
catch at any thing which may seeme to help them, al-
though it be utterly vnable to doe them any good.
I said * *Ierome of Ruffinus, Tantum me diligit ut rapine
turbine & in profundum dimersus, mecum potissimum in-
vadat pedem, ut mecum aut liberetur aut pereat.* You
catch at this word Abolishment of the Law, and yet it
will neither stay you, nor stand you in any stead, for
Luther speakes only of the abolishing of certaine vses
of the Law, as, for righteousness, iustification, life and
saluation, for terrifying, accusing, condemning those
that are iustified by faith in Christ Iesus; so farre he
acknowledgeth, and we with him, that the * Morall
Law for these offices and vses is abolished. The very
light and euidence of the opposition, which in the
same sentence he maketh betwixt Moses and Christ,
workes and faith, seruitude by the Law, and libertie
by the Gospell, iustification and condemnation, ter-
rors and conflicts of conscience, and sound and cer-
taine consolation of the same, might haue manifested
and made knowne thus much vnto you, had you been
as carefull to seeke the truth of his doctrine, and to
taste his true meaning in it, as you were willing to feed
your owne fancie only with the bare letters, and leaues
of it. * *Tertullian saith, Verba non solum solum sapiunt,
sed & sensu: nec auribus tantum audienda sunt, sed &
mentibus.* As * *Ierome said of the sense of the Scrip-
ture, it is not in cortice orationis, sed in radice rationis,*
so may we say of mens writings, we must seeke for the
meaning, by the matter as well as by the letter; and
lend our eares to listen and obserue what they desire to
speake, and not make them speake only what we desire
to heare; vnlesse we will be like little children who
hauing some fancie running in their heads, imagine
the bells to ring and sing as they thinke and speake.
Let me in loue aduise you, when you alledge an Au-
thor

to bring euidence for any point, bring not in testimo-
ny, a man that hath nothing to say for you,
much more take heed you call not in such to speake in
your cause, as are opposites and aduersaries vnto it, and
cannot but speake what they haue heard and scene,
and set both heart and hand against you. Let Luther
your first witness second my aduice, and if you will
suffer him to speake, he will discouer your strange deal-
ing, in bringing him to giue euidence against his
conscience, and to speake to your minde that which he
neuer meant. * In the very next page to the words
which you alledge as his opinion, that the whole Law
of Moses is wholly abolished, he thus cleereth himselfe:
*We say that the Morall Law, or the law of the ten Com-
mandments hath no power to accuse and terrifie the con-
science in which Christ Iesus reigneth by his grace, for he
hath abolished the power thereof.* Marke well his words.
What hath Christ abolished? The power of the Mo-
rall Law, not the Law it selfe, nor the whole Law
wholly, but the power of it: and what power? not all
power, but the power of accusing, terrifying and con-
demning; and in whom hath it lost this power? not
in the wicked, vnregenerate, and reprobate, but in
that conscience in which Christ reigneth by his grace.
And in the page following. * he hath these words to
the same purpose; *When our sinne is pardoned through
Christ who is Lord of the Law, the Law being a
seruant, hath no more power to accuse and condemne
us for sinne, and we are now made free, forasmuch
as the Sonne hath deliuered us from bondage.* And in
this sense both he, and we, doe acknowledge that the
Law is wholly abolished to them that beleue in Christ
Iesus, notwithstanding, * it remaineth still in force for
some speciall offices and vses, both against the wicked,
and for the godly, and that not only to driue them vn-
to Christ, vpon sight and sense of their miserie, to
seeke for releefe in his obedience; but to direct them
also

* *Luth. on Gal. 4.
27. p. 223.*

* *Luth. on Gal. 4.
27. p. 223. b.*

* *Profecto illam
Dei legem, non so-
lum illi tunc popu-
lo, verum etiam
nunc Nobis, ad in-
stituendam recte
vitam necessariam,
nemo dubitauerit.
Aug. Lib. 3. contra
duas Epistol. Pel.
ad Bonifac. cap. 4.
& lib. 4. cap. 5.*

Antinom.

Answer.

P Exod. 7.12

* Antinom.

* Answer.

1. Concil. Nicen.
2. Constantinop.
3. Ephesin.
4. Chalcedon. Vide Euseb. de vita Constant. lib. 3. cap. 7. Theodoret. Eccles. Hist. lib. 5. cap. 6. & 9. Euseb. Hist. Eccles. lib. 2. cap. 4.

nor agree with himselfe? But how or wherein doth he agree with you? That the point is of great consequence, and very necessary to be knowne of all that truly seeke Christ Iesus. What point? his, or yours? His point? That the knowledge of the difference of the offices of the Law and Gospell is of good and great use, for preserving of true Christian doctrine, for iudging of all kinde of life and lawes of men, and for triall of spirits: And all this we willingly grant, & assent vnto. And how I pray you doth this point agree with yours? [That the whole Law of Moses is wholly abolished?] Nay doth it not rather pull yours in peeces, and wholly deuoure your whole Law, and your wholly too? As P. Aarons rod deuoured the rods of the Inchanters of Egypt? Luthers rod hath this truth written vpon it, The Law of Moses is of great and good use; therefore it deuoures yours which beares engrauen vpon it this error, The whole Law of Moses is wholly abolished. But take you good leaue to make your owne Argument your selfe, and let vs see of what strength and consequence it will be. Luther (say you) * affirmeth that the Law of Moses is of good and great use, for preserving of true Christian doctrine, for iudging of all kinde of life and lawes of men, and for triall of spirits: Therefore you conclude that he agreeth with you in this point; That the whole Law of Moses is wholly abolished. * As much agreement there may be betwixt fire and water, light and darknesse, truth and error, as betwixt his Antecedent, and your consequent. Will you see what life and light, finewes and loyntes it hath, by another like vnto it. The Ancient Canons of the 4. first generall Counsell are of great and good use, for preserving of true doctrine, for iudging all kinde of life, lawes, and opinions of men, and for triall of spirits. Ergo, All the Canons of the first 4. generall Counsell are wholly abolished and abrogated. What connexion is here betwixt the Antecedens, and the consequent? Would not the cleane contrarie be more

more necessarily concluded; Ergo. All the Canons of the 4. first generall Councils are yet in force, and neither wholly nor in part abolished, nor abrogated. Non. *Non duo similes quàm Seruilius Seruilius*: One egge is not more like another, then this Argument is like to yours. And what thinke you of this, Luther himselfe on Gal. 3. (the same chapter which you alledge for you) doth most evidently fight against you. There is (saith he) a double use of the Law, the first use is to bridle the wicked and to restraime sinne, as men use to restraime Lions and Beares with bonds and chaines, that they teare and deuoure not euery thing they meet. And this he calleth a ciuill use of the Law. Another use of the Law is diuine and spirituall, which is (as Paul saith) to increase transgression, i. to reueale vnto man his sinne, his blindness, his miserie, his impietie, his ignorance, hatred and contempt of God, death, hell, iudgement, and the deserved wrath of God. Of this use the Apostle intreateth notably in the 7. to the Romans. Luther you see doth otherwise iudge of colours then you doe: certainly either your eyes were not matches, or your spectacles not of the same, nor so true a sight as his were. You say the whole Law is wholly abolished: he saith, and not onely saith it, but proueth it by Scripture too, That it is not wholly abolished, but hath yet his double use both ciuill and spirituall. *Q. Varius Hispanus Marcum Scaurum Principem Senatus, socios in arma, ait, concitasse: Marcus Scaurus princeps Senatus negat: utri vos, Quirites conuenit credere?* You (I know not who) say, that Luther a Captaine of the Lords host, hath both stirred vp others, and taken armes himselfe for the abolishing of the whole Morall Law; Luther a leader of the Lords armies doth vterly denie it; whether of you two should now be better credited let the Christian reader iudge. But it may be you take hold of this, that Luther mentioneth the abolishing of the Law, saying it is necessary to know and vnderstand well the doctrine

* Cicero lib. 4. Acad. quest.

* Luth. on Gal. 3. fol. 151, 152.

* Quint. Orat. Instit. lib. 5. cap. 12. Asconius Pedit. in Cic. Orat. pro M. Scauro. Valerius Max. lib. 3. cap. 7.

* Luth. on Gal. 4. 27. fol. 222.

I have the more fully and distinctly set downe for your better satisfaction, that you may either let fall your opinion, seeing you haue *Luther's* both heart and hand against it, or else neuer run againe vnder his wing to seeke for any succour or shelter for the same. I now come vnto your reason which you seeme to alledge for your so great confidence in this cause: namely,

Art. 100. "Because the ignorance of the true difference betweene the Law and the Gospel doth breed many errors, which you say you haue already discerned, and the true knowledge of this difference keepeth all Christian doctrine in its proper use."

Answer.

In which words what doe you else but establish that which you goe about to abolish? For whiles you say you discern many errors to arise out of the ignorance, and much good to come in, by the knowledge of the difference betweene the Law and the Gospel, doe you not see your owne error and ignorance herein also, that laying it downe in your position for sound and true doctrine [that the whole Law of Moses is wholly abolished] you notwithstanding doe acknowledge not only that the Law is, but also that it is of good, and great use, pulling downe with the one hand that which you haue built, or would build with the other: for if the whole Law of Moses be abolished, then the ignorance of it will breed no error, nor the knowledge of it can build no truth: for young Logicians can tell vs, that *Non entis non est actio nec scientia*.

Againe, if the whole Law be wholly abolished, it is not possible it should be distinguished by any difference from the Gospel; for as *Non entis non est scientia*, so *Non entis non est differentia*. What difference can be designed betwixt that which is not, and that which is, that which is wholly abolished, and that which is established? If you say as before, that the difference of the Law from the Gospel may be knowne and acknowledged, and be of good and great use, then I say you are too

Ergo Lex Creatoris etiam ab Adversario probata est: nec diffidendum sed compendium ab eo consecuta est. Tertul. advers. Marcion lib. 5. cap. 4.

bold

bold in your assertion to maintaine that the whole Law is wholly abolished: for if this were true, you leaue the Law either breath nor being, neither nature nor substance nor circumstance, neither difference nor Accident, neither place in the booke of God, nor so much as a nights lodging vnder the roose of the Church of God. Which to affirme because it were both absurd and impious, I hope vpon better aduice you will see, and acknowledge, that your point was cut out too long and too large, when you thus set it downe. The point is this, That the whole Law of Moses is wholly abolished: & the rather, because you haue now cut it shorter & narrower with your owne hands, telling vs that it is not abolished [for it is] nor wholly abolished [for it is of good use] it hath essence and difference, and may be knowne, and not onely knowne in it selfe, but distinguished from the Gospel; and the distinct knowledge hereof so profitable and needfull, that the ignorance hereof is a mother of many errors dangerous and hurtful. If I acknowledge this with you for a truth, then must you acknowledge with me your position for an error, and if you will haue your position [That the whole Law is wholly abolished] to be true, then is all this that you haue spoken of the profitable and necessary knowledge of the difference of the Law and the Gospel false. You seeme to boast that you faint not in the cause, and that you are confirmed in the truth of it, but consider I pray you, whether you faile not in your course, seeing you doe not onely trip and interfere, but stumble and fall at your first setting forth. Is the truth diuided, or doth the truth differ from it selfe? I see a man may take a fall though he doe not faint; and thinke himselfe confirmed in the truth, when he is vnsettled in vnertainies, and diuided from it. *Pugnantia te loqui non vides? ubi est acumen tuum?* But to recouer your selfe againe you say, *Luther* agreeth with you in this point: How should *Luther* agree with him that can-

*τὸ δὲ μὴ ὄν
ἐστὶν οὐκ ἔστιν.
Diog. Laert. lib. 9.
p. 694.*

*Hieron. adversus
Ruffin. p. 218.
* Statim de portu
egrediens navem
impegit. So said Ie-
rome to Ruffin, &
I vnto you.
Cic. Tuscul. lib. 1.*

D 3

not

7 1 Cor. 3. 11, 12.
13, 14, 15.

8 Reu. 3. 18.

9 1 Ioh. 2. 27.

10 Gen. 11. 4, 9.

11 Cant. 4. 4.

12 Prov. 18. 11.

13 Rom. 1. 21.

2 Cor. 10. 5.

Articulos.

Answer.

1 Irenaeus advers.
Heres. lib. 3. cap. 12.
Et ea quae est sec.
Mosen Lex, &
Gratia Novi Test.
utraque apta tem-
poribus, ad utilita-
tem humani gene-
ris, ab uno & eo-
dem praestita Deo.
Irenaeus advers.
Heres. lib. 3. cap. 12.

be sand, and the frame ⁷ hay and stubble; it will not
abide the touch, much lesse the force either of water or
of fire. Many there are that build Castles in towne, and
thinke them to be turrets of truth and forts of defence.
But when the Lord shall awaken them out of their
dreme, and anoint their eyes with the ⁸ eie-salues of
grace and ⁹ truth, they shall then see that what they
built was but vpon the sand of fancie, not vpon the
rocke of Faith, and their whole frame more like the
¹⁰ Tower of Babel, then the fort of ¹¹ Sion. For as
the Rich mans riches are his strong tower, but only
in his owne imagination; so are the poore mans fancies
his fortresses of faith and truth, but alas only in his
owne ¹² vaine conceit and opinion.

But to make way vnto your matter, you seeme to
giue some reason of this your great confidence and re-
solution, because (say you) the ignorance of the true
difference betweene the Law and the Gospell, doth
breed many errors which you haue discerned, and the
true knowledge of this difference keepeth all Christian
doctrine in its proper use. And for this you cite Luther
on Galat. 3. 21. Your ignorance of this difference hath
bred this your error touching the utter abolishing of
the Morall Law, as ¹ Irenaeus obserued of the Marci-
onists: *Omnes qui sunt mala sententiae, Moysi legem
dissimilant & contrariam Euangelij doctrinam arbitantes,
jam non sunt conuersi ut differentia utriusque Testamen-
ti inquirerent causas.* You shall anon haue a particular
answer to your owne reason, But first of all, seeing you
haue appealed vnto Luther, vnto Luther shall you goe.
That which you alledge out of him on Gal. 3. 21. we
doe willingly acknowledge as good, and wholesome
doctrine, which how little it will stand you in stead,
may how much rather it stands against your opinion,
you shall heare by and by, if first wee may heare Luther
plainly deliuer his iudgement touching the abolishing
or continuing of the morall Law. Writing vpon the
same

Epistle and chapter which you cite, and vers. 24.
he hath (as you may reade) these words: *The true
use of the Law is to teach me, that I am brought to
the knowledge of my sinne and humbled, that so I may
come vnto Christ and be justified by faith. But faith
is neither Law nor works, but an assured confidence
which apprehendeth Christ who is the end of the Law,
Rom. 10. And how? not that he hath abolished the
old Law, and giuen a New, or that he is a Iudge that
must be pacified by works, as the Papists haue taught,
but he is the end of the Law to all those that beleeue,
that is to say, every one that beleeueth in him is righ-
teous, and the Law shall neuer accuse him; The Law
then is good, holy and iust, so that a man use it as he
should doe. By which euidence we may iustly giue
sentence both against your opinion (for the whole a-
bolishing of the whole Morall Law) and against your
allegation also out of Luther, vpon whom you would
father the hase and bastard fruit of your owne braine,
to make it either more plausible or more probable by
this meanes: for may we not hence most euidently con-
clude that Luthers iudgement concerning the Morall
Law is this: first, that it is not abolished; secondly, that
it is of good vse; thirdly, that it serueth to bring vs to
the knowledge and sence of sinne; fourthly, that it
driueth vs out of our selues and our owne righteous-
nesse which is of the Law, to seeke for righteousness
by faith in Christ only; fifthly, that Christ hath not a-
bolished the old Law; sixthly, that the Law may be
said to be at an end in Christ, because as it cannot iusti-
fie, so can it not iustly accuse or terrifie any that are
righteous by faith in him; lastly, that the Gospell
doth not abolish the nature and right vse of the Law,
(for according to the Apostle, the Law is holy, iust, and
good) but only taketh out of the hearts of true belee-
uers the accusing and accursing power of it. Which
points being so apparantly contrarie to your position,*

D 2

* Luth. in Gal. 3.
vers. 24.

Seven Obserua-
tions out of Luthers
allegation.

Irenaeus is of the
same iudgement
for establishing
the Morall Law.
*In lege & in Eu-
angelio primum
& maximum prae-
ceptum est, Dilige-
re Dominum Deum
ex toto corde. Ire-
naeus advers. He-
res. lib. 3. cap. 15, 26*

⁴ Lex Christiani
est thesaurus absco-
ditus etc. vide Ire-
ne. advers. Hæres.
lib. 4. cap. 43.
⁵ Bulling. advers.
Anabap. lib. 2. cap.
15. & lib. 4. cap. 4.
² Ester. 3. 5. 6.

³ Jerem. 11. 19.

⁶ Manus formatio-
nis nostri, in ipsis
cordibus nostris ve-
ritas scripta. Quod
tibi non via fieri,
ne feceris alicui. Vi-
de August. in Psal.
57. vers. 1.
⁷ Lex Dei in cor-
dibus scribitur, non
quia per naturam
prævenit fit gratia,
sed quia per grati-
am reparata est na-
tura. Vide August.
de vera Innocent.
cap. 258.

speaks to write, to fight with all the wit and power
you have against the whole body of the Morall Law,
and that not onely to weaken the credit and power of
it, but vterly to abolish the very substance and
of it therewithall? Seemeth it a small matter in your
eyes, absolutely to abolish both Ceremoniall and Ju-
diciall Law, which yet retaine a spirituall and
morall equity, and as they are part of Gods Word shall
endure for ever, but you must needs deale in like sort
with the Morall Law also? You are farre I hope from
Hamans minde, though in this your course he not
much vnlike: he thought scorne to lay hands on
Mordecai alone, therefore he sought to destroy the
whole people of the Jewes in one day: and you
thinke scorne to abolish the Ceremoniall and Judi-
ciall law alone, and therefore you seeke to destroy the
whole Morall Law of God also. If ¹ Jeremie held
them to bee of a cruell disposition, that devised de-
vices against him, saying, *Let us destroy the tree with
the fruit thereof, and let us cut him off from the land of
the living, that his name be no more remembered:* of
what disposition then shall wee take you to be, that
would cut downe this tree of Gods Law, together
with the fruit thereof, first ² planted in Paradise in
the heart of Adam, some roots whereof doe yet re-
maine in the naturall man, which being ³ trans-
planted by grace into the heart of the regenerate and
spirituall, and there rooted by faith, watered by the
word, and warmed by the spirit, doe yeeld sweet
fruits of righteousness and holinesse to the praise and
glory of God by Christ Iesus. But seeing we cannot
stay your hand, let vs see if we can take away the dint
of your stroake, and abate the edge of your axe,
wherewith you strike to destroy the whole Morall
Law. Wherein howsoever we may faile, yet are we
well assured, that rather shall the head fly from the
helme, and both fall into the bottomlesse pit, and you

crie

shall be cutt downe, as once one of the fountaines of the
Prophets did in such a case, *Alas master, it was but
better that this tree of the Morall law of God
should be hewen downe by your hands.*

And first I cannot but admire againe your high
conceit of your selfe, great confidence in your cause,
and settled resolution to stand stoutly to the defence of
it; for whereas your friend to whom you write might
thinke that by reason of your slacknesse, you did faint
in the cause (as you object for him) you answer for
your selfe in these words: *But it is farre otherwise
with me, for the more that I consider of it, the more I
am confirmed in the truth of it, and the more I discerne
of the many errors that arise out of the ignorance of the
true difference betweene the Law and the Gospell.*
Bigge words, messengers of a braue heart. Your cause
(concerning the whole abolishing of the whole Mo-
rall Law) is now no longer a bare assertion, but a
settled perswasion, for you are confirmed in the truth
of it, neither came you vnto this by any light opinion,
but by mature deliberation [for you haue more and
more considered of it] and this consideration hath
brought you with it, a greater measure of illumina-
tion, for by the light of this truth you are able to di-
scerne many errors which (by reason of their blinde
ignorance) none else can see, but such as you thinke
good to lend your spectacles vnto, to discover them.
And from all these ariseth your courage and resolution,
that it is so farre from you to faint in the cause, that be-
ing more and more confirmed in the truth of it, you
are now fully resolved to set your best wits, and your
friends a worke stoutly to maintaine and defend it. But
what said the ⁴ King of Israel to the King of Syria,
*Let not him that girdeth on his harness, boast himselfe
as he that putteth it off.* Be not so confident that your
building will stand, vnlesse the foundation be sure,
and the frame sound and good. If the ⁵ foundation

D

be

⁴ 2 Kings 6. 5.

⁶ Elasi, sibi pla-
centes, Hypocrita,
questus gratia, &
inania gloria, ope-
rantes. Omnes hi
decidunt a verita-
te; alienum ignem
asserentes ad alta-
re Dei, i alienam do-
ctrinam. Vide Ire-
ne. adversus Hæres.
lib. 4. cap. 43.

⁵ 1 King. 20. 11.

⁶ Luc. 6. 48. 49.

1 I Sam. 17:45.

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14 2 Cor. 10.4,5.

15. **PLANTING:**

6 I Sam. 17:45, 50

7. *Ruffia, Eccles.*
Hist. lib. 1. cap. 2.

Adversary of the
Morall Law.
Arrivues. 1785

Answer.

wherein he hath trusted too much. Yet not in my confidence of my owne either power or policie, but in the name of the Lord, and in the power of his might, whose counsell and strength I craue for this warre, who doth not only furnish his souldiers with spirituall weapons (mightie through GOD to cast down strong holds) but reacheth also their hands to fight, and their fingers to warre, and their armes to breake open a way of flight. Thus came 6. David furnished and encouraged against Goliath, thus came the poore simple 7. Confessor against the proud and wittie Philosopher, and both of them preuailed against their aduersaries, David against his for his confusion, the Confessor against his for his conuersion.

Sir, you may well thinke me slacke in performance of my
promises; and was unlike but you in respect thereof
thinke that I faile in the cause: but it is some other-
wise with me; for the more that I consider of it, the
more I am confirmed in the truth of it, and the more I
discerne the many errors that rise out of the ignorance
of the true difference betweene the Law and the
Gospell.

Sir, how slacke you have beene in performance of your promise I know not, but it seemes you have made some recompence of your slacknesse by your furniture (as you thinke-) that you might iustifie and make good the common proverbe, *Though I be slow, yet am I sure.* And I wish you had beene as provident to bestow your studies well, as you are confident that your cause is good; or that your confidence be not greater then either your cause, or your handling of it can well afford; for what is there in this your cause, viz. *[In the Church of Christ since his death, the whole law of Moses is wholly abolished and abrogated]* that can assure you of any warrant for the truth of it? and what is there in your manner of dealing in it, that can bring

you any comfort, or breed so great confidence in the
so resolute defence of the same? Had you drawne your
point sharpened your stile either against the Ceremoni-
all Law, that it is wholly vanished (as a shadow)
because the Body is exhibited; and abolished (as a
type) because the truth is come Christ Iesus; or a-
gainst the Iudiciall, that it is abrogated also, so farre
as it was peculiar to the Mosaicall and Iewish policy:
you might peradventure haue found some sorry
Adversarie else where, both of former and of latter
times, but the most iudicious Diuines both ancient
and moderne, you should haue found your surest
friends. Nay further, had you bene of opinion, that
euen the Morall law as it was giuen by God to *Moses*,
and by *Moses* to the Church of the Iewes, is now in
these circumstances of time, place, persons, tables,
Testament, manner, measure, terror, rigor, and the like,
altered and changed in the Church of Christ since
his death: you would not I thinke haue found many
(if any at all) much differing and dissenting from you.
But seeing you haue drawne out your sword (such as
it is) against the whole Law of *Moses*, not against the
Ceremoniall and Iudiciall only, but euen against the
Morall also, and that, not to alter or change it in some
circumstance, but to abrogate and abolish the very
substance of it, and that not in part, but wholly too;
I know not the man that will stand with you, strike one
stroke for you, or bid you so much as God speed in
this cause, or course. When *Aaron* and *Miriam* rose
against *Moses* in great bitterness both of spirit and
speech, the Lord took them vp sharply with this re-
buke, *My seruant Moses is faithfull in all my house,*
how then were ye not afraid to speake against my seruant
Moses? I make no doubt but euen at this day the
Lord doth reckon of the Morall Law as of his seruant,
yea and doth esteeme it in his vse a faithfull seruant in
his Church also: how then were not you afraid to
speake,

Q. Curt. lib. 5. p. 145.

Jerem. 36. 23.

Iob 31. 14. 15.

Psal. 2. 3. 3.

Luk. 19. 14.

1 Iob. 4. 1.
1 Thel. 5. 21.

August. contra
Adversarium Legis
& Prophetarum.
lib. 1. cap. 1.

Iren. advers.
Heres. lib. 3. cap. 12.

thereof are blowne up and cast abroad againe, if not
to burne vp the whole Old Testament, (as Alexander
being drunke, set Persepolis on fire) yet to the
whole Law of Moses on a light fire, for the utter
abolishing of the same, and therein especially the Mo-
rall Law of God, as if that were, now, worthy of no
better entertainment amongst Christians, then such
as Iehoiakim gave vnto Ieremies Prophecies, when
in a furious passion he cut in peeces, and cast it into
the fire, or as if men had resolved to say vnto the
Lord, Depart from vs, for we desire not the know-
ledge of thy waies. Who is the Almighty that we should
serue him; and what profit shall we haue, if we pray vnto
him? Let us break asunder these bands, and cast
away these cords from vs, we will not haue this man to
rule ouer vs. Such metall as this, and of the same
stamp, coined in the mint of mans reason, and
bearing the image, not of Cesar, but of Christ (as
though it must needs passe for current amongst all
that professe the Gospell) being of late come abroad,
and put into my hands; I held it requisite to make
some triall of it, and for that end to bring it to the
touchstone of Gods word, and to weigh it in the bal-
lance of the Sanctuary, that (as farre as well we may)
we may iudge a right both of the worth and weighe
of it. The coyne that is suspected to be but base me-
tall, and going for gold to be at the best but copper
gilt, and is now to be further tried and examined, is
this: That in the Church of Christ since his death,
the whole Law of Moses is wholly abrogated and abo-
lished. Of which both coyne and Coyner, matter
and Author, I may say as Augustine said of a booke
of the like subject against the Law and the Prophets,
diluted first by a namelesse Author, and afterwards
sent vnto Iohn by his friends for answer, *Petrus inquit
propheta est erroris, non autem fidei. Iste autem legem
prophetam quod condemnat, sed & d. Marcianus, & alij
nonnulli*

nonnulli quosdam se de iudaica doctrina papalis Christi-
anus, nescio cuius sit Heretici, mihi non apparet cuius
sit error. I first inquired what kinde of
error or heretike this should be, for, not only the Ma-
nichies doe condemne, and so goe about to abolish the
Law of Moses, yea the whole law & wholly too; but the
Marionists also & many others, as doe the Libertines,
Anabaptists, Familists, and Antinomians: euen of our
times also. But seeing I could not finde out, either his
name or sect by his writings, as neither could Augustine
in the like cause and case, I resolved then to frame my
answer as he did his booke, *Contra Adversarium legis
& Prophetarum*, and vpon the same ground, defendenda
est adversus eum lingua Scripturae divina, quam malo-
dicis disputationibus insectatur: I will. God willing
defend the morall law, the written word of God, against
his word and writing, tongue and pen, and that much
after the same manner also as Augustine did. *Et
quoniam quoque modo Christianum se videri capit, unde
& ex Evangelio & ex Apostolo petit aliqua testimo-
nia, vnde Scriptura ad Novum testamentum perti-
nentibus refellendus est.* That seeing he would seeme
to be a kinde of Christian, and so sets downe diuers
testimonies of the new Testament, and of the learned
expositors of the same, hee shall in like manner be
encountred and confuted by them both, yet I say not,
to the same end, as *ostendatur in reprehensione ve-
rum, in confutatione ipsius versutus doctores;* but
that being contrarie minded, he may be instructed
in the spirit of meeknesse, to see if God perad-
venture will give him repentance to the forsaking of
his error, and acknowledging of that truth which I
hope he shall see is not abolished, but established in
and by our Saviour Christ Jesus. And so I come to
look to his Adversarie of the morall law of God in the
face, and to trie both the worth of his measure where-
of he boasteth not a little, and the force of his argument
wherein

Bucan. loc. 19.
de lege. q. 28.

Bulling. advers.
Anabapt. lib. 4.
cap. 4.

August. lib. 1. con.
Adversar. legis. c. 1.

August. ibid.
cap. 1.

August. lib. 1.
con. Adversarium
legis. cap. 1.

August. ibid.

2 Tim. 2. 25,
26.

Mat. 5. 17.

Reuel. 3. 17.

1. ΔΕΛΟΥΤΕΣ ΔΙ-
εραμύδα τῶ
ἐπιστάται καὶ τῶ
ὁποῦ αὐτῶν.
Αἰ. 2. 30.
+ 1. Iohn 4. 10.

1. 1 Thess. 5. 21.
1. Iohn 4. 1.
See also 1 Pet. 1. 7
6. Phil. 1. 9, 10.
7. Κατ' ἐξουσίαν,
1. Thess. 5. 21.
Κατ' ἐξουσίαν.
Heb. 4. 14.
Rev. 3. 11.
8. Εὐαγγέλιον.
Iud. Epist. 3.

9. 1 Tim. 1. 20.
2 Tim. 1. 9.
10. 1 Ioh. 2. 18, 23.
Bez. in 1 Iohn
2. 18.

11. Αἰ. 18. 24, 28.

12. As Steven did
Αἰ. 6. 10.

words of our LORD IESVS CHRIST, and to
the doctrine which was according to godliness, and
to teach otherwise and other things, such as differ
perverse things, not only besides, but even contrary
to the doctrine which was delivered unto them: and
therefore not without iust cause doth the Apostle *Iohn*
also, speaking by the same Spirit, admonish vs of the
same thing, to try the spirits whether they be of God
or no. And both of them to this end, that bringing
the doctrines, and opinions of men to be tried and
examined by the Scriptures, as the Gold-smith brings
counterfeit coyne or suspected metals to his touch-
stone (for so much the Greeke word [δοκιμαζον] in both
places doth import) we might vpon due triall better
discerne of things that differ, and iudge aright be-
twixt truth and error, and so not only entertaine the
truth, when we finde it, but 7 hold it fast (as it were)
with all our strength, and 8 maintaine it when once
we are in possession of it: Which course and counsell
of the Apostles for triall of the truth, and maintai-
ning of it, was not only in their daies of great vse
and good successe to establish the Churches and chil-
dren of God, in the sound profession of the truth, a-
gainst the damnable errors, which men of corrupt
mindes and destitute of the truth brought in amongst
them, as against the 9 gangrene of *Hymeneus* and
Philetus in *Pauls* time, and against the heresie of
10 *Ebion* and *Cerinthus* in the daies of *Iohn*: but in
succeeding Ages also, was wonderfully blest of God,
and crowned with many a glorious victorie by the
disputes and writings of the Lords Wordes, con-
futing and confounding the errors and heresies of
their times, as 11 *Apolo* did the Iewes, being eloquent
men and mightie in the Scriptures, and speaking
and writing by such a measure of Gods 12 Spirit, as
the Adversaries of Gods grace and truth were not
able to resist. Such the Lord in his gracious prou-
dence

dence ever raised vp in the distresses of his Church,
and distractions of his children, to be as 13 Saujours
unto his people, to preserve them from the froward &
crooked generation, & to continue them in their sted-
fastnesse, lest otherwise they should haue bene 14 pluckt
away with the common error of the wicked. Such a one
was 15 *Iustin Mart.* against *Trypho* the Iew, & *Irenaeus* a-
gainst *Valentinus* & many other Heretikes, 16 *Origen* a-
gainst *Celsus*, 17 *Tertullian* against *Marcion*, 18 *Cyprian* a-
gainst the Novatians, 19 *Abbanasius* against the Arrians,
20 *Cyril* against *Julian*, *Jerome* against the Luciferians &
many others; 21 *Augustine* against the Donatists, who also
wrote a whole booke against Heretikes and heresies,
both of former and latter times; as also did *Epiphanius*.
So did *Hilary* also, *Eusebius*, *Vincentius Lincomensis*,
and others, as they had any more speciall occasion so
to doe. *Lactant.* lib. 4. cap. 30. *Nicphor. Callist.* lib. 24.
cap. 48. *Theodor. de Heret. fabulis*. Now as there
were some of these Heretikes that rose vp in armes, as
Valentinus, against God and Christ his sonne (as the
1 *Valentinians*, the Manichies, the Arrians, the Do-
natists, and many other) so there were some of the
same litter, stirred vp by Satan, as *arrivemol*, to barke
against *Moses*, and the Prophets, the Morall Law,
and the whole Old Testament (as the 2 *Marcionists*,
and Manichies, Basilidians, Cerdonians, and 3 many
others) as *Augustine* testifieth, who also wrote two
speciall bookes of purpose, *Contra Adversarium legis*
& *Prophetarum*. *Daneus* in *August. de Haresibus*.
And as the flames which the former sort of Heretikes
kindled in the Church are not yet so fully quenched,
but that here and there some brands taken out of
those fires (as out of that of *Arrius*, which as 4 *Jerome*
witnesseth, had almost set the whole world in com-
bustion) doe now and then flye abroad to worke like
mischiefe. So neither are the Heresies of the latter sort
so extinguished, but even at this day some 5 sparkes
thereof

13 Obad. v. 21.
1 Tim. 4. 16.

14 2 Pet. 3. 17.

15 *Iust. Mart.*
Dial. cum Tryph.
16 *Irenaeus* adver-
sus Hares. scripta
libros 5.

17 *Origen* scripta lib.
8. contra Celsum.

18 *Tertull.* scripta
lib. 5. contra Marci-
onem in Epist.
3. 8. 12. lib. 1.

19 *Abban* Orationes
5. contra Arrianos.
20 *Cyrill.* Alexand.
contra Iulianum li-
bros 10.

21 *Vide* Magdebur.
Cent. 1. 2. 3. & 6.

2 *Comorat.* in Ca-
talog. Haresicoru.

4 *Ingenuit* totum
Orbis, & Arrianum
se esse miratus est.
Hieron. tom. 2. ad-
versus Luciferian.
pag. 143.
5 *Bulding.* advers.
Anabapt. lib. 2. c. 15.

Aug. de spirit. &
liter. cap. 14.
In decem preceptis
excepta Sabb. in
observatione, dica-
tur mihi quid non
sit observandum à
Christiano.

the Decalogue is, for that in fulfilment any word
Gal. 3. 12. But the exhortation is to the works of
Spirit, none of which are properly commanded in the
Decalogue.

I forgot to illustrate the conclusion of my fifth section
before with a familiar Simile, which here I will add. Sup-
pose the lawes of Venice to be the same for the most part
with the lawes of England: And yet if in England the
bookes of the Venetian lawes should be brought out and
read, either to condemn or acquit a man accused, or to
give direction for order and government here with us, I
thinke few men in England would hold themselves bound
by vertue of those lawes or booke in any such manner.

One other Simile to illustrate the generall point: 2 Pet.
1. 19. The Apostle liketh the Prophets to lights shining
in darke places, meaning as I suppose the Moone, Stars, or
candles in the night till a greater light appeare: And
Malachi 4. 2. Christ is termed the Sunne of righteous-
nesse: so when this Sunne is risen, neither Moone nor
Starres are seene, and candles are of no use. And Oec-
lampadius in Isai. 2. 5. saith, Stulticia erit, in meridie lu-
cernis esse addictos, quibus Sol, si non ignavi essentus,
luceret.

To conclude, I wish that all men, especially Divines, would
take paines rightly to understand the Doctrine of Chri-
stian libertie, the difference of the Law and the Gospell,
and of the old and new Testament, and of the Cou-
nants of both; And so the right abrogation of Moses
Law. The studie of all which is too much neglected, by
ignorance whereof they run into strange questions, as men
in darknesse stumbling at one thing and catching hold
another thing that availes them nothing.

I might a little illustrate my second section with a word
or two. If a man make two Testaments or Wills, it is
knowne to every man that the latter, and that whereupon
he dieth is only in force, and the former is not.

The Lord give vs all the true knowledge of his truth.

THE OFFICE AND VSE OF THE MORALL LAW OF GOD IN THE DAIES OF THE GOSPELL.

The Preface.



HE counsell of the Apostle Paul
is well worth the hearing, yea,
and the following also, for all
that are willing to seeke and
embrace the truth: Try all things,
and hold fast that which is good:
for, as all is not gold that is gilt
ouer, nor euery metall good lil-
ver that giueth a good sound; so neither is euery
plausible opinion true doctrine, nor euery colourable
conceit a current truth; noy though it seeme to be
gilt ouer with Scripture, as with pure gold, or to
sound as shrill as silver, by the voices and testimonies
of religious and learned men. This did the Spirit by
whom he wrote, both see and foresee, that as there
were many then, so there would be euen in our daies
nota few, who neither contenting themselves with,
nor consenting vnto, wholesome words, euen the

1 Thess. 5. 21.

2 Interdum vi-
chalcum magis ex-
primit colorem aurum
quam aurum ipsum.
Ludou. Viu. de
Causis corrupta-
rum Artium, lib.
3. pag. 127.

2 1 Tim. 6. 3.

Gal. 4. 24. 29. See Erasmus. parap. thereon, to be cast out
vers. 30. being in the wilderness where was no code. See
further Erasmus parap. on Act. 2. 1.

9. It is no part of the new Testament, 2 Cor. 3. being
remoued in and with the Tabernacle, Heb. 9. and to giue
place to a better Testament than it selfe, Heb. 8. 7. 6. 13.
& 9. 11. &c. compare Heb. 9. 19. with Exod. 24. 6, 7, 8.

10. It was giuen with manifest tokens of Gods wrath
against the wickednesse of the Israelites, which moued the
Lord to giue it, Exod. 16. 2. 3. & 17. 25. & 20. 10. See
Eras. parap. on Gal. 3. 21. 24. It is called a fiery Law,
Deut. 33. 2. It was giuen with great terror to the people.
Exod. 19. 12. &c. and 20. 18. Heb. 12. 21. and Beza
on Rom. 8. 15. and Gal. 3. 19.

11. I cannot finde that saluation was euer promised to
him that should keepe the Law. But I suppose that God
from all eternitie decreed the meanes of saluation, to bee
faith in Christ; Ephes. 1. 4. 2 Tim. 1. 9. Tit. 1. 2. and
not the fulfilling of the Law, for it was added 430. yeares
after the promise, to remaine till Christ, Gal. 3. Besides
the reward of him that keepe the Law is by debt, but the
inheritance of euerlasting life is onely by grace, Rom. 4.
See the Geneva note thereon.

12. Repentance is a part of the Gospell, Rom. 2. 4.
2 Pet. 3. 9. See Calvin on Acts 5. 31. For the Gospell is
contained in Repentance and Remission, Calvin. Harm.
on Matth. 3. 2. and on Acts 2. 38.

Many other arguments might be drawne from the in-
sufficiency of the Law, and the all-sufficiencie of the Gospell,
& the true difference betweene them, & the worthinesse of
Christ before Moses, & from the doctrine of Christian li-
berty: which for breuitie sake I omit: they will follow upon
the due consideration of these things which I haue set downe,
yet for your further satisfaction I refer you to Musculus
Common places, in many places therof: but more specially
the place of the Law, and most specially Of the abro-
gation of the Law of Moses. Of the Couenant of the
difference

difference of the Old and New Testament. And afore,
Of the abrogation of the Law with Sabbath, on the fourth
Commandement. And to Zanchius in loco quinto theo-
logico ex cap. 2. ad Ephes. vers. 14, 15. de legis Mo-
saice abrogatione, where he disputeth the point very fully,
yet he doth not plainly expound the places that seeme to
contradict it, of which I will giue you a taste. That of
Matth. 5. cannot bee understood of the forme of Moses
Law, but of the matter of it, or of the Law of Nature,
for it cannot be denied but that the matter of the Deca-
logue being the Law of nature, is in force as it is the Law
of nature and understood philosophically: but how it can
be in force theologically understood (for that is our question
in hand) being we haue no warrant in Scripture for it,
but the contrary, I cannot see.

For the other place Rom. 3. by the context it may be
and is to be understood of the whole Law as well Ceremo-
niall as any other, and the same for the time past, but
how the Morall law alone can be there understood, I
maruell what should moue any man to thinke so. See
Eras. Parap. on it.

In Erasmus Paraphrasts on the new Testament you may
finde much upon this point: The booke though comman-
ded to be had in Churches is too much neglected: booke of
farre meaner qualitie are much esteemed. Luther on the
Galatians hath much, for he saith in two places at the
least, that all Lawes are abolished by Christ, page 176.
b. 177. 2. 223. 2. Yea the 10. Commandements them-
selves, and the like saith Beza on 2. Cor. 3. 11. Others
are forced to acknowledge it, though their iudgements be
against it, for it so stands in their way that they cannot
auoid it. All that any man can say against this doctrine is,
that the Morall law or the Decalogue is perpetuall in
nature, saving the fourth Commandement, no man denies
it, but where the perpetuall of it in diuinitie is to be found
in Scripture would I faine see: For the holy Ghost in the
new Testament doth not exact naturall precepts such as
the

Cal. in Ier. & Heb.
 Variabius in Ier.
 Tremelius in Ier.
 Musculus lo. com.
 Zanchius in Hof. 2.
 11. and on Eph. 2.
 Hyperius in Hebr.
 Sacerrius lo. com.
 Eras. paraph. on
 Lu. 24.
 Cornutus postil.
 2 Cor. 3.
 Peter Martyr lo. co.
 Tho. Aquin. in Heb.
 Goranus in Hebr.
 Haymo in Hebr.
 Gagneus in Heb.
 Zegedius in Ier.
 Arminius in Theff.
 Bucanus lo. com.
 Iunius in Paral.
 Piscator in Hebr.
 Sanchius in Ier.
 Pareus in Hebr.
 Cor de lapide in
 Hebr.

Christ, calling them all brethren 10. times in that Epistle, and shewes them all that they are now no more under the Law, cap. 4. First by the Simile of the Heire, and after by an allegory of the Freewoman and the Bond, and ca. 5. exhorts them to stand fast in that liberty, yet not as an occasion to the flesh, but by love to serve one another, which is as much as if they had fulfilled the Law.

2. The whole Epistle to the Hebrews is to the same purpose. In the very first verse he opposeth the speaking of Christ to all that were afore him, he being Heire of all things, whom the Angels must worship, and the heavens and earth must vanish, but he remaine: and cap. 3. Moses was his servant, and cap. 8. he is the Mediator of a better Testament, which being the new Testament, hee abrogate the old, confirming it by Ier. 31. 31. &c. where by the old Covenant is meant that which was written in the Tables of stone, as Deut. 4. 13. & 5. 2. And Augustin saith, lib. de spiritu & littera cap. 20. that Paul wrote that of 2 Cor. 3. 6. 7. from this place of Jeremy. See the Geneva note on Ier. 31. 31. and all other expositions that yet I could see, as in the Margin. The table of the Testament, which were the 10. Commandments, Deut. 10. 4. were removed together with the Candlestick, Shewbread, and other like adiuncts of the earthly Tabernacle, which gave place to the better Tabernacle, Heb. 9. 4. and drawing towards a conclusion of the Epistle, cap. 12. coming to exhortation after his manner, he presseth it, not by the Law given in Sinai, vers. 18. but by the Gospell given in Mount Sion, as I say 2. 3. vers. 22. which one of Aggai 2. 7. shaketh both heaven and earth, and remaineth such things as are shaken, which are plaine to bee the Law, that the Gospell not shaken may remaine.

3. The practise of the Apostles in all their Epistles useth brotherly exhortations, still calling them brethren, and groundeth their exhortations, neither upon Moses Law, nor any other Commandment, but on the mercies of God in Christ, as may be seene in all their Epistles: And though

though sometimes, yea often, they use the imperative mood, and some words of commanding, yet they are so tempered with mildnesse, and without penalty, as that there is no forme of Commandments, much lesse any allusion to Moses Law or the 10. Commandments, for it is the goodnesse of God that leadeth to repentance, Rom. 2. 4. and 2. of Peter 3. 9. and not the thundring Law.

4. Wheresoever the Holy Ghost bandeth the abrogation of the Law, there is never any exception of Morall.

5. Moses Law was given only to the Jewes, Exod. 19. 3, 4. &c. and 20. 2, 12. Deut. 4. 1. &c. and 5. 1. &c. and 7. 6. &c. and 14. 2. and 26. 16. &c. and 33. 4. Psal. 147. 19, 20. Psal. 103. 7. and Psal. 81. 4. 5. 8. Matth. 10. 6. and 15. 24. 26. Act. 14. 16. Rom. 7. 14. and 3. 19, and 9. 4. Heb. 1. 1. 2. See also Tho. Aquin. 1. 2. q. 98. art. 40. Calvin in his Epistle that Christ is the end of the Law, and in Rom. 3. 19. Augustin. in Gal. 3. Dom. Soto lib. 2. de just. & iure q. 5. art. 4. Sacerrius in postil. pag. 535. Eras. paraph. in Gal. 3. 24. & in Rom. 2. 14. 28. & 5. 13. & 7. 1. &c. Zanchij fides ca. 13. q. 7. Bucanus lo. Com. lo. 22. §. 18. Calu. instit. 2. 7. 1. & 2. 11. 11. And Eras. Paraph. & Piscator. & Pareus in Rom. 3. 19. Doct. Whitaker de pontific. Romano pag. 860. Perkins on Gal. 3. 23.

6. Moses Law was given to continue till Christs death at the most, Luke 16. 16. Rom 7. 1. &c. Luther. in Gal. 3. 25. pag. 173. B. & 174. B. & 157. A. in the English. Eras. paraph. on Rom 7. and on Gal. 3. 19. 25. & 4. 1. 2. 1. Cal. in Gal. 3. 23. & 4. 1. and in 2 Cor. 3. 6. Perk. in Gal. 3. 19. Pareus in Gal. 4. col. 375. D. & Eras. paraph. on Rom. 6. 14. 15. and Heb. 7. 19. and in 1 Tim. 1. 8, 9.

7. It was instituted to be a schoolmaster to the people of God till the Comming of Christ, Gal. 3. 24. August de Doct. Christ. lib. 3. ca. 6. Gualcherus in Gal. 3. 19. 20. Beza in Gal. 3. 23. & 4. 1. Perkins in Gal. 3. 23. Zanch. in Ephes. 2.

8. It was given in Mount Sinai the Bondwoman. Gal. 4.

flits. Thus far Luther: who as you see agreeth with me,
 that the point is of great consequence, and very necessary
 to be knowne of all that truly seeke Christ Iesus. ~~But~~
 you downe as briefly as I can, what I conceive, and some
 testimonies for the same that are brieve, and point you to
 some others that are more large. The point is this: In the
 Church of Christ since his death the whole Law of
 Moses is wholly abolished, or abrogated. For as saith
 Tolfanus in 2 Cor. 3. Licet unus sit Deus, & una sem-
 per fuerit Ecclesia, idemque substantia fecus, varia ta-
 men huius dispensatio fuit, ut aliter agitur cum homine
 in infantia, aliter in adolescentia, aliter matura iam aetate.
 Quo nomine Paulus ad Galatas 4^o. Iudaeorum popu-
 lum puero inter tutores educato comparat. Lex fuit
 quidem a Deo data, per virum Dei Moysen promulgata,
 nec sine peculiari gloria, sed Euangelium suam habet
 propriam gloriam, quod non est literale solum mini-
 sterium aliquod iubens, sed habet conjunctam efficaciam
 & ~~in~~ Spiritus sancti, 1 Cor. 2: Gal. 3. And Gual-
 ther on Gal. 3. 19, 20. Quia homines non semper sunt
 conditionibus quas Deus ipsis praescribit, aliter atque
 aliter cum ipsis agendum est: Ideo tunc quae pro-
 pter causas legem addi oportuit, quae ad tempus dura-
 vit, quam diu eius usus fuit. At nunc novi Testamenti
 tempus est quando lex & Prophetiae Euangelio cedunt,
 ut tam Gentibus quam Iudaeorum reliquijs in Regnum
 Dei vim facientibus locum dent.

1. The whole Epistle to the Galatians importeth so much,
 for it is the generall argument of that Epistle. And that
 there is meant the Morall law as well as any other, in Gal.
 3. 19. 23. Beza in Gal. 3. 23. Perkins on Gal. 3. 11. 23.
 Pareus in argumento in Gal. 3. and in Columna 153.
 D. 229. A. 132. C. 246. C.D. 274. D. Who though
 they speake but only upon one or two places, yet it will ap-
 peare that the like must be understood in the whole Epistle.
 One word in chap. 3. 19. mis-translated in most vulgar
 translations drawes many men awry; Scruech. Neither
 the

See also Calu.
 Infl. 3. 19. 4.

the Greeke nor any Latine translation hath it. But grant
 the word must needs come in to make up the sense: I can-
 not see how it can be sensibly in the present tense, but rather
 in the preterimperfect tense, seeing it is a question, and the
 answer to it is in the preterimperfect tense plainly, as both
 Bezaes note, and others expound it. Not unlike to this is
 in Rom. 3. 20. commeth, or is, which being read came, or
 was, of the time past, maketh the sense good: otherwise I
 cannot understand the words: for the time it is adverse to
 Now that followeth immediately after, and therefore
 cannot be the same. Another thing in this Epistle is worth
 noting, that the Apostle cap. 4. 1. by the Heire in mino-
 ritie, meaneth the Synagogue or Church of the Jewes, a-
 fore Christ, or the Jewes themselves, and by full age he mea-
 neth the Church of Christ since his death, or Christians
 themselves. See Socrates lib. 5. ca. 21. Tho. Aquin. 2.
 2. q. 91. 2. 5. & 2. 2. q. 17. 2. Calv. in Gal. 3. 24.
 & 4. 1. Gualther in eundem. Beza in eundem. Piscator
 in eundem. Pareus in Gal. 4. 3. col. 165. B. & 274. A. &
 276. A. & 290. D. Perkins in Gal. 4. 3. setteth it out
 very fully, and withall sheweth most plainly, that the
 words, We or V2, are to be understood of Paul himselfe
 and others that were Jewes: And so doth Pareus expound
 them on Gal. 3. 24. Luther not well understanding this
 exposition, but generally taking the nonage of the heire to
 be the state of the unregenerate, and the full age to be the
 comming of Christ in spirit to any man, concludes the end
 of the Law to be at the comming of Christ into any mans
 heart, though on the same Gal. 4. 1. he acknowledgeth an
 end of the Law at the comming of Christ, but doth not
 fully handle it so. Whereas it is plaine that the Apostles
 meaning was so: For he writ to the Churches of Galatia,
 which were in a sort fallen from Christ, Calv. in Gal. 1. 2.
 and not particularly to them alone that were true belie-
 uers, as he did to the Romans, Ephesians, Philippians,
 and Colossians. Neither did he distinguish betweene the
 true believers and others, but writ to them that professed
 Christ,

swer to finde them out, and to crave their resolution.

In which my Answer, I have dealt plainly, punctually, and faithfully, with my namelesse Adversarie: First, in setting downe his Pamphlet entirely, (as I have it under his owne hand) overis line and letter of it. Secondly, in setting downe the state of the question, and directly answering every passage of the said Pamphlet. Thirdly, in clearing the Scriptures, and Authors alledged for his error, concealing nothing that might be for his advantage. Fourthly, in confuting his opinion, even by his owne witnesses, and confirming the Office and Use of the Morall Law by his best friends, and many others, both ancient and moderne writers. Fifthly, I have mingled with this piece, to purge the possion of this humour, not with any gall or bitterness, but with wholesome admonitions (as some Ales) in the spirit of meeknesse and mild speeches, as the Lord of his grace and goodness hath enabled me, for discharge of my duty in this matter. If this Answer seems defective in some things, that might have beene required, and added, concerning the Obligation, or other necessarie Offices of the Morall Law, and evident difference betwixt the Old and New Covenant: understand good Reader, that I deale not now dogmatically so much, as polemically; not so much by position to set downe the true doctrine, as to take away the opposition that is made against it. And yet, I doubt not, but throughout the whole booke, thou shalt finde good satisfaction in these particulars. And for the rest, though now I am bound to follow my Adversarie, and pursue his error especially: the Lord may give opportunitie and ability hereafter, to set downe mine owne opinion more at large, for further confirming and establishing of the truth, concerning the Office and Use of the Morall Law, in the dayes of the Gospell.

W. H.

ANONYMOUS ANONYMUS.
OR
A SCANDALOUS

Pamphlet of a namelesse Adversary of the Morall Law of God, intending thereby to prove (if he could) that, In the Church of Christ since his death, the whole Law of Moses is wholly abolished.



I R, you may well thinke mee slacke in performance of my promise; and not unwilling, but I am (in respect thereof) thinke that I faint in the cause: but it is farre otherwise with me, for the more that I consider of it, the more I am confirmed in the truth of it; and the more

I discern the many errors that rise out of the ignorance of the true difference betwixt the Law and the Gospell: Luther in Gal. 3. 21. saith, The knowledge of this difference keepeth all Christian doctrine in its true and proper uses. Also it maketh a faithfull man iudge over all kinde of life; over the Lawes and decrees of all men, and over all doctrine whatsoever, and it giveth them power to trie all manner of Spirits. And on Gal. 4. 27. he also saith, As it is the most principall and speciall article of Christian doctrine, To know that we are iustified and saved by Christ: so is it also very necessary to know and understand well the doctrine concerning the abolishment of the Law, for it helpeth very much to confirme our doctrine as touching faith, and to attaine to sound and certaine consolation of conscience, when we are assured that the Law is abolished, and especially in great terrors and serious conflicts.

B

This pamphlet was directed and sent unto a religious and gracious Gentleman, Mr. John Foxe, late Steward to the right Honorable the Earle of Darby, of his L. of Berry and Pilkinton in Lancashire.

house, that his owne pretious soule may reape and enioy the comfort of them, and all his loyall and faithfull subiects may long reioyce vnder his peaceable and happy Gouvernement ouer Church and State. And as for vs, if thus wee endeavour, that (our faith working by loue) wee may so speake and so doe, as they that shall be iudged by this Law of liberty, wee shall then walke according to this rule, in all duties of piety towards God, loyalty towards his Maiesty, sobriety towards our selues, and charity towards our brethren, and so be blessed in our deed.

And now craning pardon for this boldnesse, I commend these my liues and labours, to your patronage, Reuerend Iudges and my worthy Patrons, praying your fauourable acceptance of the same, and humbly desiring the continuance of your godly care and loue, not only for my selfe, but for all my faithfull brethen, and fellow labourers in the worke of the ministry; that so their hearts may be cheared, and their hands strengthened in the building of the Lords house, and all their aduersaries, whether Popish or profane, may be either restrained from doing hurt, or reformed by your good meanes, to receiue some good from them. The blessing of Gods grace and peace be euer vpon you and yours, in and through Christ Iesus.

Burbury, Nouem-
ber 26. 1622.

Your Lordships and Worships

ever bounden in the Lord,

W. Hinde.

An Advertisement to the Reader.



Christian Reader, bee advertised, that as the importunitie of some of my neerest and dearest friends did first draw this answer to this Pamphlet from mee, so a kinde of necessity did enforce me to make it more publika after their decease. First, to accomplish the will of the dead whom it did most concerne, whose purpose and intent was to provide it, and publish it as a healing medicine against that hurt which this sting of Errour vnder had done, or might doe in the mindes and hearts of Gods children. Secondly, because the Author of the Pamphlet had divulged this his opinion both by word and writing in diuers parts of this Kingdome, and sent copies of this Pamphlet abroad into the hands of diuers people, as to poison them with the error, so to braue their Ministers therewithall, as challenging them for an answer therunto. Thirdly, when this answer was finished and communicated to some of my brethren in the Ministerie, and some other private friends vpon iust occasion; it was entreated by diuers to make it more common, for a common good against a common euill, lest otherwise the plaster should haue bene too narrow for the sore. Fourthly, it was conceived, and that vpon good ground, that the Author did plaine with another mans beifer in this businesse, & that he had some other Leaders and Abettors of better parts and place than himselfe, as well as many followers either in the Country where he was borne, or the Citie where he now liues. For whose either better satisfaction, or further prouocation, to set downe the best grounds and reasons of their opinion, it was thought meet to set and send forth this Answer

ges in Israel, Ministers in Assemblies, and Gouernours of Societies, to awake and worke also.

Et iniqui homines surgunt de nocte latrones.

Ut templum senes non expargisceris?

Shall the aduersaries of Iudah and Ierusalem, sacke the Holy Cuiue, and hew downe the carued worke of the Temple, with their pens and tongues, as with axes and hammers? and shall not we, the Israel of God, endeavour to reparaire the breaches of Sion, and renew the beauty both of City and Sanctuary? It was the voice of *Edom* in the day of Ierusalem's desolation, *Downe with it, downe with it even vnto the ground*; but the voyce of *Iudah* was of another and a better straine, when in the reedifying of the Lords house they cried with shoutings, *Grace, Grace vnto it.*

In these last and worst daies we complaine, and not without cause, of some declining from the true Religion to Popish superstition; but if the holy Law of God bee brought into contempt, we may feare a more dangerous defection, by laying open a gap to all licentiousnesse and profanenesse, yea to impious and blasphemous Atheisme, if the Lord bee not mercifull vnto vs, and mindfull of his covenant, which in the Sonne of his loue he hath made with vs.

Some of the Papists haue beene so bold as to race out the second Commandement, lest the brightnesse of this glasse should discover and rebuke the vgly visage of their Imagery and Idolatry. And some of our Protestants haue beene so flat and so broad against the Sabbath in like case,

case, that they haue laboured to strike at, and strike out the fourth also. And some Anabaptists and Libertines, haue beene so audacious as to abrogate and abolish not only the first Commandement, touching souerainty and subiection, but euen the whole Morall Law in euery part and parcell, line and leafe of it.

Now as *Iannes* and *Iambres* withstood *Moses*, so doe these also resist the Truth: but they shall preuaile no longer, for their folly shall be made manifest, as theirs also was, in due season.

And blessed be the Lord God of our fathers that hath done it already, and put such a thing as this in the heart of our gracious King, not only to be grieved at the heart, to see so many defections from our Religion to Poperie and Anabaptisme, but constantly to professe himselfe an open aduersarie to the superstition of the Papist, and madnesse of the Anabaptist. And blessed bee God that hath put this also in his Royall heart, to reparaire the breaches of *Sion*, and beautifie the house of the Lord in Ierusalem, by sending out his Royall directions vnto *Ezra*, to command the Priests and Leuites to teach the people the Law of the Lord their God; and that euen by plaine and profitable catechizing, and preaching vpon the ten Commandements, the Morall Law of God, in all the Churches.

Now the Lord keepe this for euer in the purpose of his Royall heart, thus to maintaine this Royall Law: and by the sweet influence of his sacred Spirit, so season and sanctifie all his consultations, and resolutions for the good of Gods house,

This light I borrowed from another lampe, Dr. Donne his Sermon at the Crosse, Sept. 35. 1622.

spect, and Loue, shining so comfortably vpon my person and calling, in Cite and Countrey, haue kindled some sparks of desire and delight, to reflect vpon your names and persons, such light and heat of true thankfulness, dutie, and loue, as this little booke is able to returne, or represent vnto all or any of you backe againe.

And though your callings bee different, and your places of employment in the seruice of God and the King, farre distant one from another, yet are you all so consonant in opinion and affection to the *Truth*, that as the Lord hath made you to bee of one heart, and one minde, in the profession of the Gospell, so will hee (I hope) moue you to ioyne heart and hand together, as one man, in the protection of the Law also, so far as you shall finde it to be no Aduersarie, but a Friend; no let or hindrance, but a helpe and furtherance to the Gospell. And this I doe now rather seeke and sue for at your hands, because some of our Israel haue both by word and writing, brought an ill report vpon the holy Law of God (as some of the other did once vpon the holy land) as if now it were of no better account, than a dead tree, or of no better vse than an empiric vine; so to distract the mindes of all Christians in the dayes of the Gospell from the studie and practise of the Morall Law, and to discourage their hearts from yeelding any audience or obedience thereunto.

For the healing of which errour in our Israel, and preuenting of further mischief which might grow vpon it, I doe here present vnto you (Ind-

ges in our Israel, and Patrons of some part and parcell of it) some of the Offices and Vses of the Morall Law, as a bunch of grapes pluckt from that vine, and wrung into your cup, that relishing the sweetness, and finding the goodnesse of the wine by your owne experience, you may iudge of the tree by the fruit, of the vine by the wine.

And then if any hereafter shall cry out against it, *Destroy the tree with the fruit thereof, Touch not, taste not, handle not, Mors in ella, Death is in the pot*: You may, not only answer as the Prophet hath taught you, but command also as your places doe warrant you, *Destroy it not, for there is a blessing in it, the fruit of this tree is good for meat, and the leaves thereof are good for medicine*.

The vine mentioned in the 9. of *Iudges*, was loth to lose or leaue his wine, wherewith hee cheered God and man, though it were to be promoted aboue the other trees. And shall wee thinke that you, being vnder God and the King, *Custodes vinee, Custodes utriusque Tabulae*, Keepers of the Lords Vineyard, will euer suffer this noble Vine of the Morall Law so to bee abused, that it must not only now leaue his wine, wherewith (in the duties of pietie and charitie) it did cheere both God and man; but must now both stocke and stumpe be rooted out of the Lords Vineyard, and take vp his place amongst brambles and briars, if it will haue any roome at all in the Lords field? *It is time for thee, o Lord, to worke* (saith the Psalmist) *for men haue destroyed thy Law*: and is it not time for the Lords worke-men, Masters and Iud-

TO THE HONORABLE

Judges, Sir JAMES WHITLOCK Knight, Ju-
stice of the Countie Palatine of Chester: Sir
MARMADYKE FLVD Knight, his

worthie Associate in the
same Circuit

AND ALSO TO MY WORTHIE

Patrons, the right worshipfull NICHOLAS RAN-
TON Alderman, Master of the worshipfull Companie
of the Haberdashers in the Citie of London: The worshipfull

William Jollett, Richard Rud, John Hams, Esquier
Freemen, Wardens of the same Com-
panie, Grace and Peace.

Et it not seeme strange, neither vnto
yourreuerend Judges, nor vnto you

my worthie Patrons, that I haue
thus linked and knit vp together so

many of your names in these few
lines, and bound them as a frontlet vpon the fore-

head of this my Booke, written in the Defence of
the Office and Vse of the Morall Law. The lines

of your fauour and loue haue fallen so directly
vpon my lot, that they haue met together in my

particular, as in one center.

And as the beames of the Sunne, though di-
uers in themselues, yet lighting together vpon one

subiect, doe worke some warmth, and cause it
to reflect some light and heat (so farre as it is able)

backe againe: So your fauourable Aspect, Re-
spect,

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A

spect,

THE OFFICE AND USE OF

the *Morall Law* of God in the
dayes of the GOSPELL,

*Justified, and explained at large by Scriptures, Fathers,
and other Orthodox Divines,*

SO FARRE AS OCCASION
was given by a scandalous Pamphlet sent abroad
of late into the hands of diuers good Christians, pretending
great reason and reading for the utter abrogating and
abolishing of the whole Law of MOSES since
the death of CHRIST.

By WILLIAM HINDS, sometimes Fellow of Queenes
Colledge in Oxford, and now Preacher of Gods Word
at BUNBURY in CHESHIRE.

Hos. 8. 12.

*I have written unto him the great things of my Law, but they were counted as a
strange thing.*

MATTH. 5. 19.

*Whoever shall breake one of these least Commandments, and shall teach men so, he
shall be called the least in the kingdom of heauen.*



LONDON,

Printed by John Hauiland for Thomas Pavier, and are to be
sold at his shop in Ivy Lane. 1623.

Evening being accounted as belonging to the day past, not to the day to come on the morrow.

I agree also that God did on the Seventh day, Rest, or cease to Create; that is, that the Seventh was the first day (though not the first Moment) in which he did not create.

I agree also that God did Bless and Sanctify the Seventh day; that is, that he did Celebrate or Significate (by some Holy and Blessed Act of Providence) this Seventh day more than the Eighth or Ninth or those that follow (though in these also he ceased from Creating:.) Perhaps by that Blessed Promise of the Seed of the Woman on this day. But, on what part of this day he did begin thus to Bless and Sanctify it, we cannot tell: Much less, that it was just at Sun-set. And, whatever it were, it doth not appear to have been during the State of Innocence (as you would have it, without alleging any thing to prove it) but might be (for ought appears) after the Fall. Nor is it said that Adam and Eve did bless or sanctify it, or that they were commanded so to do; much less that they were commanded for ever after to sanctify every seventh day in course from hence, and no other, to the end of the World; as you would have it. Nor do there appear any footsteps in history (sacred or profane) that any such Sabbath was observed, or the name of Sabbath ever used, before that of Exod. 16. after Israel's coming out of Egypt: And whatever inducements we have so to think, are but Conjectural; we have no Word for it, nor is it so Written.

I do agree also, that after Israel's coming out of Egypt, a weekly Sabbath was appointed, to them, on the seventh day in course from the first raining of Manna. But whether this (from the first raining of Manna) were also a seventh in course from the first Creation; we cannot tell: Nor are we sure that this course of Sabbath, even to the Jews, did continue till Christ's time, but might (for ought we know) be interrupted and forgotten during the Babylonish Captivity, and after restored by Nehemiah, either on the same or some other day, and so continue till Christ's time: Nor do you think (as sometimes you tell us) that any other nation but the Jews (and their Proselytes) did then observe this or any other Sabbath; nor (I think) earlier than the times of Christianity. I add, Nor doth it appear that any other Nation (before the times of Christianity) did measure their time by Weeks (of seven days) as they did by Months and Years, or that even the Jews so did before that of Exod. 16. Much less, that the names of Saturday, Sunday, Monday, &c. were so much as known before that time; or that, even then, they were taken up upon an Idolatrous account (as you imagine) but only an Astrological account with respect to the Seven Planets.

I agree also that in the Fourth Commandment on Mount Sinai a weekly Sabbath is appointed, on the seventh day after six days of labour: But that this must be (till the worlds end) just on the seventh in course from the first raining of Manna (as was that of the Jews,) or (as you would have it) the seventh in course from the first Creation, I do not find; but think our Lords-day doth as fully answer the Words and Design of the fourth Commandment as did, then, that of the Jews: and is as much specified by the practise and appointment of Christ and his Apostles and the Christian Church, (reckoned in course from Christ's Resurrection) as was that by Moses from the raining of Manna. (The fourth Commandment requires a Day; and the Practise of Christ and his Apostles, directs to Which day.) And I think we have as clear Evidence that our Lords-day is that in a continual succession from the Lords-day in the New Testament (on the first day of the Jewish Week) as you can have that our Saturday is in a continual succession from the Jewish Sabbath on their seventh day; and much more than that it is so in a continued succession from the first Creation.

And in every of the points wherein we differ, I think I have so fully answered all your Objections and Allegations, that no indifferent Reader will doubt of it.

And therefore, upon the whole matter, I see no reason why either You or We should neglect to Celebrate the Lords-day, or change it for your Saturday-Sabbath.

I have forbore giving you hard words (save as the Arguments may pinch hard) unless perhaps in returning your own words upon you. Which if they were soft words as coming from you, I hope you will not think them hard from me. Or if even therein you think I have been too severe, I beg your Pardon. But desire you withal to consider, that, when you Magisterially affirm so many things of which you give so little proof, and ly so open and obnoxious to Exceptions all along, *Difficile est Satyram non scribere*. My design in writing is to Assert the Truth, and Preserve the Peace of the Church, in a point which I think Material: And am sorry that therein I have You my Adversary. For I have no ill Will to your Person, though I cannot approve your Opinion. But am

S I R,

Your very Humble Servant,

JOHN WALLIS.

Sept. 3.
1693.

pre-possess and prejudice the Reader, a very ill *Blas*, and highly blamable, or what other *hard name* to give it (out of your *copia verborum* or *Academy of Complements*) I shall leave it to the Reader. I am loth to call it *Slander* or *Calumny*; But I am sure it is not *far* *Præfise*.

I confess I might have spared saying so much, as that it was *Antiquarian*, if I had known what *improvements* would have been made of that word; I do usually Avoid delivering an Opinion, in cases by which, which might suggest matter of dispute between us. But I find that, even so, I am not secure: For if I do not say what you would have me, then (as if you were drawing a Chancery-Bill) you will say it for me; and if then I do not expressly Deny it, you will take it for granted. Thus when, to that Objection, that *Christmas* is of *Humane Institution*, I had answered (*Disc. p. 13.*) *Be it so* (that is, If it be so, or Suppose it be so) *but the Pass-over was of Divine Institution; yet, &c.* Now because I had not told you, what I think of *Christmas*, you will tell me, (*Repl. p. 3.*) Where first you change my *Be it so*, into *So be it*, and then into *I admit it is so*: and then, *this lays aside all Holy-days of humane Institution*; as if I had said so. And the like very often. But I am not now answering a *Chancery-Bill*: and therefore I do not allow you to take my *Silence* to be *Consent*. As when (*Eng. p. 89.*) you suggest, as if a *Divine* might not wear a *Black Gown* (as well as a *Barrister*) without being reputed one of the (*Black-coat*) *Chenarims*, whom *God threatens to cut off*: I would not be thought of that Opinion, though I did let it pass without an Answer, as being nothing to the purpose of a *Saturday Sabbath*.

But let me desire you (before we part) not as an Adversary, but as a Friend, not to be too lavish of your language in reproaching the *Lords day*; even what we take to be the *Lords day*. It may be (for ought you know) what we call it. You know it hath been so thought by the Generality of Christians all along, and is so at this day. And though you may think your self herein Wiser than all Mankind, yet you may be mistaken: And (if so) then, *Whose Day* is it, and whose *Worship*, which you so oft reproach as *Worshipping the Sun upon Sunday*? 'Tis not suitable to that *tenderness* that you sometime profess, to venture so dangerously upon that wherein, if you be mistaken, you be dangerously mistaken; and 'tis highly blamable (if I may use your own words) to venture. I can bear the reproaches you cast upon me all along, (without any just occasion for being so charged,) but I would not have you reproach the *Lords day*.

I have now done with your *Reply*, so far as I thought needful to take notice of it. Many things I have let pass, as not pertaining to this

this business. And perhaps even somewhat of this might have been spared. If in some particulars I have expressed my sense otherwise than some others before have done, *Veniam dabimus pretimusque vicissim*; and perhaps if some of them had before considered what now I write, they might have been of the same opinion. However, as to the main point in question, the Generality of Christians I take to be concurrent with me; and if in some particulars we differ, they have my Reasons for what I say.

I shall briefly summe up the chief points in dispute between you and me.

That Christ, as God, (in union with the Father and Holy-Ghost,) did create the World, I readily grant. But not singly (in contradiction to the Father and Holy-Ghost,) nor as our *Mediator* and *Redeemer*, (God and Man.) For it is the *Man* Christ Jesus, that is *Mediator* between God and Men: but he was not *then* Man. Nor was there any Occasion for a *Redeemer*, before the *Fall of Adam*: which was not till after the World was created. And I presume, when you consider of it, you do herein agree with me, whatever unwary expressions you might have let fall.

I agree also that God created the World in *Six days*; that is, that in every of those days he created somewhat; as is declared in *Gen. i.* But in what part of each day he did create each particular, we do not know; Nor, that he did imploy the whole day therein. (And in this, I think, you may agree with me also.) For the Creation of *Eve* was (for ought we know) Gods last work of Creation; which was certainly finished before the End of the Sixth day. For, after this, she was given as a *Wife* to *Adam*, with the Institution of *Marriage*, and the *Nuptial Benediction*, *Be fruitful and multiply*, on the Sixth day.

I agree also, that there was, on the First day, *Darkness and Light*, (and so on the Second, Third, and other days,) and that *Darkness* was before *Light*. But, how long it had been dark before God said *Let there be Light* (whether just *twelve hours*, neither more nor less) we cannot tell: Much less, that every of these days did begin at *Sun-set* (before there was a *Sun*), or what is equivalent to it, as you would have it. We have no *Word* for it, nor is it so *Written*. 'Tis but your *Fancy*, or (as in your own language) nothing but *dark conjectures* (very dark) or at most, some uncertain *Jewish Traditions*, later than our Saviour's time. (for I think few of the *Rabbins* are so old;) And I do not know but that (since that time) Christians may understand the *Bible* as well as they. And sure we are, that both in the Old and New Testament, days are otherwise reckoned; the

run Divisions upon it, without bringing any proof for it but Mr. Chafy's authority, to which you refer us *Rep.* p. 55, 56, 57. But when you can shew any Writer (Heathen or Christian) older than Christianity, who mentions any of the *Week-days* by any of those Names, (or indeed who mention any *Week* of Seven days, other than those of the Jews,) it will be time to think further of it. The oldest *Heathen Author* that I can find to mention them, is *Dio Cassius*, who lived about 230 years after Christ's time; who tells us it was then a *New thing, unknown to the Ancient Greeks*. You ought therefore to have shewed, if you could, that some *Author*, older than Christianity, had somewhere used some of those Names. Which you have not done, and I believe cannot do. And therefore your whole story of *worshipping the Sun upon Sunday*, more than upon other day of the week (if they had such weeks) or in contradistinction to other days, is I think, a *Groundless Pansy*, if not a *contumelious Reproach* on the *Christian Religion*.

I should now have done with this, but that I find my self much charged with what I can by no means admit.

You tell us *Repl.* p. 57. *The Original of those Names of Days the Dr. agrees to be from Heathenish Idols.* And p. 58. *The Names of the Days of the Week be Idolatrous, as the Dr. agrees.* And again, *If the Doctor will retain the old Idol Names without scruple, not withstanding his own acknowledgment whence they are, you cannot help it.* And yet again, *so fond of holding fast the Idol Names of Days.*

Hold! hold! not too fast. Where doth the Doctor agree that the original of those Names is *Idolatrous*? or from *Heathenish Idols*? or any thing to that purpose? Surely the Reader may think, that the Doctor had said some such thing, or else you would not so confidently have said it of him. I challenge you to shew, if you can, any Saying of mine to that purpose. I had said *Disc.* p. 66. that they are *Preca-rious* and *assigned at pleasure*, (as having no firm foundation, that I know of, in *Natural Philosophy*;) which is the utmost you can pretend to, as of mine. But do you think, all that is *Preca-rious* (in *Natural Philosophy*) or *Names imposed at pleasure*, to be therefore *Idolatrous*. Those who gave Names to you and Me, did arbitrarily give us our Names. They might have called You *John*, and Me *Thomas*, if they had so thought fit, (and then our Names would have been *so*, which now are otherwise.) But I hope there was nothing of *Idolatry* in the case.

You say, *The Sun and Moon, &c.* (from whence they are named) were *Heathenish Idols*. Hold there! *The Idols of the Heathen are silver and gold, the work of mens hands, (or perhaps of manes materials.)* But the *Sun, Moon, and Stars*, are the *good Creatures of God*.

God, made for the benefit and use of Man. May we not Name the *Sun* and *Moon* because some *Heathens* have worshipped them? Sure we may. When any are so vain as to worship them, this doth not make them *Idols* (against the Second Commandment) but *false Gods* (against the First.) 'tis rather *Polytheism* than *Idolatry* in Richness of Speech. 'Tis true that an *Image* of the *Sun* or *Moon* (if made to be worshipped) may become an *Idol* (and so may an *Image* of *God* also,) but this doth not make the *Sun* and *Moon* to be *Idols*. The *Sign* of the *Sun*, the *Moon*, the *Star*, the *Seven Stars*; upon a *Sign-Post* in *London*, (which give names to the *Shop* or *House* where they hang,) I do not take to be *Idolatrous*. And I know not why they may not as well give names to a *Day*, as to a *House*. I know no more *Idolatry* in *Sunday*, than the *Sun-Tavern*, or *Mars-hill*.

We are expressly forbid (you say *Rep.* p. 58.) to mention the Names of *Idols*. But I do not take the *Sun*, *Moon*, and *Stars* to be *Idols*; at least not such *Idols* as we may not name. Or, if so, why do You name them? And if the names of *Idols* may not at all be named by us; How is it that you tell us of *Baal* and *Molech*? *Eng.* p. 88, 89. and how is it that we come to hear of *Baalim*, and *Asteroth*, and *Milchom*, and *Remphan*? of *Jupiter*, *Mars*, *Mercury*, *Diana*, *Castor* and *Pollux*, in the sacred Writers?

I desire you to forbear hereafter (without giving it any hard word) to say *The Doctor agrees*, that the Original of these Names is *Idolatrous*. What you or others may think of it (who take down without scruple such a *Romantick Story*) I leave to them. But I do not agree, nor do I think it to be *Idolatrous*. And you might have known that I do not. I am sure you cannot know that I do. My words were plain, and full, (*Disc.* p. 66.) *Whether on each of these Days, they did worship those respective Planets, as so many Gods, I cannot say; nor do I think it.* I had told you very plainly (and you could hardly mistake me, except wilfully) from whence I thought these names were taken, and from whence they were used, *Disc.* p. 65, 66, 67. Not from the number of the *Heathen Gods* (as if they had been but *Seven*;) but from the number of the *Seven Planets*, (which I do not take to be *Gods*, but the *good Creatures* of *God*;) and not from a *Religious* but an *Historical* or *Astronomical* account; and how they came to be so called, and in this order. And of what *Antiquity*. Not older than Christianity. And therefore you do me wrong to say the Doctor agrees it to be *Idolatrous*. I said only it was *Preca-rious* (not *idolatrous*.) But, it seems, if I grant an *Idol*, you'll take an *Idol*. Now whether this be *Art*, *Artifice*, or *Legislation*, (thus to Palm upon me,) whether *Imposing upon the Reader*, *Imposing upon all the World*, to pre-

Your next Step, is, That this *Seventh-day Sabbath* of the Jews, was (before the entrance of Sin) given in *Paradise*, to all *Mankind*; and by Christ our *Mediator and Redeemer*: which you have not yet proved, as we shewed before. That it was not by all *Mankind* generally *Observed* (but by the *Jews only*, in their time,) I think you do agree. For that it was to be a *Distinctive Sign* you grant; and I think it was to distinguish those of *Israel* from other *Nations* (because it is expressly said, a *Sign between Me and the Children of Israel*, *Exod. 31. 17.*) You think it is, to distinguish *God's people* from others: But it comes much to one, for you tell us also, that *Israel in Egypt*, was the *whole visible Church*; so that *God's people*, and the *people of the Jews*, will be much the same. And therefore, I presume, you do not think that any other *Nation*, but the *Jews and their Proselytes* (*Jews natural, or Jews naturalized*) did observe the Jewish Sabbath. How could it else be a *Distinctive mark*?

And I do not find that any other *Nation* but the *Jews*, (nor they till after their coming out of *Egypt*) did keep any Sabbath at all, of so much as measure their time by *Weeks* (of seven days) for many Ages after this time, nor earlier (that I know of) than the times of Christianity, when the *Observation of the Lords day* did introduce that of *Weeks*, where Christianity was received. This I told you the last time *Disc. p. 9.* to which you make no Reply, but that *Mr. Chafy*, you think, is expressly for it, *Repl. p. 16.* (but you give us no proof either of his or your own.) But if *Mr. Chafy* did think so (without any proof) are you willing (in this Dispute) to be concluded by *Mr. Chafy's Opinion*? If not, why should I? If *Mr. Chafy's Opinion*, or the common Opinion (as sometimes you speak) are to conclude You and Me; this Dispute (of a *Saturday-Sabbath*) will be soon determined. But if it be *Mr. Chafy's Opinion*, then it is (I suppose) *Mr. Chafy's Mistake*. But the way of Argument between us two, is, What *Word* is there for it? and where is it so written? Yet I am herein so fair with you, that if you shew me any Author (sacred or prophane) older than Christianity, who tells us of any Nation (other than the *Jews*) who did (before Christ's time) measure their time by *Weeks* (of seven days) I will admit it (so far) as a competent Proof. There may perhaps be such (and therefore I shall not be peremptory in the Negative.) But I do not remember that hitherto I have met any such. And when I made out his fair Offer at that time; it is not civil still to charge us (again and again) with *Worshipping the Sun upon Sunday*, without attempting to shew, that the *Heathens* (before Christ) did observe weeks at all.

I shall now tell you further, that as late as *Ovid* and *Augustus's* time,

time, their *Week* (if you will give me leave to call it a *Week*) was a week of eight days (not of Seven days) which is not to your purpose, but directly against it.

Dr. Beveridge tells of such a *Week of Eight days* in *Augustus's* time at *Rome*; as appearing by a *Stone* there digged up, containing a *Roman Calendar*, to that purpose. And *Ovid* tells us the same in his *Fast. lib. 1. vers. 54.* very distinctly, of this amongst other days.

Est quæ, qui Nonæ semper ab Orbe redit.

There is (he says) a day which doth, in a continual circulation, on the Ninth day return again; meaning their *Nundine* or *Market day*. Which thence had its Name of *Nundine*, quasi *Novendina*, as *Heslar* (in his *Etymologicon*) and other Critics observe. Whereas if they had distinguished their time into Weeks of seven days, no doubt but their Markets would return on the Eighth day (or, as we speak, on that day *se'nnight*;) the same day of the next Week. Of which if you desire to see more, you may consult a *Large Volume* of Commentators on *Ovid's Works*, printed at *Frankford* in the year 1601. in their *Notes* on this Verse of *Ovid*. Where we have this *Roman Calendar* at large; and therein the Eight days of their Week are designed by the Eight Letters A B C D E F G H, just as, in our Calendars, our Seven days are designed by the Seven Letters, A B C D E F G. And so from the beginning of the Calendar to the end, as is in ours. Which Calendar is there transcribed from *Paulus Manutius*, in whose Works it is to be seen also (and, I think, more than once,) and (I am told) in other Authors also. 'Tis plain therefore, that so late as *Augustus*, the Romans did not distinguish their time into Weeks of seven days: Nor do I know of any People that did so, except the Jews.

And this leads me to another *Fansy* of yours, of worshipping the Sun upon Sunday; of which you seem very fond. For we are reproached with this *Sun-worship*, or worshipping the Sun upon Sunday, above forty times. And *Eng. p. 88.* you would have it thought to be so in *Job's* time, and the name of our Week-days so ancient. And tell us *Eng. p. 90.* a *Romantick Story* out of *Verstegan* (but without any proof of what he says) of our *Saxon Ancestors*: who yet were later than the beginning of Christianity; and therefore nothing to the purpose if his Story had been true. I had answered all this so fully, and shewed you the true Original of the Names of our Week-days, *Disc. p. 63, 64, 65, 66.* and that (for ought appears) they be later than Christ's time; that, if you had not been very fond of the *Fansy*, you would not again (as you do often in your Reply)

yet it seems to me somewhat strange; if it were so constantly observed, and just upon that day and no other, that we neither find any Command for so doing Gen. 2. nor so much as the name of Sabbath there mentioned, nor any where else for more than 2200 years, nor any mention (in the whole history of that time) of any that kept it, nor of any blamed for not keeping it (which after that time was very frequent) and that in all those long Discourses in the Book of Job, none of his Friends (amongst the many faults they charge him with) should ever think of charging him with a neglect of the Sabbath day: And that he, when he was so jealous of his Sons *Cursing God in their hearts* in the midst of their Feastings, as that he did every day offer sacrifices on their behalf, should never blame them for such Feasting for Seven days together, without any Sabbath (for ought appears) intervening; nor take notice of the disaster that befel them as a hand of God upon them for such neglect of the Sabbath; nor any of his Friends suggest any such consideration: Which makes me doubtful, that such Sabbath had not been observed during that Interval, or had long before this time been neglected and the day forgotten.

But after *Israel came out of Egypt* it is agreed, that God gave them a Sabbath, (whether then new, or then renewed, I list not to dispute.) And that then it was the seventh day in course from the first raining of Manna, I think is agreed also. Whether this from the first raining of Manna, be also the seventh in course from the first Creation, neither You nor I know, nor any Man else. We may think it is, or we think it is not, but we cannot know it: We have no Word for it; and you bring nothing to prove it but dark Conjectures. The word *Sanctify* doth not necessarily signify to *Institute*, but to *Celebrate*, and, in the Fourth Commandment, the same word (*Kiddesh*) and in the same Conjugation, is indifferently applied to God and to Man (Exod. 20. 8, 11.) but Man did not *Institute*. That God did *Sanctify* that seventh day (the first day on which he did not create,) is very clear; And so he did the first day of Christ's Resurrection; declaring mightily our Lord Jesus Christ to be the Son of God by the Resurrection from the dead, Rom. 1. 4. which day Christ did *Celebrate*, with his Disciples, more than Once, (and they often afterward,) which yet you will not allow to be an *Institution*. And what you urge, that (at Exod. 16.) we have no Word that the day was changed, you please your self with putting Two Questions into One (as oft you do) and then putting the Proof on the wrong side; That it was then on the Seventh day from the first raining of Manna you cannot deny; but

but whether so from the first Creation: tis You are to prove. The Point is clear on Our side, the Doubt is on Yours. Tis you are to bring a Word to prove, that a day was before observed, and that it was the same, I am to prove, that it was the same. You think it strange that I should take this (from the first raining of Manna) to be a new Epoch (or time to reckon from,) and not a continuation of the old. My Reason for it, is because I think that the seventh in course from the first Creation, had either not been observed at all, or had long before this time been forgotten. And I gave you this further Reason for it, because (Saturday) the day next before the Raining of Manna, seems not to have been a Sabbath (as it ought to have been if this were a continuation of a former course of Sabbaths) for, on that day, the Quails came up and covered the Camp, and they were not *forbid to gather them*, Exod. 16. 8, 13. but on (Saturday) the seventh day after, they are *forbid to gather Manna*, because it was the Sabbath, ver. 5, 22, 23, 25, 29. Which shews a manifest difference between those two Saturdays. And that they did actually gather the Quails that day, appears Num. 11. 32, 33, where 'tis expressly said, *That they gathered Quails, all that day*, (that is, all the remainder of that day next before the raining of Manna,) and *all that night, and all the next day*. That the seventh day Sabbath from the Creation, if at all observed at first, might in the space of 2200 years come to be neglected and forgotten, is not strange, if we consider that the Pass-over had so been from the days of King Solomon to Herod's time; and the Feast of Tabernacles, from the days of Joshua the son of Nun, till the days of Nehemiah; and if this seventh day from the first Creation came once to be forgotten, it could not be restored again (without a Miracle) as those other Feasts might; and must therefore be thenceforth no more observed, or else from some new beginning. And that there might be such new Beginning (as from the first raining of Manna) is not strange, since we see the same as to the Beginning of the Year, Exod. 12. 2. *This month shall be unto you the beginning of months, it shall be the first month of the Year to you*. At what Month they did before begin their Year, is not certain; but from thenceforth (as was to begin at the Month Abib or Nisan) So neither is it certain on what day they did before begin their Week (if at all they had Weeks) but from thenceforth they were to begin it from the seventh day from the first raining of Manna; but from what part of that day, it is not said: 'Tis therefore incumbent on You to prove (if you can) that (notwithstanding the foregoing presumptions) a weekly Sabbath was before observed, and just upon that day, and that it did begin just at Sun-

this doth you no service at all. And as for your *It is not hard to say*, and *It is not over-hard to imagine*, (but 'tis hard to prove) that by keeping a Feast to the Lord, they meant a Sabbath; this is but what you are wont to call dark Conjectures, we have no Word for it. By three days journey in the wilderness, you think may be meant Mount Horeb (it may be so) which (you say) Geographers observe (without hinderance) was about three days journey, (but then, they, their wives, children, and cattle, must make great marches to get thither in three days; for it was at least three days journey before they got to the Red-sea, Num. 33. 5, 6, 7.) where (at Mount Horeb) the Law for the Sabbath (you say) was reinforced; (and it must be supposed, that Pharaoh knew this, which they did not then know themselves; else what doth this signify as to Pharaoh's Answer?) And even this (if it were to keep a Sabbath) refers only to what they were afterward to do (and we own that after the Law at Horeb or Sinai, a Sabbath was to be kept) it says nothing as to the Time past (which is what you were to prove) that it had been thus kept continually (without interruption) from God's ceasing to create, hitherto, which you would prove from hence.

What you say Rep. p. 13. of a Sabbath observed Exod. 16. (from the first raining of Manna) before the Law at Sinai; is nothing to the present purpose. That there was a Sabbath appointed from the first raining of Manna, is agreed; the question is, whether it were observed before that time.

I had suggested (Diso. p. 34.) another proof as to this point (for I am not so averse from that of the Weekly Sabbath being observed in that Interval, but that I would be glad to see it well proved) from Pharaoh's seven fat kine and seven lean ones, and the seven full ears and seven empty; from the clean Beasts and Fowls coming into the Ark by Sevens, Gen. 7. 2, 3. Gen. 8. 20. and from three distinct Intervals of Seven days distinctly noted, Gen. 7. 4. and 8. 10, 12. within the compass of one Year. Which I thought to be a better Argument (as to this matter of fact) than any you bring. To which your Reply is (Repl. p. 35.) You hope I will not oblige you, or any other, to believe I so think. (A very obliging Complement!) But I do think so, what ever you will be obliged to believe. For the frequent use of the number Seven in Scripture, doth (to me) represent that Number as more than ordinarly considerable; and those three distinct Intervals, of Seven days each, particularly noted within the compass of one Year, is that which (to me) seems the greatest Intimation of any which I meet with, of days then wont to be reckoned by Sevens; and though I do not take it to be a conclusive Argument,

yet

yet is the best I meet with, for measuring their time by weeks. And I would not have you think the worse of it, for my suggesting it. As to that Expression of Nebuchadnezzar's being seven years at grass; 'tis a rough Expression (I was about to say rude) but 'tis your Expression, not mine; I gave you the words of Scripture, Dan. 4. 25, 32, 33. Nebuchadnezzar's being seven years turned out to the beasts of the field. But this Evidence is by you discarded, as none of yours; and therefore I press it no further.

Let us then sum up the Evidence as you lay it. The point in issue, is, Whether, after God's Ceasing from the work of Creation Gen. 2. 2, 3. before the appointing a Sabbath, upon the Raining of Manna, Exod. 16. they did, during that whole interval, all the while divide their time by Weeks, and on every seventh day of such Weeks (reckoned continually from that day of God's Ceasing to create) keep a Weekly Sabbath, and that the Sabbath afterward from the first raining of Manna, and that of the Fourth Commandment, was but a Continuation of that Sabbath, on such Seventh day in course from the first Creation, and no other. For which your Evidence is, That In process of time, or (as you will have it) at the end of days, that is (as I understand it) after some days, or many days (about 130 Years) Cain and Abel brought their offerings; which you take to be at the end, not of some Year, or Month, but at the end of some week (because this best suits your purpose) not of the next week (for Cain and Abel were not then born) but of some week about 130 years after. That Enoch (about 200 years after this) walked with God, and prophesied of the Lords coming to judgment, to convince all ungodly men of all their ungodly deeds and hard words against the Lord; and may be supposed (if such Sabbath were then a duty, and the day known) to have kept a Sabbath. That (about 12 or 13 hundred years after this) Abraham (a very good man) is said to have kept all Gods Commandments (notwithstanding that of Polygamy with Hagar) and therefore, 'tis hoped, (if such Sabbath were a duty and the day known to him,) might keep such Weekly Sabbath on that day. And (about 430 years after this) when Moses and Aaron desired Pharaoh to let Israel go three days journey into the wilderness to sacrifice to the Lord; he says to them, You hinder their work, and make them cease from their burdens; and therefore you think they did then, and ever before that time, keep such Weekly Sabbath, and just upon that Seventh day in course from the first Creation. And I must leave it to the Jury, whether they will find all that upon this Evidence.

Now on the other hand (though I would be content it were so)

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yet

be now aware that *Ishebeth* is not formed from *shabath* (to rest, or sabbatise as you would have it) but from *jesbah*, to *Dwell*. Therefore this gives us no further trouble.

The next Evidence (which is now the fifth) is from Gen. 26. 45. *Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws*. And therefore, you think, he kept a Sabbath. But that's the Question: whether to keep a Sabbath were then a Law. It was indeed a Law at Exod. 16. but this was long after Abraham's time: You say, 'tis said in Exod. 16. 27, 28. *How long will ye refuse to keep my commandments; and the commandment which Israel then broke, was, that some of them on the Seventh day went out to gather Manna*. Which was a thing which God had newly forbidden. 23, 25, 26. But did God forbid Abraham to gather Manna on the seventh day? You tell us (Repl. p. 9.) that Righteous Abel, was a person obedient to God in all things; and that Enock walked with God; must we therefore conclude, that they were circumcised, because God was afterward angry with Moses Exod. 4. 20. for not circumcising the child? Yet such is your Argument: God was angry with those who would gather Manna on the seventh day (which God had then newly forbidden) therefore Abraham kept a Sabbath. As to what you say, Repl. p. 12. *If the law Broken by the Israelites Exod. 16. were the seventh day Sabbath, (meaning the then Jewish Sabbath) then 'tis very likely, one of the Laws kept by Abraham, Gen. 26.* Not so; for this (concerning Manna) was given long after Abraham's time. You might as well argue, that *If the law Broken by Moses, was that of Circumcision; then 'tis very likely one of the Laws kept, by Righteous Abel*. You say, p. 11. *The Dr. doth neither offer nor pretend that Abraham broke the Sabbath*. I answer, And the Lawyer doth not produce one Precedent that either He or any man else, did keep it, before that time; or that it was his Duty so to do. You should first make it evident that it was his duty, and that he knew it so to be, and that that day, before his time, was not irrecoverably Forgotten. For this you tell us that, *This being implanted in Adam, who was created in God's image, it might be* (you should have proved that it was) *taught down along from Adam in gracious Families from Father to Son, and so to Abraham*. But, first, this being a Positive Law (not Natural) is not one of those which are presumed to be implanted in his Nature. You should next shew that this Law was given to him in Innocency, before he had (by the Fall) defaced God's image in him. You should thirdly take notice that Tradition (from Father to Son) is what you are always imagining against, as a thing of no Authority. You should fourthly consider that the Law

Law of Marriage, was as old, if not older, than you can pretend that of the Sabbath to be (Gen. 1. 27. and Gen. 5. 1, 2.) the Purport of which was (you tell us) *They Two shall be one Flesh: not they three, four, or five* must we thence conclude that Abraham did not go in to Hagar? The like of Jacob and many others. And do not your self tell us that Polygamy prevailed from Lamech to Malachi? even on divers eminent in the Church? You should therefore bring some better Argument, than that they were good men, to prove that they did then observe a Sabbath. The Feast of Tabernacles was a part of God's Instituted worship; and David was a Good man, a man after God's own heart, except in the matter of Uriah; will it thence follow, that David kept the Feast of Tabernacles? No; for we are expressly told, 2. Sam. 8. 17. that from the days of Joshua the son of Nun, to that day, it had not been done. We must therefore have better Evidence, than that Abraham was a good man, to prove that he kept the Sabbath. For it might, possibly, not be a duty, or it might possibly have been so neglected (at some time or other) as that the precise day might be forgotten; and, if so, it was past recovery.

The sixth Evidence (which is your last) you tell us, Repl. p. 11. is from Exod. 5. 5. (on which you descant for three pages) which amounts to this: When Moses and Aaron had desired Pharaoh to let Israel go three days journey into the wilderness to sacrifice to the Lord, Pharaoh replica, *Why do you binder the people from their work? the people are many, and you make them Rest from their burdens; that is, say you, You make them keep a Sabbath; because shabbattem (you make them rest or cease) is a derivative from the word shabath (to rest, or cease) from whence the word Sabbath is also derived; which I think is very little to the purpose.* If Moses and Aaron had desired Pharaoh, to excuse them from their work one day in seven; this would have looked like an Argument that they had intended hence forth to keep a Weekly Sabbath (not, that they had done it hitherto, which is the point in question,) but whether just on such day (and no other) as should be the seventh in course continually from the first Creation, (which I doubt was not then known, nor is now,) would not even from hence appear. And that the word *shabath* doth not signify to keep a Sabbath, but barely to rest, or cease, is sufficiently shewed already. If you lay an Emphasis on *shabbattem* (in the Conjugation *Hiphil*, as you tell us Repl. p. 12.) 'tis the same Verb, in the same Conjugation, Prov. 18. 18. *The Lot maketh contentions to cease* (not to keep Sabbath;) And so in Nehem. 4. 11. And Hos. 1. 4. And 2. Cor. 16. 5. And Exod. 12. 15. And Ezek. 34. 35. before cited. And in many other places which I forbear to cite. So that this

for the reasons but now given. For the word there used signifies no more than to *Rest* or rather to *Cease*. If any where else such *Rest* do from other Circumstances of the place appear to be a *Sabbatical Rest*, this must be from those other *Circumstances*, not from the *Signification of the word*. Which signifies but barely to *Rest* (if so much) or rather to *Cease*. For so it is in all the places I cited, and in many more. And I did search with some diligence for a place where it might import a *Rest* (of acquiescence) but could not find it. (Perhaps you may.) I find such acquiescence intimated on the *sixth day*, and some before, *Gen. 1. 4, 10, 12, 18, 21, 25, 31. God saw every thing that he had made, and behold it was very Good.* But I find it not so said on the *Seventh day*, but that he *Rested*, that is *Ceased* to create. But whatever that *Rest* was, it was *God's Rest* not *Man's*.

A second Evidence (you say) is the same repeated ver. 3. *God blessed the seventh day and sanctified it, because that in it he had rested from all his work which he had created and made.* Here it is (by your own citation) he *Rested* from his work (not in it,) that is, he *Ceased* so to work; But all this is but *One Resting*, though it be so said in two verses. And 'tis *God's Resting*, not *Man's*.

But, at this rate, you may so husband it as to make this serve for five or six Evidences. 1. *On the seventh day God ended his work*, ver. 2. that is, he *finished* or *perfected* his work, namely by adding this *Seventh day* to his *Work* of six days. 2. *He Rested, or Sabbathised, on the seventh day.* 3. *God blessed the seventh day*, ver. 3. 4. *He sanctified it.* 5. the same repeated, *Because in it he had rested from all his work.* Yet still it is but *one Resting*, and 'tis from his work which he had made; and 'tis *God's Resting*, not *Man's*. It is not said that *Man* rested from *all his work which he had made*. But 'tis *Man's Sabbathising* that we are now inquiring for. If it had been said, (as in the case of the *Lords day*) *After eight days God rested again, and, with Adam and Eve.* It would have been a better proof than all that you bring.

A third Evidence, you say, is in the case of *Cain and Abel*, *Gen. 4. 3.* *In process of time Cain brought an offering to the Lord; and ver. 4. Abel also brought his offering.* Here is a precedent for *Sacrifice*; but what's this to a *Seventh-day Sabbath*? But here you tell us (*Eng. p. 23. Rep. p. 8.*) that *In process of time*, is, in the Hebrew *mikhalz jammin*, (you should have said, *jamim*, not *jammin*; for *jammin* signifies *Seas*, not *days*) *at the cutting off of days, or the end of days*, that is, it seems to you, at the end of the week; because after the *seventh day* they were to begin to reckon again. 1, 2, 3, &c. (that is, supposing them to reckon by weeks, which is the point in question.) But why not as well the end of the Month? (for then we begin to reckon again

1, 2, 3, &c. for the days of the next Month.) or, why not the Year? for then again we begin to reckon 1, 2, 3, for the days of the first Month of the next Year. And, that they did reckon by Months, and Years, we know; but not that they did then reckon by Weeks (before that of *Exod. 16.* from the *Raining of Manna*.) Mr. *Ainsworth* tells you, *at the end of days*, that is *at the end of the Year* (for that *days* indefinitely, doth often so signify, a Year; as you may there see at large if you please;) or else (as we translate it) *in process of time*. Which I take to be the plain meaning of it without any further Criticism. *At the end of days*, or *after days*, that is, *after some days*; (and so *Mark 2. 1. 21. Just after days*, we translate *after some days*.) Or, *after many days*; for it was many years; for this story of *Cain and Abel*, was but a little before the *Birth of Seth*, *Gen. 4. 25.* which was when *Adam* was 130 years old, *Gen. 5. 3.* So *Judg. 14. 8.* (*mi-jamim*) *after days*, is rendered *after a time* (that is, *some time after*) *Danah returned to take her*, &c. But if none can tell us of any other end of days at that time, this is a good Evidence, you say, that these Offerings were on the *Seventh-day Sabbath*. If that be all, I can tell you, The end of the Month, and the end of the Year, are the end of Days, as much as the end of the Week: and these we be sure of, this we are not. I doubt such Evidence would scarce be thought *God Evidence* in *Westminster-hall*.

The fourth Evidence you tell us, *Repl. p. 9.* is from *Gen. 5. 22.* *Enoch walked with God three hundred years.* Well, what's this to a *Seventh-day Sabbath*? Is it said he kept a Sabbath three hundred years? No: But *Enoch* you say, was a Prophet, *Jude ver. 14, 15.* and prophesied of the *Lords coming to execute judgment, and to convince all the ungodly*. What's this to a *Seventh-day Sabbath*? How could *Enoch*, you say, convince others, if himself did not keep the Sabbath? But stay a while. The Text you cite doth not say that *Enoch* was to convince them, but he prophesied the Lord would come to convince them. And, of what were they to be convinced? of all their ungodly deeds and all their hard speeches against him (the Lord.) Here's nothing of a Sabbath. Could there be no ungodly deeds or hard speeches against the Lord, unless a Sabbath were then to be kept?

Another Evidence, had been (*Eng. p. 23.*) from *Gen. 13. 2, 3, 4, 5, 6, 7, 8, 9, 10.* (as here you cite it *Rep. p. 10.*) where speaking of *Abram* and *Lot's* great number of cattle, it is said ver. 6. *the land was not able to bear them that they might dwell together* (*lashebeth*) for their substance was great, so that they could not (*lashebeth*) dwell together; that is, (you would have it) they could not sabbatise together. But this you are (upon second thoughts) contented to quit; because you

he giveth you on the sixth day the bread of two days. But we do not find that he had before given them on the Sixth day the bread of two days, nor that it was before called a Sabbath, or that he had, before, given them a Sabbath.

But 'tis called (you say) the Sabbath Exod. 20. 9. and throughout the Old and New Testament, from the Hebrew root Shabath (he kept Sabbath.) I will not quarrel with you for telling us that it is The Sabbath at Exod. 20. 9. because it is so in our English Translation. But it is not so in the Original Hebrew, but a Sabbath; And so in the parallel place Deut. 5. 14. the seventh day is Shabbat; not Hashabbat; Much less is it so throughout the Old and New Testament. But whether a Sabbath, or the Sabbath; it is not so called from Shabath, to Sabbathise, or keep Sabbath; but from Shabath, to Rest. And in Exod. 20. 11. where this is cited, as an inducement to the Sabbath there commanded, In six days the Lord made heaven and earth—and Rested the seventh day, it is not *vajishbath* (from *shabath*) but *vajanach* (from *anach*), which is a sufficient intimation that *vajishbath* in the other place is not to be taken in a forced sense for *sabbatizing* (as you would have it) but in its plain native signification in the same sense with *janach* for resting, ceasing, being quiet.

And if you had a mind to play the Critick (though, I doubt, your talent doth not ly that way) you might observe, that, according to the Analogy of the Hebrew Tongue, the Nouns are wont to be derived from the Verbs, and not the Verbs from the Nouns; and accordingly we are not to seek the sense of the Verb *shabath* (to rest) from the Noun *Sabbath* (as if derived from hence,) but, of the Noun *sabbath*, from that of the Verb *to Rest*. (and your self do here own, that the Verb *shabath* is the Root.) I do not deny but that a Verb (in Hebrew) sometime (but rarely) may borrow (as at the rebound) a secondary signification (in some of its remoter Conjugations) from a Noun which had before been derived from it in its proper sense. But it's no way likely that *shabath*, in *Cal* (its first Conjugation) should borrow its signification from its derivative Noun *shabbat*, which never came in use (that we know of) till 2500 Years after. In this sense of *Resting*, *Ceasing*, or words equivalent, the Verb *shabath* is constantly used: Gen. 8. 22. *While the earth remaineth, seed-time, and harvest, and cold, and heat, and summer, and winter, and day, and night, shall not Cease.* Would you read it, *Shall not keep Sabbath?* Prov. 18. 18. *The lot maketh contention to Cease.* Is this to *sabbatise*? Josh. 5. 12. *The manna Ceased on the morrow.* Prov. 22. 10. *Cast out the scorners, and—strife and reproach shall Cease.* Nehem. 4. 11. *Our adversaries said, They shall not know,*

neither

neither see, till we come in the midst amongst them, and slay them, and cause the work to Cease. Nehem. 6. 3. *Why should the work Cease?* Hos. 1. 4. *Yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to Cease the kingdom of the house of Israel.* Lament. 5. 14, 15. *The elders have Ceased from the gate, the young men from their musick; The joy of our heart is Ceased, our dance is turned into mourning.* 2 Chron. 16. 5. *When Baasba heard it, he left off building Raamah, and let his work Cease.* Exod. 12. 15. *Ye shall put away (or cause to Cease) leaven out of your houses.* Ezek. 34. 25. *And I will cause evil beasts to Cease out of the land.* (not to keep Sabbath.) And if these places be not enough, I can furnish you with a great many more, where *shabath* doth certainly signify to rest or cease; not to sabbatise or keep Sabbath. So that Gods *Resting* or *Ceasing to Create*, proves nothing as to the beginning of the Sabbath. For that Rest began before the end of the sixth day; and continued beyond the end of the Seventh, Eighth, Ninth day, and (for ought I know) till Now. And as for the other words *Blessed* and *sanctified* it, we do no more know on what time of the day that was, than at what time of the day God made the Sun, or said, Let there be light. Nor is it at all likely that it was in the Evening, when Night and Sleep were coming on. And therefore if our rule must be to begin our sanctifying the Sabbath when the Lord began it (as Repl. p. 61.) we are yet to seek when that was.

Yet I am willing to think, and would be glad to see it proved, (for I am no enemy to a Weekly Sabbath,) that here might be a Sabbath appointed, to be thenceforth observed Weekly, however darkly insinuated. For I think somewhat less than an Express Command recorded may serve to intimate Gods pleasure, (though nothing left will serve you for the Lords day.) The great obstacle, is, That we have here no Command recorded, nor any mention of Man's here observing it, nor any footsteps of such Consequent Practice (or so much as the Name of Sabbath) for more than Two thousand five hundred Years after this time; and then accounted (not from the first Creation, but) from the first Raining of Manna. From whence I am apt to think that it was not so observed, or it was not necessary for us to know it. But I find that a strong and willing fancy (as your Language in Repl. p. 38.) make you think you see it; But I cannot see with those Spectacles. Let's see your Proof.

First (you say Repl. p. 8.) *On the seventh day God had ended his work which he had made, and he sabbatized on the seventh day from all his work.* Gen. 2. 2. All this I can allow, except the word *Sabbatized*,

the first raining of *Manna* *Exod. 16.* And therefore I do agree (*Disc. p. 3.*) from *Gen. 2.* and *Exod. 20.* (jointly) a weekly Sabbath is well inferred *thenceforth*, but not from *Gen. 2.* (singly) as you seem willing sometime to mis-take me. And therefore, whatever *Intimation* may be supposed from hence, there is no express command recorded (such as you demand for the Lords day,) it is not expressly said (as I then told you) that *All mankind must, for ever after, observe every seventh day in every week of days, reckoned continually from the first Creation* (these were my words *Disc. p. 4.*) To which your answer is (*Rep. p. 6.*) *The seventh day blessed and sanctified Gen. 2. 2, 3. doth include the seventh day of every week afterwards in a continual succession in circulation of days and weeks.* But how doth this from hence appear? unless we must take your word for it; (*as Rep. p. 5. 2. 3. 4. 5.*) But then, why must this *Every where, begin just at Sun-set*, (for which you are so very positive)? Here is no such Word that I find, nor any mention of *Evening and Morning*, or of *darkness and light* on the *Seventh day*. I do not doubt but there was (as on other days) *light and darkness, morning and evening*, on this day also. But here is no notice taken of it, nor any *Emphasis* put upon it. You say, *This day was to begin as did the first day and all the rest*, (because you say so,) that is, you say, *at Sun-set*. But where is it written (and where should I read it) that the *First day* did begin at *Sun-set*? The *First day* did begin at the same moment as to all the world; and why then should not the *seventh*? but tis not *Sun-set* at the same moment, all the world over. You tell us (*Repl. p. 67.*) You know no place in the Word where it is said that every sabbath afterwards was to begin the same moment of time that the first sabbath began in *Paradise*. (I suppose, you meant *sense*, when you so speak, though it be ill expressed.) I answer, Nor do I know any place in the Word where it is said, that every sabbath afterwards was to begin at *Sun-set*. You tell us, there also, on what part of the fourth day the Sun was created is not certainly revealed that you know, nor do I, (I add also, nor in what Meridian, whether that of *Paradise*, or some other,) and I have told you likewise, Neither do we know at what time of the first day God said, *Let there be light*; and therefore we do not know, how long it had been dark before the *Morning* began. And I now tell you further, We do not know on what part of the seventh day, God blessed and sanctified it. If you say, God sanctified it by his Example all the day: then you resolve this sanctification into example, (not a Command;) If you think it signifies some positive Command; at what time of the day was that? You'll say, He Rested all the day; and therefore, from the

Begin.

Beginning of it at *Sun-set*. Whether it began at *Sun-set* or no, is the point in question. That he Rested all the day, I can allow you; but so he did on the *Eighth, Ninth and Tenth day*: That is, he rested from *Creating*, having finished that work on the *Sixth day*. But that day (you'll say perhaps,) is the first on which he did so rest, and in some part of that day he did further sanctify it. Now, that that seventh was the first day wherein he did not create, I grant you; but not the first moment wherein he did so rest. For that was on the sixth day. For the Creation of *Eve* was Gods last work of Creation, (at least, the last that we know of,) which was some while before the end of the sixth day, for he did, after that, bring her to *Adam*, and give her to be his wife, instituted *Marriage*, and gave them the *Nuptial Benediction*, *Be fruitful and multiply*: which was after that he Rested from creating, but before the end of the Sixth day. But at what hour of that Sixth day he so rested, we know not, so that we are not obliged to begin our Sabbath from the time of Gods not-creating, but rather of some positive *Acting*; which is not likely to have been at *Sun-set* (when *Night and Sleep* was coming on) but rather by *Day-light* and time of *Action*. But, of this, we have said enough before. And, as to *Man's Celebration* of that day (if he did so celebrate it) by *Contemplating Gods infinite Excellency and his mighty works*, (*Rep. p. 7.*) this he did on the Sixth day. For, before the creation of *Eve*, God brought to *Adam* every beast of the field, and every fowl of the air, and every living creature, and *Adam* gave Names to them, (to each according to its nature, as is supposed,) and what he called them that was the name thereof, *Gen. 2. 19, 20.* So that his *Contemplation* thereof, began on the sixth day, and would have been (for ought we know) Every days work, had he continued in *Innocency*; for the *Six days labour*, and the sweat of his brow, began not till after the fall, *Gen. 3. 17, 18, 19.* So that we are at a great loss (as to what you can shew us from this place) whether we are to keep a Sabbath, and when it is to begin.

You tell us (*Repl. p. 6.*) From that Sabbatizing here, the seventh day is called the Sabbath, *Exod. 20.* (I should have said, From Gods Resting.) But if it be so called *Exod. 20.* it is not so called *Gen. 2.* nor for 2500 Years after. For the first time we find the word Sabbath, is *Exod. 16. 23.* and then ver. 25. and again ver. 26. in all which places tis called a Sabbath (*shabbat*) not the Sabbath (*basabbat*) as of a thing before known; but as a thing then given them; but when God had so given it them, it is then called (ver. 29.) *basabbat* (the Sabbath,) For that the Lord hath given you the Sabbath, therefore

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be

day of their compassing the Walls of Jericho. So Lev. 23. 8. in the Seventh day is a holy Convocation, ye shall do no servile work therein. Is this the Seventh in course from the Creation? No. But the Seventh day of the Paschal Feast; or Feast of Unleavened Bread, whatever day of the Week it happen to be. And the like in the same Chapter, Lev. 23. at ver. 24, 27, 30, 32, 35, 36, 39. where the Seventh day doth not signify the Seventh in course from the first Creation, but some other Seventh day. And when Eng. p. 16. from Ex. 24. 16. the glory of the Lord abode upon Mount Sinai, and the cloud covered it Six days, and the Seventh day he called unto Moses out of the midst of the cloud; You would have this to be on the Seventh day Sabbath: 'Tis more than You or I know. 'Twas indeed the Seventh day after those Six on which the Cloud covered Mount Sinai, but it is not said it was the Sabbath-day, or the Seventh day of the Week, much less the Seventh in course from the first Creation; all this is but your Conjecture without Book. Now pray tell me, How I shall know that the seventh day (Exod. 16. 26, 27, 30.) from the first raining of Manna, is the seventh in course from the Creation, any more than that the seventh day of the Child's age is so? or the seventh day of Sampson's feast? or the seventh day of compassing Jericho? You will say perhaps, Because 'tis said Exod. 26. 13. To-morrow [is] the rest of the Holy Sabbath; and ver. 25. 10 day [is] a Sabbath to the Lord, and ver. 26. the seventh day [which is] the Sabbath. But this will not serve the turn; for the word [is] is not in the Original, but supplied by the Translators: to-morrow the rest; To day a Sabbath; The seventh day, the Sabbath; that is, is or is to be; for the Original will indifferently bear either. And ver. 29. See, for the Lord hath Given you the Sabbath (as if there were now newly given) therefore he giveth you on the sixth day the bread of two days. Like as Levit. 23. 8. in the seventh [is] an holy Convocation, ye shall do no servile work; [or is to be:]. But this is indeed a Sabbath (no servile work to be done in it) and so you call it (Rep. p. 48.) and though it be The seventh day, yet not the seventh in course from the first Creation; but the Seventh day of the Paschal feast (on whatever day of the Week.) Yet in all these places it is in the Hebrew *Hashebhini* (The Seventh) as well as here. So that The seventh, will do you no Service. Nor doth it hence appear that the Jewish Sabbath was on the Seventh in course from the first Creation.

However (you'll say) the seventh from the first Creation, was the day on which God rested. And no doubt but the seventh from the first Creation was the seventh from the first Creation; The Seventh day of the World, was, the Seventh day of the World; The

Seventh

Seventh day of the Year, was, the Seventh day of the Year; The Seventh day of the Month, was, the Seventh day of the Month; and The Seventh day of the Week (if they did then reckon by Weeks) was The Seventh day of the Week; But whether or no they did then reckon by Weeks, is the point in question. That they did then reckon by Days, Months, and Years, we may learn from Gen. 1. 14. (which are plainly distinguished by the Motions of the Sun and Moon,) But no mention of Weeks, there nor any where else (that I can find) earlier than Exod. 16. after their coming out of Egypt. Nor do the Sun and Moon so distinguish Weeks, as they do Days, Months and Years.

But suppose we, that God did (as no doubt he did) Celebrate or Signalize (by some eminent Act or great Blessing) this Seventh day of the Week, of the Month, of the Year, of the World; as for instance, by calling Adam and Eve to account for having Eaten of the Forbidden Fruit; and thereupon pronouncing a Sentence upon the Serpent, the Woman, the Man, and the Earth; and then closing all with the Blessed Promise of the Seed of the Woman; How doth it appear from hence that it is to be our Pattern? and, if a Pattern, whether as to the seventh day of the Week, or of the Month, or of the Year? 'Tis not said Man did Bless, Sanctify, or Celebrate that day; or that he was commanded so to do, or did celebrate any Sabbath before that of Exod. 16. from the first Raining of Manna. Or if Man also might be said (so far as he was therein concerned) to celebrate (not to imitate) this one day (as Moses and Israel Exod. 15. did that of their passing through the Red-Sea, on whatever day that was; And Noah upon his coming out of the Ark, Gen. 8. 20, 21. when he also received a Promise that God would no more destroy the World with a Flood, when God gave the Rain-bow as a token of this Covenant with him and with all Elefs, Chap. 9. 9, 10, 11, 12, 13, 14, 15, 16, 17. And Deborah and Barak Judg. 5. upon the Destruction of Sisera:) It doth not, from hence, follow that this must therefore be observed weekly, to the End of the World. There was indeed in the Pass-over, an Annual memorial (not weekly) of the day on which they came out of Egypt; but not to the World's end.

You'll say perhaps Gods resting is made a Pattern in the Fourth Commandment, not of an annual but a weekly Sabbath. Very well. But that doth not appear from hence (Gen. 2.) but from Exod. 20. after Exod. 16. and from thence 'tis owned a weekly Sabbath is to be observed, that as God after the six days of Creation did rest from Creating, so they after six days of labour should on the seventh keep Sabbath; which seven days were then (I suppose) to be reckoned from the

in marriage to Adam, Gen. 2. 2. be mentioned after that of God's resting on the seventh day, yet in order of Time it was before it: For 'tis sure that on the Sixth day, God had created Man, male and female, after his own image, Gen. 1. 2. 7. and Blessed them, saying, *Be fruitful and multiply*, ver. 28. And the like of their *Eating the forbidden fruit*, Gen. 3. though mentioned afterward, might be before, for ought we know. And therefore when you tell us (Eng. p. 23. 75, and Rep. p. 50.) that it was *before the entrance of Sin and the fall of Adam*; 'tis more than you or I know, (there is no Word for it, nor is it so Written;) And (if that were material to our business) it may be literally true, *Man being in honour continued not*, or as the words are in the Original (Psalm 49. 12.) *Adam in honour*, (judged not, or) *continued not a night*; but *became like the beast that perish* (or *became mortal*.) And 'tis likely enough that they might sin the Sixth day (on which they were created;) For else (Adam and Eve being created, not as in an estate of child-hood, but as at full age; and, having received the Blessing of *Increase and multiply*) if they had so continued *one night*, I see not why Cain (if the first-born) might not have been *conceived in innocency* (which I hardly think, as well for other reasons, as because it is not till after they were put out of Paradise, that 'tis said, *Adam knew his Wife Eve and she conceived*, Gen. 4. 1.) And if they had (as you suppose) celebrated the first Sabbath in Innocency, I see not why he should not then have duly eaten of the tree of Life, to live for ever, Gen. 2. 9. and Chap. 3. 22. which is thought to have been a *Sacrament* of their *Confirmation* in Innocency, and *freedom from Death* (to which, by eating of the other Tree, they became obnoxious, Gen. 2. 17. and Chap. 3. 11, 19.) But this not being our present business, I shall not insist upon it.

I could tell you also of some Grave Divines (if that were the way of disputation between you and me to quote Authorities) who read it (Gen. 2. 2.) And on the Seventh day God *Perfected* the work which he had made (for so *vajickal* signifies;) understanding it of Gods promise of *Christ* on that day (before which promise, the condition of man after the fall, was very imperfect as to his happiness,) and by Gods *Blessing* that day, they understand this great *Blessing* promised on that day. Perhaps you may have seen a noted Treatise to that purpose of Mr. Walker a grave Minister in London above threescore years ago. And I have by me a Manuscript Treatise to the same purpose of Dr. Alting (Jacobus Altingius) a grave Divine and Professor at Groningen, in pursuance of Mr. Walker's notion, which he doth highly approve. But I list not to start new matter of

of dispute between you and me when there is no need of it. Onely I may mind you, how slight a matter you make (Rep. p. 11.) of Christs solemn *Blessing* his Disciples and their Assembly (Job. 20. 19. 21. 1.) a first and second time, on the day of his Resurrection being the first day, while here you would (on the Seventh day) make it an *Institution*.

I might tell you also that the other word to *Sanctify*, doth not necessarily signify to *Institute*, but to *celebrate*, or *keep holy*. 'Tis the same word in the Hebrew, for *Man's* Sanctifying the Sabbath in the Fourth Commandment, Exod. 20. 8. and Deut. 5. 12. (*Remember the Sabbath day to sanctify it*) that is here used of God, (*he sanctified it*.) And the same word Exod. 20. of *Man* at ver. 8. and of God, ver. 11. *he blessed the Sabbath day and sanctified it*. But sure the meaning is not, Remember to *Institute* the Sabbath day. So Neh. 13. 22. *to sanctify the Sabbath day*. Jer. 17. 22, 24, 27. And 'twere endless to tell you how oft we are minded to *Sanctify* the Sabbath day; that is, to *Celebrate* or *Keep holy*, but not to *Institute* the Sabbath-day. So Joel 2. 15, 16. *Sanctify a Fast, call a Solemn Assembly, gather the People, &c.* that is, *Celebrate, &c.* Though in all these places it be the same word in the Original that is here. And if to *Bless and Celebrate* be here an *Institution*; why should it not be so when *Christ* did *Bless and Celebrate* the day of his Resurrection, with his Disciples. Mean while I am loth to extenuate or diminish the sense of the word here, but willing to allow its full force and emphasis: Onely to shew you how unkind you are to the *Lords-day* (which, with you, is worshipping the Sun upon Sunday) while you are so very zealous for the Jewish Sabbath, as those Act. 21. 20. *zealous of the law*. Yet I shall not call it, *worshipping Saturn upon Saturday*.

And when you make so great a business, and so often, with *A Seventh and The Seventh*; We call it *The seventh* as well as you. But the question is, *The Seventh from whence?* In Exod. 16. it is *The Seventh in course from the first raining of Manna*; In the Fourth Commandment, it is *The Seventh after six days of labour*: *The Lords-day* is *The Seventh in course from the day of Christs Resurrection*. 'Tis vain to think that where-ever we meet with *The Seventh-day* it must presently signify *The seventh in Course from the first Creation*. On the Seventh day the Child died, 2 Sam. 12. 18. Is this the Seventh from the creation? or from the raining of *Manna*? or after *Six days of Labour*? No. But the Seventh day of the Childs age and sickness. So the Seventh day, Judg. 14. 15, 17, 18. is the Seventh day of *Sampsons feast*: And Job. 6. 4, 15. the Seventh day

For 'tis of the Jewish Institutions, (not the Christian Institutions) that he is here speaking: not of the Lords day, nor of the Lords Supper; though these be Christian Feasts, as were the Jewish Sabbath and Passover Feasts of the Jews. Which Christian Festivals, exclude those of the Jews, as Baptism excludes Circumcision, ver. 11, 12. Yet not so but that they were then permitted to the Jews (though not obliging) but not to be Imposed upon the Gentiles.

Beside these places alleged, wherein is mention of Days, Feasts, Sabbaths, &c. The same exemption from these I take to be implied in all those other places, which lay Jews and Gentiles in common. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also, Rom. 3. 29. There is no difference between the Jew and the Greek. For the same Lord over all, is rich unto all that call upon him, Rom. 10. 12. Are we better than they? No, in no wise, Rom. 3. 9. Cometh this blessedness upon the Circumcision only? or upon the Uncircumcision also? Yes, upon them also; ver. 30. For Faith was reckoned to Abraham for righteousness; not when he was in Circumcision, but in Uncircumcision; that he might be the Father of all that believe, though they be not circumcised, Rom. 4. 9, 10, 11. Circumcision is nothing, and Uncircumcision is nothing, 1 Cor. 7. 19. So Gal. 3. 28. Gal. 5. 6. Gal. 6. 15. and to the same purpose elsewhere. In which places, and others to the like purpose, though Circumcision be mentioned as the distinctive Character, yet it is intended as a comprehensive Word of the whole Mosaic Law so far as it was peculiar to the Jews, as appears Act. 15. 1. Except ye be circumcised after the manner of Moses; And ver. 5. needful to circumcise them, and command them to keep the law of Moses. And ver. 24. must be circumcised and keep the Law. And Gal. 3. 3. he that is circumcised is a debtor to do the whole law. And Chap. 5. 3. the Apostle complains of it, as incongruous, to press Circumcision, without an obligation to the whole Law; (for neither they who are circumcised keep the Law;) intimating a like obligation to both, and a like exemption from both. And therefore exhorts them to stand fast in the liberty wherewith Christ hath made them free, and (after such freedom) not to be again entangled with the yoke of bondage, Chap. 5. 1. And, in like manner, those at Jerusalem, Act. 15. (since that God, say they, hath put no difference between us and them) conclude not to put a yoke on the neck of the disciples, but only those necessary things (of which the Jewish Sabbath is none,) ver. 9, 10, 19, 20, 28, 29. And again Act. 21. 20, 21, 24, 25. So that what was before peculiar to the Jews is declared to be not obliging to the

the Gentiles; of which number I take this to be one, of determining their Sabbath, to the Seventh day from the first raising of Man. And, consequently, we are not obliged (together with the Lords day) to observe the Jewish Sabbath.

I have now dispatch'd (and I think sufficiently) both parts of what I undertook: To justify our observation of the Lords Day; And that we are not obliged to the Jewish Sabbath. I shall now endeavour to satisfy you (if it may be) in what you most insist upon, for the continuance of the Jewish Sabbath, whether with or without the Lords day.

What you endeavour to maintain, is this: That from the beginning of the World, as ancient as the Creation (Rep. p. 8.) before the entrance of sin and the fall of man (Enq. p. 23. 75. Rep. p. 50.) our Lord Jesus Christ, our Mediator and Redeemer (Enq. p. 13, 64, 75, 76, 85, 86, 136, 137.) did observe, institute, bless and sanctify the Seventh day (Enq. p. 23, 64.) and that this doth include the seventh day of every week afterwards in a continual succession or circulation of days and weeks (Enq. p. 27, 30, 35. Rep. p. 6, 7.) and no other weekly day (Enq. p. 23.) then or since consecrated or observed as holy, but the seventh day only (Rep. p. 7, 8.) and not only A seventh day, but The seventh day (in a continued course from the first creation) and no other day of the week, (Enq. p. 3, 46, 75.) so long as the World lasts (Enq. p. 53. Rep. p. 5, 7.) to Gentiles, as well as Jews (Enq. p. 23, 24, 25.) and this to begin always at Sun-set (Enq. p. 83. Rep. p. 68.) And that this was thenceforth observed continually, (Enq. p. 23, 24, 28.) even to this day (Enq. p. 39, 73.) and the memory thereof, that we may not be at a loss to know which is the day, transmitted continually from Father to Son (Rep. p. 10.) and this tradition never interrupted or forgotten, (Enq. p. 39.) either before or since our Saviours time, Enq. p. 39, 78, 93. Rep. p. 2, 3, 53.

But certainly there is much of this that we have no Word for; no Express Command recorded. 'Tis but your conjectures or obscure inferences which you build upon; while nothing will serve you in our case, but an express command recorded in the word. Enq. p. 4, 33, 42, 44, 48, 50. As I have already shewed in most of the particulars. And shall again instance in some of them.

When you tell us, the Seventh-day-sabbath is as ancient as the creation, (Rep. p. 8.) I suppose you will abate the first Six days, for there is no pretence of a Sabbath before the Seventh. And I suppose you will allow a precedence to the Institution of Marriage; for though in order of the Story, the creation of Eve, and giving her

the *Weekly Sabbath* indefinitely, but of that *Jews Weekly Sabbath* in Contradistinction to the *Lords day*. Which I am fain to mention so often (in defense of my self and others) because where you find any to mention that the *Weekly Sabbath or Seventh-day Sabbath* (meaning that of the *Fourth Commandment*) is not here abolished; you presently catch at it as if they spoke it of this *Seventh-day Sabbath*; (that of the *Jews* from the first raining of Manna;) whereas you know, that even those who thus speak, do constantly maintain, that the *Jews Seventh-day Sabbath* was exchanged for the *Lords-day*, which is a *Weekly Sabbath* as well as that of the *Jews*.

You have yet another Exception, whereby you hope to elude this place; (leaving no stone unturned, to baffle it if you can;) Repl. p. 45, 47, 48. that *σάββατον* in the plural number is in the *New Testament* sometime understood of the *Sabbath*, and sometime of the *Week*; and to you it seems it ought rather to be here rendered *Weeks*. 'Tis well you said *σάββατον* (not *σάββατα*) for you had no pretence, as to any other Case but the *Genitive*. But I do not find that either here, or any where else, either in the singular or the plural number, either in the *Genitive* or any other Case, it signifies *week* or *weeks*. The only pretence (that I know of) why you so think, is, because *μία σάββατον*, is commonly rendered the *first day of the week*; as if you thought *μία* to signify *first* and *σάββατον* *week*. (And some others, not well attending the Greek construction, are apt so to take it.) But it is a mistake (as I told you the last time, and have here again told you more than once.) For this is not a literal translation (word for word) but only as to the sense (*phrase for phrase*) such as when *θεός* (*Rom. 3. 4. 6. Rom. 8. 2, 15, and elsewhere*) is translated *God forbid*; not as if *θεός* signified *God*, and *ἄρνηται* *forbid*; but because in Greek *οὐ θεός* (*he it not*) answers to our English phrase *God forbid*; for what we Reject with some Abhorrence. So 2 Joh. 10, 11. *καίτοι οὐ θεός*, *Bid him not God speed*. Thus *μία σάββατον* (that is *μία ἡμέρα μετὰ τὸ σάββατον*) one day after the *Sabbath*, answers to our English phrase the *first day of the week*. And so Luk. 18, 12. *οὐκ ἔστιν μετὰ τὸ σάββατον* (that is *οὐκ ἔστιν μετὰ τὸ σάββατον*) from the *Sabbath* (or after each *Sabbath*) I fast twice (before the next *Sabbath*) which is the same in sense with our English phrase, I fast twice in the week. Not as if it were rendered word for word, but sense for sense; otherwise, if *σάββατον* had signified *week*, it should have been *οὐκ ἔστιν μετὰ τὴν ἑβδομάδα* (that is, *οὐκ ἔστιν μετὰ τὴν ἑβδομάδα*) not *οὐκ ἔστιν μετὰ τὸ σάββατον* as here it is. 'Tis your mistake therefore to think that either

σάββατον or *σάββατα* doth of it self signify *week* or *weeks*, here or any where else. And thus I told you the last time, though you do not think fit to take notice of it, or regard it; nor do you now bring any thing to take off that Answer. And beside these Two Instances (which are clearly solved by the Ellipsis of the Preposition *μετὰ*) I do not know a Third, where either *σάββατον* or *σάββατα* is suspected to signify *Week*; and, no where, *Weeks*. And if *σάββατον* in the plural number always signify either *Weeks* or *Sabbaths*; it will make against, not for you; As at Mat. 28. 1. *σάββατον*, *ἐν τῇ ἑβδομάτῃ*, *ἐν τῇ ἑβδομάτῃ*, at the end of the *Sabbath*, when the next day after the *Sabbath* was drawing on, so I understand it: but if (because 'tis the plural number; which, you say, doth ordinarily signify more than one) you will have it, when *Weeks* were at an end, or when *Sabbaths* were at an end; your work is at an end: For if there must be no more *Weeks*, or no more *Sabbaths*, what will become of your *Seventh-day Sabbath*? But if you would have it, when the *Seventh-day Sabbath* were at an end, and the *First-day Sabbath* coming on; this makes for the Doctor, not against the Doctor, as you would have it Repl. p. 47. I add further, if the *Sabbaths* Col. 2. 16. do mean the *First day* i. e. *Sunday*, (as you there suggest,) why do you tell us (*Enqu. p. 28.*) that, in the *Old and New Testament*, the *First day* is never called *Sabbath*? And in *Levit. 23. 11, 14.* both the day of the wave-offering, and the day of *Pentecost* (which, *Rep. p. 46.* you would have to be a *Sabbath*, though I do not find it there so called) were both of them to be on the the morrow after the *Sabbath*, which I take to be the *first day of the week*.

And yet further; If these *Ceremonial Sabbaths* of the *Jews*, (for you do not pretend to shew that the *Paganish* days were ever called *Sabbaths*) be the *Sabbath* (day or days) here intended; the word *σάββατον* might have been left out, and the word *ἑορτή* would as well have served without it. For (whether *Sabbaths* or no) they are all *Festivals* *ἑορταί*, and so called (*Festivals of the Lord*) *Levit. 23. 2, 4, 6, 11, 15, 24, 27, 34, 37, 39, 41, 44.* And these are *Festivals* (*ἑορταί*) in contradistinction to the *Sabbath*, *μία ἡμέρα μετὰ τὸ σάββατον*, beside the the *Sabbath of the Lord*, ver. 37, 38. For though the *Sabbath* also be a *Fest*, ver. 2, 3. yet it is somewhat more than those other *Festivals*, and therefore (in the place before us, *Col. 2. 16.*) 'tis mentioned by name, as distinct from the rest, *Let no man judge you in regard* (*ἵνα οὐκ ἔσται ὑμῶν κρίσις*) of a *Festival*, or *New-moon*, or *Sabbath*. Whereof the *Festival* returned once a Year; the *New-moon*, once a Month; the *Sabbath* once a Week. Which therefore I take to be the *Jewish Sabbath* as contradistinguished to the *Lords day*;

The Saints and faithful brethren in Christ which are at Colosse, seem (you say) to be converted Heathens, and I suppose many of them were so, but there were it seems, amongst them, some Judaizing Christians. And Paul warns them (you say) to beware lest any man spoil them through Philosophy and vain Deceit; which you take to be Platonick Heathen Philosophy; but I take it rather to be the Jewish Philosophy, or the doctrine of the Jews; because of the words that next follow, *after the tradition of men, after the rudiments of the World, and not after Christ*. Which I take to be a contradistinction of the Jewish doctrine, to the Christian doctrine; and I so think because all the particulars there mentioned (*meats, drinks, Festivals, New-moons, Sabbaths*, ver. 16.) were Jewish Traditions: And such are those rudiments of the world, ver. 20, 21. *Touch not, taste not, handle not*. And at ver. 11, the Circumcision of Christ made without hands, is put in opposition to the Jewish Circumcision (which was no part of Heathenish Worship) in room of which we have Baptism, ver. 12. and all this in pursuance of Christ blotting out the hand-writing of Ordinances ver. 15. and nailing it to his Cross; meaning the Mosaic Ceremonial Law; Christ being the Body of which those were but the shadows, v. 17. In all which I see no mention of the Philosophical Heathenish world, but of the Jewish onely. And though the Heathens had also some Festivals, I do not remember that I have any where found that their Festivals were wont to be called Sabbaths. You take, the Rudiments and Elements of the World, to be the rudiments or first teaching of the Heathenish World; but 'tis plain to be meant of the Jewish World (as I shewed you but now from Gal. 4. 3.) those Rudiments or Elements under which Paul was, before the fullness of time was come; which were (not the Heathenish, but) Jewish Elements. And that you may not think it strange that the Jewish doctrine should be called the Jewish Philosophy; you may consider that the name of Philosophy was wont to be applied to the several sorts of doctrines or ways of teaching or wisdom of several sects or nations wherein they differed from one another, (as the Philosophy of Zeno, Plato, Aristotle, the Greeks, the Romans, and so the Jews or Hebrews.) And thus Clemens Alexandrinus in his *Stromata* distinguisheth the Philosophy of the Greeks, from the *σοφιστική* the Philosophy of the Barbarians, meaning that of the Jews, from whose Philosophy he shews the Greeks had borrowed much of their Learning. As before I shewed you Disc. p. 55. So that to me it seems clear to be meant, not of any Heathen Philosophy, but the Philosophy, Wisdom, or Learning of the Jews, the Jewish

Jewish Doctrine as contradistinguished to that of Christ.

You tell us Rep. p. 48. that beside the seventh-day Sabbath the Jews had at least three Festivals or Sabbaths; The feast At the Pass-over, Lev. 23. 4, 5. The feast of Pentecost, fifty days after the Pass-over, ver. 15, 16. (But that's a mistake, not fifty days after the Pass-over, but fifty days after the Wave-offering,) which two are indeed called Festivals, (in the place by you cited) but not Sabbaths: And the sabbath of years, Lev. 25. 4, 9, 10. But all these (whether Sabbaths or not Sabbaths) are confined to the Holy land, Deut. 16. 5, 6, 11, 15, 16. Lev. 25. 2. wherein the Colossians were not concerned (for Colosse was far enough off from the Holy land) and therefore not likely that any of these are the Sabbath here meant but some other Sabbath, to which they might pretend at Colosse: And what could that be but the Jews seventh-day Sabbath?

Your former Exception (because of *σάββατα* here used in the plural number) that *σάββατα* in the plural number doth never signify the Sabbath-day, but onely *σάββατον* in the singular; you now find to be a mistake, and own that *σάββατα* in the plural number is sometimes used for one Sabbath-day. But I am to inform you further that *σάββατα* in the plural number, is not once or twice, but most frequently so used by the Septuagint; (in their Greek Translation of the Old Testament, especially of the five Books of Moses) whole Language the New Testament doth use to follow. You know that in divers Languages there be many words which as to the form be Plurals, but in signification Singulars. Thus *Nuptiae*, though in the plural number, signifies but One Marriage, and *Nundinae* One Fair, and *Athene* One Athens; so *Calendae* is but one day (*Dies Calendarum*), and *Nona* is *dies nonarum*, and *Idus* is *dies iduum*: And *tertio Calendas seu Calendarum*, is *tertio die ante Calendas seu diem Calendarum*. And such is *σάββατα* for One Sabbath-day, *dies Sabbatorum*. So in the Fourth Commandment Exod. 20. 8. *μνησθαι τὸν ἡμέραν τῷ σάββατι*, Remember the Sabbath-day (*diem Sabbatorum*) to keep it holy. And ver. 10. *ἡμέρα τῷ σάββατι σάββατα ποιῶν*, the seventh day is the Sabbath (*Sabbatha*) of the Lord thy God. And Deut. 5. 12. *συνεκεῖν ἡμέραν τῷ σάββατι*, keep the Sabbath day (*diem Sabbatorum*) to sanctify it; and ver. 14. *τῇ ἡμέρᾳ τῷ σάββατι σάββατα ποιῶν*, but the seventh day is (*Sabbatha*) the Sabbath of the Lord thy God. Exod. 16. 23. *σάββατον αἰνέσασθε τῷ κυρίῳ ὡς ἐπεὶ ὁ κύριος ὁ θεὸς ὑμῶν, τοῦ ἑξῆς ἡμέρας ἡ σάββατον* (*Sabbatha*) a holy rest to the Lord, and ver. 26. *τῇ ἡμέρᾳ τῷ σάββατι σάββατα ποιῶν*, on the seventh day is the sabbath (*Sabbatha*). Exod. 31. 13. *τὸ σάββατόν μου σήμα ἐστὶν ἐν μέταξέ μου καὶ ἐν μέταξέ τοις υἱοῖς τοῦ Ἰσραὴλ, ὅτι ἐγὼ ὁ κύριος ὁ θεός ὑμῶν*, my Sabbath (*Sabbatha*) it is a sign between me and

witheth those cut off, who trouble them, Chap. 5. 12. by endeavouring to bring the Gentiles, under the Mosaic Law. He was contented to indulge the Jews as to their own practice, (which was the case of the Jews at Rome;) but when they would not be contented therewith, but would bring it as a yoke upon the Gentiles, also, he will by no means admit it. For though the Blessing of Abraham were to come upon the Gentiles, Chap. 3. 14. yet not the Sign or mark of Distinction; there being now no difference between the Circumcision and the Uncircumcision, the Jew and the Greek; which he repeats three times in this short Epistle to the Galatians, Chap. 3. 28. Chap. 5. 6. Ch. 6. 15. And that this is the main business of this Epistle, (to arm them against those who would bring in Circumcision and the Mosaic Law) is so obvious that none who reads the Epistle, with attention, can doubt of it. Nor can it be thought that it was the Gentiles interest thus to introduce the Law, but the Jews and Judaizing Christians; who would constrain them to be circumcised, that they might glory in their flesh, Chap. 6. 12, 13. Where though Circumcision be mentioned as the chief Badge; yet this was to make them debtors to the whole Law, and obnoxious to it, Chap. 5. 3. And amongst those beggarly elements, whereunto they desire to be in bondage, this is reckoned as one great instance, ye observe days and months and times and years; for which he says I am afraid of you lest I have bestowed upon you labour in vain, Chap. 4. 9, 10, 11. In that to the Romans he speaks but of a day, which was there in question, (which I take to be the Jewish Sabbath, as contradistinguished from the Lords-day;) here he puts in days and weeks and months and years; not as if (in Galatia) there were occasion for those other times (out of the holy land;) but because there was the same reason of all the Mosaic times; And if this day (of which then the doubt might be) were thus to be brought upon the Gentiles, they might by the same reason bring upon them all the rest; for I testify saith he to every man who is circumcised (and thereby put under part of that Law) that he is debtor to the whole Law; and he that subjects himself to one of those days, is equally obnoxious to all those days and weeks and months and years. And if this (of the seventh day from the first raining of Manna in contradistinction to the Lords-day) were one of those, this (though not particularly named) comes under that general.

What you object to this (beside that the Jewish Sabbath is not particularly named) is, that these beggarly Rudiments or Elements of the World, is to be understood of the Heathen World, and of the Heathenish instructions, while they were Children, and particularly of

of Sunday, which you tell us so often (though I do not believe it) was by the Heathens observed in honour of the Sun; And that to you it seems most likely, and scarce to be doubted, that one of those days, blam'd by Paul, and the principal one, was Sunday, which the Heathens observed, who knew not God, &c. Rep. p. 42, 43, 44. But pray, look again, and you will find these Elements of the World, were not Heathenish Elements, but Jewish Elements, under which they had been subject, but now were free; as now no longer under a School-master, as before they had been, Gal. 3. 24, 25. as the Hen, who while a Child differs nothing from a Servant, though he be Lord of all, but is under Tutors and Governours till the time appointed by his Father: Even so we, when we were children, were under the Elements of the World; but when the fullness of time was come (the time appointed by the Father) God sent his Son, to redeem them that were under the Law, that we might receive the adoption of Sons; (that is, as Sons now at age, and not, as in our Non-age, little differing from Servants,) Chap. 4. 2, 3, 4, 5. Do you think St. Paul, when a Child, was under those Heathenish Elements of worshipping the Sun upon Sunday? I thought Paul had been of the seed of Abraham, of the tribe of Benjamin, an Hebrew of the Hebrews, (and these, you there tell us, were not of those who knew not God, but did service to those who by nature are not Gods;) that he had been brought up at the feet of Gamaliel, that according to the strictest way of their Religion he lived a Pharisee, and was, as to the law blameless. 'Twas not therefore Heathenish Elements and Heathenish days; but Jewish Elements, and Jewish days; and if this from the first raining of Manna (as contradistinguished from the Lords-day) were such; this comes within that number. He says indeed ver. 8. Ye (Galatians) when he knew not God, did service to them which by nature were not Gods; But is there no difference between Ye and We? 'Tis We (saith Paul) were in bondage under the Elements of the World; But 'tis Ye (not We) who knew not God, &c.

A third place which I alleged to this purpose (and which is commonly so alleged) is Col. 2. 16. Let no man judge you in meat or in drink, or in respect of an holy day (or festival) or of the New-moon, or of the Sabbath-days; which are a shadow of things to come. Here Sabbath is expressly named (which takes off your exception, that, in the other place, it is not) and in contradistinction to other Festivals, and New-moons. And this you acknowledge (Rep. p. 44.) seems to be at least a colourable objection, (the most colourable objection that you know.) Let us see how you can avoid it.

the first day of Our week, without knowing which is so in a continual circulation of Weeks from the Creation? This, I suppose you take to be Wit (else we should not have it so often) and I will allow it so to be; (it is *ingenium*, a fine turn of words to make them look as if there were somewhat of Argument in them when there is none; such as the Logicians call *Fallacies*;) Surely you cannot think there is any strength of Reason, in such arguings. And again to mention no more (though you oft talk at this rate) *Rep. p. 39. If I cannot tell which is the first or seventh day of the Week (from the first Creation) this (you say) overturns all my book.* No; not my book, but yours: because you reckon from thence, I do not. I am contented with what is the first day of our week. Or if we cannot tell otherwise than by tradition (which clause you think fit constantly to leave out) which is so from Christ's time: This tradition serves me well enough as to this point, (because we have no other way to know it; nor have you.) Yet I must not call this Trifling. (That, you say, is a hard word.) I wish the Reader do not think it Trifling to take notice of these *Witticisms*. I shall therefore let them pass.

But when I say, I am in this point content with Tradition (having no other way to know this matter of fact) pray do not suggest the next time, as if in every thing I content my self with uncertain dark speculations, and some uncertain Romish Traditions; *Rep. p. 36. 62. As p. 59. 60. because I am content, to take the names of the week days as I find them, I am represented as taking all as I find it, and taking all down without chewing.*

Consonant to this doctrine (of permitting to the Jews, of what was not to be imposed on the Gentiles) is that of St. Paul to the Christian Romans; (*Rom. 14.*) many of whom, and perhaps the greatest part of them, seem to have been converted Jews (who thought themselves yet obliged to the *Mosaic Law*) others of them Converted Gentiles (who thought themselves under no such obligation;) Particularly in two things, difference of Meats, and difference of Days; (and it seems to be the same persons who were scrupulous as to both;) The Jew (who was not yet satisfied as to his Christian liberty,) made Conscience of Eating what by the *Mosaic Law* was Unclean; the Gentile not so, to whom that had not been a Law: One believeth that he may eat all things; another, who is weak, eateth herbs: 'Twas a weakness even in the Jew, yet was permitted, though not to be imposed. Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth.

eth. And so of Days; One man esteemeth one day above another, (which I think to be meant of the Jewish Sabbath, though I suppose you do not,) another esteemeth every day alike. And the reason why I think it so be meant of the Jewish Sabbath, is because (as I have shewed before, *Dist. p. 55, 56, 57. from Deut. 16. 5, 6, 11, 15, 16.*) the other Feasts or Festivals (as that of the Pass over, of Pentecost, and of Booths,) were not to be observed out of the holy land, but at the Temple onely, and therefore of these there could be no doubt at Rome, because there was no occasion for them; but, of the Jewish Sabbath there was, even out of their land; and so, for the difference of Clean and Unclean meats. And therefore I take those days and those meats, to be the point in question. And what says St. Paul of these days? He that regards a day, regardeth it to the Lord; and he that regardeth not the day, to the Lord he doth not regard it: Do you think this to be meant of worshipping the Sun upon Sunday? (as you would insinuate *Rep. p. 43. 45. if it be meant of a weekly rest, you say, it is directed there, not to rest upon Sunday, which was observed by the Heathens in honour of the Sun.*) Do you think that they who worshipped the Sun upon Sunday, did regard the day to the Lord? I think not; nor was the like permission to be allowed to such, as here the Apostle doth allow. He doth elsewhere forbid the eating of things offered to Idols; do you think he would allow them to worship the Sun upon Sunday; and not to be censured for so doing? It must be therefore meant of such Observance as was allowable, and of such a day for which there might be some pretense even to Christians (if Jews) and such as was to be observed out of their own land, and not confined to Jerusalem or the holy land. Which therefore I take to be meant of the Jewish Sabbath; which might be Observed, but not Imposed.

Which also answers All your Allegations, which you often insist on, of Paul's going into the Temple, and the Synagogue, on the Sabbath day. For he might so as well on that, as on any other day; and he did so on other days and in other places, where he had the opportunity of a concourse of People; as I shewed you fully, *Dist. p. 50, 51, 52, 53, 54.* that I need not again repeat it. And 'tis so very little you have said against it, *Rep. p. 41, 42.* that I think it needs no further Answer.

Much to the same purpose is his doctrine to the Galatians; save that here he seems much warmer. He calls it preaching another Gospel, and perverting the Gospel of Christ, and doth anathematize, or pronounces them accursed who shall so do, *Gal. 1. 6, 7, 8, 9.* and wish-

(which was older than *Moses*;) and to the Law given to *Abad* concerning *Blood*; and, I suppose, the Law of *Sacrifice* (which was older than either;) For all these (so far as they were new to them) came to the *Gentiles* as from *Moses*, that is, from the *Jewish Church* constituted by *Moses*, and therefore is called the *Law of Moses*. And, of all that is here enjoy'd on the *Gentiles* out of this *Law of Moses*, the *Jewish Sabbath* is no part.

Now this, I think, (as sometimes you speak) goes a great way in the case. You do not pretend (for ought I see) that any other nation than the *Jews* (and their *Proselytes*) did then observe the *Jewish Sabbath*. For you grant it (*Eng. p. 26. Rep. p. 52.*) to be a *distinctive mark*, or *sign*, if not, *between God and the Children of Israel*, at least *between God and his People* (which people, I presume you do not take to be the *Unconverted Heathens*; and therefore not, by them, observed.) 'Tis true that the *Heathens* did know of the *Jewish Sabbath*, and of their *Circumcision* too; but they did equally *despise* both, (*Retutitague Sabbata pallent*;) not observe either. And therefore, if it were now to be newly imposed upon them, 'tis much that it should not be recommended as one of those *necessary things* which it was fit for them to observe, as well as *abstinence from Blood*, and things *strangled*. Which when we find it was not, I think we have reason to conclude, that though the *Jews* were permitted to continue the practice of *That*, and of *Circumcision*; yet neither *one* nor the *other* to be imposed upon the *Gentiles*; who had *Baptism* in stead of one, and the *Lords-day* instead of the other; as they had the *Lords Supper* instead of their *Pass-over*, and a *more excellent Ministry* instead of the *Levitical Priesthood*. Mean while I do not speak against the *Sabbath of the fourth Commandment* (the seventh day after six days of labour, as is the *Lords-day*) but the *Jewish Sabbath* (the seventh day from the first raining of *Manna*, or that of the *Jewish week*) being imposed upon the *Gentiles* together with that of the *Lords-day*.

And therefore when you say (*Rep. p. 52.*) that *I there make the Sabbath abolished*; it is your mistake. This *seventh-day Sabbath* (those were my words, *Disc. p. 60.*) for which you please to put absolutely the *Sabbath*, (as though I would have *no Sabbath* to be now observed,) Which *seventh-day Sabbath* (you own *Eng. p. 26.*) to be a *sign for ever between him and his people*, to *Distinguish his people from others* (which are your own words,) that is, (say I, not as your words, but as my own,) the people of *Israel* from other nations; and, so to be a *Sign for Ever*, as *Circumcision* is an *Everlasting Covenant*. Because (in the place by you there cited, *Exod. 31. 17.*)

it is expressly said, *It is a sign between me and the Children of Israel for ever*. But if by the *Children of Israel* (as you now tell us) you do not understand the *Children of Israel*, I cannot help it. I hope 'twill be no offense to tell you, that I do; and *between them and others*, to be *between Jews and Gentiles*; and that, a *Sign for ever*, and a *perpetual Covenant*, I understand in the same sense as when *Circumcision* is called an *Everlasting Covenant* *Gen. 17. 13.* And what is there said of *Circumcision* (*ver. 11.*) it is a *token of the Covenant between me and you*, that is (*ver. 9.*) *thou and thy seed after thee in their generations*, is the same (as to the seed of *Abraham*) with what is here said of this *seventh-day Sabbath* (as to the *Children of Israel*) *Exod. 31. 13.* it is a *Sign between me and you throughout your generations*. And the like of the *Pass-over*, *Exod. 12. 24.* *Ye shall observe this thing for an ordinance to thee and to thy Sons for ever*: that is, so long as this *Oeconomy* or *Administration* should continue. Now, what was a *Distinctive Mark of the People of Israel from other Nations*, (as was *Circumcision*, the *Jews Pass-over* and *seventh-day Sabbath*;) was, I said, at an end and to cease (that is, to expire, for which words, you put *abolished*) when *Christ* had broken down the partition wall between *Jew and Gentile*, and made both *One*, and abolished the *Enmity* (which are the *Apostles* words there cited from *Ephes. 2. 14, 15.*) but instead of *abolished the Enmity*, you would have it that I make the *Sabbath abolished*. And at the same time (while you thus pervert my words) you complain of *Artifice*, and *Blamable*, (as if yours were not so,) for telling you that, by the *Children of Israel* (whatever you mean) I mean the *Children of Israel*, that is, the *Jews*. Between whom, and the *Gentiles*, this was a *Distinctive Mark*: and therefore then to expire when the *Distinction* was to cease.

As to what you there add (*Rep. p. 52.*) *He repeats, that the Sabbath is a Sign, yet doubts it was either not observed at all, or long before this time had been forgotten*: I do not understand the Wit of this Repartee, (unless it ly in perverting my words;) Might not the seventh day in course from the first raining of *Manna*, be a *distinctive Sign for the future*, though the seventh day in course from the first Creation were either not observed at all, or long since forgotten? Like which is that *Rep. p. 2.* *If I do not know which is the first or seventh day in course from the Creation, why should I write a Book for the Observation of a day which is impossible to be Known?* Indeed if I had writ a Book for the observation of the first day in course from the Creation (as you do for the seventh-day in course from thence) it had been something: but may not we know which is

exhort them to stand fast in the liberty wherewith Christ had made them free, and not to be intangled with the yoke of bondage to the Jewish Church, Gal. 5. 1. What was before a sign or mark of distinction between Jew and Gentile, being now at an end at least as to the Gentiles, however the Jews might yet be permitted, if yet unsatisfied, to continue their former practice; without imposing it on the Gentiles, (to whom before it had not been a law:) And the same was the sense of the Synod of Jerusalem, Act. 15. and of James with the brethren Act. 21. 17.

Now I suppose you will not say, that the Gentiles, before this time, did observe the Jewish Sabbath, (so that, to them, it was a new thing,) For you tell us again and again that they (all nations, Rep. p. 74.) worshiped the Sun upon Sunday; their day of Worship (such as it was) was on another day.

And, though I am not of your opinion, that they did (any of them) worship the Sun upon Sunday any more than on another day, or that the name of Sunday (or of the other week-days) was then known: Yet I do believe they did not observe the Jewish Sabbath; because this was a sign of a perpetual Covenant, between God and the Children of Israel, Exod. 31. 16, 17. (as, in a peculiar manner, their God, in contradistinction to other Nations,) as was Circumcision, a sign or token of such Covenant between God and the seed of Abraham, Gen. 17. 9, 11. And though you are not willing to understand it of God and the Children of Israel (though it be expressly said so, in those very words, between me and the Children of Israel) but between God and his People (from the beginning of the world to the end thereof,) Yet when you do contend also that this people were then the whole visible Church; if but a distinction between God and his people, you must admit that the Gentiles (who were then not a people, 1 Pet. 2. 10. or not his people, Rom. 9. 25, 26.) did not observe it, (else how could this be a sign, or token of distinction, even between God and his people?) So that the Jewish Sabbath was to them, a new thing. And your self own it so to be Rep. p. 51. That it was then New to the Heathens I agree, be your own words.

Now, as to such new things to be introduced on the Gentiles, from the Jewish Church, we find it resolved on a solemn Argument, by the Synod at Jerusalem, Act. 15. not to put a yoke upon the neck of the disciples, which from the Gentiles are turned unto God, ver. 10, 19. It seemed good (say they) unto the Holy Ghost and to us, to lay upon you no greater burdens than those necessary things, That ye abstain from meat offered to Idols, and from blood, and from things strangled, and from fornication; from which if ye keep your selves ye shall

shall do well, ver. 28, 29. But there is nothing of the Jewish Sabbath amongst these necessary things. And to the same purpose, James and all the Elders, assembled at Jerusalem, Act. 21. 18. where they tell Paul, that many thousands of the believing Jews, who were all zealous of the Law, had been informed, that he taught all the Jews which are amongst the Gentiles to forsake Moses, saying, That they ought not to circumcise their children, neither to walk after the Customs, ver. 20, 21. (of which Customs, that of the Jewish Sabbath was certainly one.) And do advise him (for the removing of that prejudice, and acquitting himself from that false information) to purify himself together with four men which had a Vow on them, to shew that himself (being a Jew) did walk orderly and kept the Law, ver. 23, 24. But as touching the Gentiles which believe (say they) we have written and concluded, that they observe no such thing, save onely that they keep themselves from things offered to idols, and from blood, and from things strangled, and from fornication, ver. 25. Why these particular things were insisted on as necessary at that season, I list not now to dispute, because I would not suggest new matter of dispute between me and you, (which yet I think is there intimated, at Act. 15. 20, 21. compared with Gen. 9. 5. which was a precept ancients than Circumcision, and the Mosaic Law.) But here is no mention of the Jewish Sabbath, as necessary to the Gentiles, in either place: which certainly would have been, if necessary for them to observe; it being to them a new thing, out of the law of Moses, and which was before a distinctive sign or token peculiar to them, and not observed by any other. And certainly as considerable (if not more) than abstaining from things strangled, and from blood; which perhaps You do not think to be now necessary.

You'll say perhaps, that neither is there mention of the Lords day. True: nor yet of Baptism, or the Lords Supper, nor of ordaining Elders in every Church: Because these were Christian institutions; and no part of what was there in question. For it was not doubted whether the Christian Gentiles should observe the Christian Institutions; but, whether (with them) they were bound to observe also the Mosaic Law; for that was the point then in question, Act. 15. 1, 5, 6, 24. There rose up certain of the Sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the Law of Moses. And the Apostles and Elders came together to consider of This Matter, (not about the Christian Institutions.) Where, by the Law of Moses, is not meant onely, what was newly appointed by Moses, after their coming out of Egypt; but it looks back as far as Circumcision (which

lifted up my hand unto the Seed of the house of Jacob, and made my self known to them in the land of Egypt, — to bring them forth of the land of Egypt, — I caused them to go forth of the land of Egypt, and brought them into the Wilderness. — I gave them (in the Wilderness) my Sabbaths to be a Sign between me and them (who are these, but those that were brought out of Egypt,) but the house of Israel rebelled against me in the Wilderness, (are these all true believers from the beginning of the world to the world's end?) — and my Sabbaths they polluted; — But I said unto their Children in the wilderness, — walk in my Statutes — and hallow my Sabbaths, and they shall be a sign between me and you, &c. Who can these be, but the people of Israel as contradistinguished from other people? the Jews as contradistinguished from the Gentiles? Yet when you tell us from hence (*Enq.* p. 26.) and particularly from *Exod.* 31. 13, 14, 15, 16, 17. that 'tis called, a sign for ever between him and his people, to distinguish his people from others; you think much (*Rep.* p. 52.) that I should understand it (*Disc.* p. 86.) of the people of Israel: though, in the place by you cited (*Exod.* 31. 17.) it be expressly said, *It is a sign between me and the Children of Israel.* And therefore (whatever you mean by it) the meaning of the Text is the people of Israel. Like to that of *Exod.* 11. 7. *The Lord doth put a difference between the Egyptians and Israel.*

And here I think it is not improper to take notice of that solemn Clause (which we often meet with, both as to Circumcision, and the Jewish Sabbath, as well as other Rites) namely in your generations. *Gen.* 17. 7. *I will establish my Covenant, between me and thy seed after thee [in their generations] for an everlasting Covenant, to be a God to thee and thy seed after thee.* And ver. 9. *Thou shalt keep my Covenant therefore, thou and thy seed after thee [in their generations.]* And ver. 12. *He that is eight days old shall be circumcised amongst you, every male-child [in your generations.]* Where I take the words in your generations, to be (*verba inmutantia*) Words of Abatement. An Everlasting Covenant, but, to whom? To the Seed of Abraham (not to all the world.) And how long? In your Generations; so long as you and they continue to be a separate generation distinguished from the rest of the World; not when that wall of Separation shall be taken away. So concerning the Manna, *Exod.* 16. 32. *Fill an Omer of it to be kept [for your Generations;]* and ver. 33. *Lay it up before the Lord, to be kept [for your Generations.]* And of their Sabbaths, *Exod.* 31. 13. *My Sabbaths ye shall keep, for it is a sign between me and you, [throughout your Generations.]* And v. 16, 17. *The Children of Israel shall keep the Sabbath, to observe the Sabbath [through-*

[throughout their Generations;] for a perpetual Covenant; it is a sign between me and the Children of Israel for ever. 'Tis so, a perpetual Covenant, as yet to be confined to the Children of Israel (as Circumcision was to the Seed of Abraham,) and while they continued a separate Generation from the rest of Mankind. I speak still of the Jewish Sabbath (from the first raining of Manna,) not of what might be afterward appointed in the room of that, when that should cease.

But when you tell us (*Rep.* p. 52.) that when you say To distinguish Gods people from others, Your meaning was and is throughout, that the Sabbath (this Saturday Sabbath) was and is a perpetual sign and Covenant with all True Israelites, that is, all the Believers of all Nations, in all Ages, from the Beginning of the Word to the End of it, to distinguish such from the Disobedient to Gods Law. Pray consider, how unkind you are to all the Christian World except your self (and some few more) whom, because they do not observe your Saturday Sabbath, you exclude from the number of Gods People, of true Israelites, of true Believers; and rank them with the disobedient to Gods laws, whom you elsewhere call (with great displeasure) the Anomists, the Ungodly, with other the like hard terms. Is this agreeable to that Candour you promised (*Enq.* p. 3, 4.) to the Advocates for the First-day? Must we All be excluded from the the number of Gods people? I should have thought, that, when you complain of Heats, and carrying it High, which (you say) you much dislike, because you are persuaded that many of both sides (whoever do mistake) do conscientiously mistake? you would have had so much charity for us, as to think some of us may yet be Gods People; and so much modesty as to think the mistake may possibly be on your side, rather than on the whole body of Christians (some very few excepted) who Religiously observe the Lords-day.

But whatever those Jews or Judaizing Christians did pretend; as if Salvation were not to be had out of the Jewish Church; (as being the whole Church of God) and therefore, the Gentiles, if they expected Salvation must first by circumcision be brought within the pale of that Church, (and consequently obnoxious to the whole Mosaic Law, *Gal.* 5. 3.) The Apostles doctrine was otherwise, that the pale was now taken away, the inclosure laid open and disparted, the wall of partition broken down, and what advantages had before been peculiar to the Jews, were now in common to Gentiles also, without becoming members of the Jewish Church. And therefore he doth

therefore (even before his becoming Christian upon Peter's preaching) one of Gods visible Church (as were those others also with him;) yet not a Jew, nor in communion with the Jewish Church; but one of another nation, with whom it was thought unlawful for a man that is a Jew to keep company, or come unto him, ver. 28. that is, to have familiar converse with him. So that the Jewish Church was not the whole visible Church of God. And this Peter acknowledgeth ver. 34, 35. of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness is accepted of him. Nor was this then a New Truth (how contemptibly soever the Jews thought of other nations;) but it cited from Deut. 10. 17, 18, 19. And accordingly Peter (at ver. 47, 48.) admits them all to Christian Baptism, without requiring them first to be circumcised or become Jews.

I do not deny but that the Jews had many advantages above the Gentiles; as Paul argues Rom. 3. 1, 2. chiefly, because to them were committed the oracles of God, whereby they had better opportunity of knowing his will. But as to the Rule of Salvation, it was the same to both; as he there argues ver. 24. &c. The righteousness of God by faith in Jesus Christ is unto all and upon all that believe (whether Jew or Gentile) for there is no difference. And Rom. 4. 9, 10, 11, 12, 13. he argues at large that this blessedness cometh not upon the Circumcision only (on the Jewish Church only) but upon the Uncircumcision also; for that Faith was reckoned to Abraham for righteousness, not when he was in Circumcision, but in Uncircumcision; and he received the sign of Circumcision, a seal of the righteousness of faith which he had being yet Uncircumcised; that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also.

And I should have thought you might have been of the same mind, by what you argued Eng. p. 26. Before the Moral Lawgiving, one Law was to the Jews and Gentiles; and we may say, that difference was there then or is there now, between them and us. Those of the Jews or Gentiles then, who were called impudently, had not Salvation by the Messiah. Those of them in the Gentiles then, who joined themselves to the Lord, to serve him, had eternal Life. And if so, I see not why they should not be thought part of Gods visible Church. It is true that, without being Circumcised they might not eat the Pass over Exod. 12. 48. Because not of the Jewish Church; but it doth not therefore follow that they were not of the Church of God. So that Salvation, even then, was not confined to the Jewish Church.

Church, or the Seed of Abraham, but common to all that believed, to all that did fear God and work righteousness, of whatever Nation. And those who did so, were part of Gods visible Church, though not Jews, nor incorporated into their Church. So that those then in Egypt were not the whole visible Church of God, as you would have it Eng. p. 79. Rep. p. 52. But if by those words who join themselves to the Lord, you mean onely those who joyned themselves to the Jewish Church (as if none but such might be saved by their Messiah, though otherwise fearing God and serving him,) You perfectly fall in with those Judaizing Christians (Act. 15. 1. Gal. 5. 1.) who taught the Brethren, Except ye be circumcised after the manner of Moses, ye cannot be saved.

And therefore I am still of opinion (notwithstanding your thinking otherwise) that what God says to the Jews, as well of Circumcision, as the Jewish Sabbath (on the seventh day from the first raining of Manna) as a Sign, or Covenant between him and them, is intended as a distinctive mark given to the Jews, as Gods more peculiar People (not as the whole visible Church) in contradiction to other Nations. Of Circumcision he says to Abraham, Gen. 17. 7. I will establish my Covenant between me and thee, and thy seed after thee, for an everlasting covenant, to be a God to thee, and thy seed after thee; (not as you would have it Rep. p. 52. with all true believers of all nations, in all ages, from the beginning of the world to the end of it, to distinguish them from the disobedient to Gods Law.) And ver. 10, 11. This is my covenant which ye shall keep between me and you, and thy seed after thee (is this meant of All Nations to the Worlds end? to wit) every male child amongst you shall be circumcised, and it shall be a token of the Covenant between me and you (that is, You the seed of Abraham; for no other were to be circumcised, unless incorporated with them.) And ver. 13. my Covenant shall be in your flesh an everlasting Covenant, (not as if Circumcision were to be for ever obligatory; but, while things continued in that State of distinction between Jews and Gentiles.) And in like manner concerning the Jewish Sabbath, Exod. 31. 13. My Sabbaths ye shall keep, for it is a Sign between me and You (that is, You the Children of Israel to whom it was spoken) throughout your Generations. And ver. 16. the Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual Covenant, and ver. 17. It is a Sign between me and the Children of Israel for ever (which plainly shews, who were meant by You). So Ezek. 20. 3, 5, 6, 10, 11, 13, 16, 18, 19, 20. Son of man, speak to the Elders of Israel — In the day when I chose Israel, and lifted

no doubt, whose daily business it was to preach the Gospel, might (on this day as well as any other) take the opportunity, of the Jews meeting in the Synagogue (as well as of the Athenians meeting in the Market Act. 17. 17.) to preach the Word to them. And I think it might be as Lawful then (though not a Duty) for the Believing Jews, to meet on their Sabbath, as it was to practice Circumcision, if they were so persuaded. But to impose it on the Gentiles as a Duty, was (I think) not then to be done, and much less now.

By Gentiles I do not hear mean Circumcised Proselytes; for these (though naturally Gentiles and not of the seed of Abraham) did (by being circumcised) become naturalized Jews, and thereby members of the Jewish Church (and might eat the Pass-over) as well as if they had been Native Jews, Exod. 12. 48. But I mean those Christian Gentiles (yet uncircumcised) concerning whom the question now was whether they ought to be circumcised and observe the Law of Moses, Act. 15. 1, 5, 24. Gal. 5. 2, 3. For some Jews (or Judaizing Christians) taught the Brethren, that Except they were circumcised, after the manner of Moses, they could not be saved. As if Salvation were so of the Jews, as that, without being brought within the Pale of the Jewish Church, they could not be saved by their Messiah.

Somewhat consonant to your doctrine, Eng. p. 79. that the Jews in Egypt, was the whole visible Church of Christ in the World: (I should have said the Church of God, in contradistinction to the Christian Church: Nor would I have said the whole Church.) That they were a considerable part, and that they were more peculiarly so, because of the promise made to Abraham and his seed, of which Circumcision was a Sign; thus much I had granted, Dife. p. 60. with which you are not satisfied, Rep. p. 52. But that they (as the seed of Abraham) were the whole visible Church of God, I cannot allow. I think that Melchizedek (a Priest of the most High God) whoever he was, and his people, were part of Gods Visible Church; though not of the seed of Abraham, nor circumcised (that I know) or required so to be. And the like of Lot (righteous Lot, though not circumcised, that I know of, nor required so to be, nor any member of the Jewish Church,) and his Family, and his posterity (so long as they continued to worship the true God;) and Abrahams kindred at Ur and Haran; who though they were not of the seed of Abraham (nor incorporated into his family;) yet I do not know that they had cast off the Worship of the true God (though perhaps otherwise faulty;) and all the Posterity of Abraham by Keturah; many

many of whom, no doubt, did for a long time continue to worship the true God: who though of Abrahams posterity yet were no part of the Jewish Church in Egypt, whom yet (Eng. p. 79. Rep. p. 52.) you would have to be the whole Church. The like of Jethro (Priest, or Prince of Midian) of whom we have a large account Exod. 2. and Exod. 18. was doubtless (as thence appears) a good man, and a worshiper of the true God; but the Midianites, (as well as the Edomites, the Moabites, the Ammonites, the Amalekites, and others,) are still contradistinguished to the Israelites brought out of Egypt. And no doubt but many of Jethros people, as well as himself, were Worshipers of the true God, and part of Gods Visible Church. And I judge the like of Mer, and Esob, and Mamre, (Abrahams Confederates Gen. 14. 13, 24.) though they lived in Canaan, as he did. And there is no doubt of Job, and his three Friends, (who seem all to be Princes, or Great men, and to have great Dependences) and Elihu (who was a fourth,) were part of Gods visible Church; and many of their people or dependents; but no part of the Israelites in Egypt, though contemporary with them. Nor can it be said of any of them, that God brought them out of the land of Egypt, out of the house of bondage. And I do not know but that Balaam (though otherwise a bad man, as Cain also was,) might be a Worshiper of the true God. And the Kenites also, (of whose kindness to the Israelites we find mention, Judg. 4. 11, 17.) And the Widow of Sarepta (a Zidonian) 1 King. 17. And Naaman the Syrian, 2 King. 5. 13, 17. who owns that there is no other God in all the earth but the God of Israel, and would thenceforth offer neither burnt-offerings nor sacrifices to any other God, but unto the L. O. R. D. (Jehovah.) And I see no cause to question it, but that many others of those who were Proselyts Portæ, though not Proselyts Faderis (as they use to be distinguished) were good men, and worshipers of the true God, and members of Gods visible Church, though not of the Jewish Church. Such I suppose was the Centurion Luk. 7. who though he loved their nation and built them a Synagogue, ver. 5. yet was not of the Jewish Church, as appears ver. 9. I have not found so great faith, no not in Israel. And the same is manifest in Cornelius. Who was a devout man, and one that feared God, and all his house, Act. 10. 2. (and, amongst the rest, his two household servants, and the devout soldier who waited on him, that were sent for Peter, ver. 7.) with many of his kindred and near friends, ver. 24, 33, 44, 46; and was one whose prayers were heard and his alms were had in memorial before God, ver. 4. 31. a just man, and one that feared God, and (though not a Jew) of good report among all the nation of the Jews, ver. 22. and who was there.

ation; and with more Uncertainty than we do in judging which is the *Lords day* in a continual succession from *Christs time*; of which you tell us that all *Jews and Christians in the World* are agreed, which is the *Dominical day*. And it is much more likely that our common tradition; as to the *Lords day*, since *Christs time*, doth not deceive us, than yours for the *seventh day* in course from the *first Creation*. For, by your own confession, no nation but the *Jews* (if they) observed this *seventh from the Creation*; nor yet (for ought appears) did even the *Jews* reckon their time by weeks till after their coming out of *Egypt*. Whereas, since *Christs time*, and the planting of Christianity, 'tis the general way of reckoning every where; and if one nation should chance to mistake or forget it, others would rectify it.

This point being thus dispatched; It remains to enquire, Whether (beside the *Lords day*) we are to observe the *Jewish Sabbath* also. Be not offended (as sometimes you seem to be *Rep. p. 51. 55.*) that I call it the *Jewish Sabbath*. For I find, you can also so call it; as *Eng. p. 38. The Jews Seventh-day Sabbath*; and *p. 66. the Jewish Sabbath*; and *p. 74. the Jewish Seventh-day Sabbath*; and elsewhere. Nor do I mean any hurt in so calling it; or thereby to Reproach the day. For I would not Reproach, either *Circumcision*, or the *Pass-over*, or the *Levitical Priesthood*; or any of the *Sacrifices*, or *Ceremonies* of the *Ceremonial Law*, which was then the appointed Service of God, though now it be not. I use it only as a *distinctive name* from that of the *Lords day*. For I take this now to be a *Sabbath day*, and the *Seventh-day Sabbath*, (intended in the Fourth Commandment,) as much as the *Jews Seventh-day Sabbath*, then was: that is (not only a *Seventh-day*, as you use to distinguish, but) *The seventh day after six days of Labour*. Though possibly not the *seventh* in course from the *first Creation*, nor perhaps the *seventh* in course from the *first raining of Manna*.

That the *Lords day*, was, and is to be Observed; I think I have sufficiently shewed already. As to that other question, whether the *Jewish Sabbath* ought to be observed also: You seem to answer for me, *Eng. p. 46. Nor are there two Weekly days set apart by God for holy Worship*; and so I think this question needs no further Labour. And *Rep. p. 33. I know none has yet imagined that Paul and the Christians kept two Sabbath days in one Week*. And yet again *Rep. p. 66. I take as agreed, we are not to keep two days in a Week*. All which are your own words.

But I think fit to answer it a little more distinctly. I would distinguish between what is now our *Duty*, and what might then by the *Jews lawfully* be done. I do not think it is now our *Duty* (be-

(beside *Baptism*) to use *Circumcision*; or (beside the *Lords Supper*) to use the *Jewish Pass-over*. Yet I think it then was lawful for a *Jew* to use both (if they were so perswaded) till by time, and lecture, they should come better to understand their *Christian Liberty*. Which (your self, I think, will not deny. But I do not think *The Jews* (and much less the *Gentiles*) to be under an *Obligation* so to do. And I suppose you do allow this also; For you think (*Eng. p. 122.*) that *Paul did keep the Jewish Pass-over*, but (*p. 123.*) that he was under no *Obligation* so to do.

And I take the case of the *Jewish Sabbath* to be just the same. Those of the *Jews* who were zealous of the *Law*, thinking the *Mosaic Law* was yet in force as to *Circumcision* and other *Rites* as well as to their *Sabbath*, did think themselves obliged (though indeed they were not, otherwise than by the mistake of an Erroneous Conscience) to observe *Circumcision* and their *Sabbath*, together with *Baptism* and the *Lords day*. And those who did not think themselves so Obligated, did yet think it Lawful so to do, (as is undeniable in the Case of *Paul*.) And it was not only Lawful but Commendable, to take the opportunity of a publick Concourse whether of *Jews* or *Gentiles*, as well on that as on any other day, to preach to them the Gospel of *Christ*. For so we find they did, not onely on the *Sabbath*, but daily in the Temple, *Act. 2. 46. Act. 5. 42.* and in the Market daily *Act. 17. 17.* and in *Arcapagus*, or *Mars-hill*, ver. 22. And no man doubts, I think, (or need doubt) but that we may lawfully meet on other days than the *Lords day* for the *Worship of God*.

You tell us indeed *Eng. p. 121.* that on the other six days we are Commanded to Labour; and complain *p. 131.* (as an incroachment on our working time) that this part of the Fourth Command (*six days shalt thou labour and do all that thou hast to do*) is in effect much laid aside (by appointing the Service of God on some of those days;) and *Rep. p. 6. the other six Allowed for Work*, or rather wherein we are Commanded to work. But, I hope you do not think, we are so Commanded then to work, as that we are Forbid to Pray, or to hear a Sermon, on one of those days. If God do not (in the fourth Commandment) command any other day (to all in general;) yet neither doth he there Forbid it. You may remember that, in the *Mosaic Law*, besides the commanded services, there were *Free-will Offerings* that might be offered. And (whatever your opinion be against meeting twice in publick for *Sabbath services* on the *Sabbath day*.) I should hope you would think it allowable (for those whose other occasions may Well permit it) to attend a *Week-day Lecture*, where it may conveniently be had. And the Apostles,

Profelytes (not waiting till the next Jewish Sabbath) followed Paul and Barnabas (for further instruction therein) who speaking (or preaching) to them, persuaded them to continue in the grace of God, yet 42. So that here, I think, the first day is again called the Sabbath; not the Jewish Sabbath, but the Sabbath between two Jewish Sabbaths.

And I take it also to be so called in the Fourth Commandment, Remember to keep holy the Sabbath day, or the day of Rest, that is such day as from time to time shall be the Sabbath day. Six days shalt thou labour and do all thy work; but the seventh day (after those six days of labour) the Sabbath of the Lord thy God. This seventh day was (I suppose) at that time, the seventh day from the first raining of Manna, Exod. 16. 21, 22, 23, 26. But that it was always to continue in course from the first raining of Manna, I do not find; nor am I sure that it did so continue even to our Saviours time, but might be intermitted, and forgotten during the Babylonish Captivity, till it was again renewed by Nehemiah. And if, upon our Saviours Resurrection, another day did thenceforth become the Sabbath (as I think it did;) whatever day should from time to time become the Sabbath, that day they were to keep holy. And this without any change in the Commandment at all. I suppose you do allow that the Affirmative part of the Second Commandment doth require us to observe Gods instituted Worship, (or, that he should be worshiped in such manner as himself appoints) and consequently, the Levitical Priesthood and Sacrifices so long as they should continue; as being Gods then instituted Worship, as Rom. p. 68. But when God, instead thereof, gave us a more spiritual Ministry (as you own it to be,) That then ceased, and This began, to be Gods instituted Worship, and did (without any alteration of that Law at all) fall under the Second Commandment, as before, the other did. In like manner, the seventh Commandment, Thou shalt not commit adultery, binds the Woman to this Husband; but if this husband be dead and she marry to another, the same law (not so far or little altered) binds her to this other husband; as the Apostle argues Rom. 7. 2, 3. For, though the Cafe be altered, the Law is still the same. And in like manner, if the Lords day become now the Christians day of holy Rest, (as we think it doth) this now is the Sabbath of the Fourth Commandment, as much as the seventh day from the first raining of Manna was before. Like as the second husband (after the death of the first) becomes the Husband in the Seventh Commandment, as much as the first was while he was living. And the Lords day is now as much the seventh day after the six days of labour, as was that other from the first raining of Manna. But whether this or that of either, be the seventh day in course from the Creation,

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Creation, neither you nor I know; nor is it necessary that we should. As to what you object hereupon (Rep. p. 2. a. and very often afterward to the like purpose) if I do not know nor can know what day of the week Sunday is, why should I write a book for the observation of a day which it is impossible to know? My Answer is, I know very well which day of our Week it is; and write for the observation of this day. But what day of the week it is in a continual circulation of weeks from the Creation, I do not know (nor do you) and therefore for such first or seventh day, I do not write: and if you write for such seventh day, you write for you know not what. And I write for that Lords day, which I take to be so in a continual succession from Christs time; so far as that can be known: that is (as you speak Rep. p. 3.) What all Christian and Hebrew Churches in the World agree to be it; Or (Eng. p. 78.) if all Jews and Christians in the world be not out in their reckoning; Or if that be it, which you say (Eng. p. 93.) all the Christians in the World agree to be it. That is, so far as we may trust to an Universal Tradition in a matter of fact. For this Universal agreement, is but Universal Tradition and no more. And more than this you cannot have, nor do pretend to have, for determining, which is your Seventh day. And therefore I did you no wrong in saying (Disc. p. 1.) that you have no other way (than Common Tradition) whereby to guess which is the first or seventh day in such circulation even from Christs time, (though when you cite my words, you think fit to leave out other than common tradition.) So far as this can assure us we are assured; but beyond this, neither you nor I can be sure which is the day. Nor do I think it much material, whether we be or be not mistaken therein, if we observe the day which is so reputed. According as before I have shewed, of the Jews Passover and New moons. For (according to the method they are said to have observed for determining the day of the New Moon, and consequently the Day and Month of the Passover thereupon depending, viz. by the first sight of the Moon after the Change,) it was a rare case not to miss of the true day, (for 'tis very rare to see the Moon on the true day of the New Moon;) and, in case the Full moon was near the Equinox, it might be equally uncertain, which was the First Month. Yet the Passover, and the New Moons, were Religiously Observed, on the reputed Day, of the reputed Month; and it was, I doubt not, as well accepted as if on the just day, and so would be our Lords day, if possibly we should mistake, in the common Tradition. And the case is just the same with you as with us, as to this point; for you act almost blind in guessing which day is a seventh in course from the Cre-

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ation;

Proselytes (not waiting till the next Jewish Sabbath) followed Paul and Barnabas (for further instruction therein) who speaking (or preaching) to them, persuaded them to continue in the grace of God, ver. 43. So that here, I think, the first day is again called the Sabbath; not the Jewish Sabbath, but the Sabbath between two Jewish Sabbaths.

And I take it also to be so called in the Fourth Commandment, Remember to keep holy the Sabbath day, or the day of Rest, that is such day as from time to time shall be the Sabbath day. Six days shalt thou labour and do all thy work; but the seventh day (after those six days of labour) the Sabbath of the Lord thy God. This seventh day was (I suppose) at that time, the seventh day from the first raining of Manna, Exod. 16. 21, 22, 23, 26. But that it was always to continue in course from the first raining of Manna, I do not find; nor am I sure that it did so continue even to our Saviour's time, but might be intermitted, and forgotten during the Babylonish Captivity, till it was again renewed by Nehemiah. And if, upon our Saviour's Resurrection, another day did thenceforth become the Sabbath (as I think it did;) whatever day should from time to time become the Sabbath, that day they were to keep holy. And this without any change in the Commandment at all. I suppose you do allow that the Affirmative part of the Second Commandment doth require us to observe Gods instituted Worship, (or, that he should be worshiped in such manner as himself appoints) and consequently, the Levitical Priesthood and Sacrifices so long as they should continue; as being Gods then-instituted Worship, as Lev. p. 68. But when God, instead thereof, gave us a more spiritual Ministry (as you own it to be,) That then ceased, and This began, to be Gods instituted Worship, and did (without any alteration of that Law at all) fall under the Second Commandment, as before, the other did. In like manner, the seventh Commandment, Thou shalt not commit adultery, binds the Woman to this Husband; but if this husband be dead and she marry to another, the same law (not so far or little altered) binds her to this other husband; as the Apostle argues Rom. 7. 2, 3. For, though the Cafe be altered, the Law is still the same. And in like manner, if the Lords day become now the Christians day of holy Rest, (as we think it doth) this now is the Sabbath of the Fourth Commandment, as much as the seventh day from the first raining of Manna was before. Like as the first husband (after the death of the first) becomes the Husband in the seventh Commandment, as much as the first was while he was living. And the Lords day is now as much the seventh day after the six days of labour, as was that other from the first raining of Manna. But whether this be that or whether, be the seventh day in course from the Creation.

Creation, neither you nor I know; nor is it necessary that we should. As to what you object hereupon (Rep. p. 21. and very often afterward to the like purpose) if I do not know nor can know what day of the week Sunday is, why should I write a book for the observation of a day which it is impossible to know? My Answer is, I know very well which day of our Week it is; and write for the observation of this day. But what day of the week it is in a continual circulation of weeks from the Creation, I do not know (nor do you) and therefore for such first or seventh day, I do not write: and if you write for such seventh day, you write for you know not what. And I write for that Lords day, which I take to be so in a continual succession from Christs time; so far as that can be known: that is (as you speak Rep. p. 3.) What all Christian and Hebrew Churches in the World agree to be it. Or (Ergo. p. 23.) if all Jews and Christians in the world be got out in their reckoning; Or if that be it, which you say (Ergo. p. 21.) all the Christians in the World agree to be it. That is, as far as we may trust to an Universal Tradition in a matter of fact. For this Universal agreement, is but Universal Tradition and no more. And more than this you cannot have, nor do pretend to have, for determining, which is your Seventh day. And therefore I did you no wrong in saying (Ergo. p. 1.) that you have no other way (than Common Tradition) whereby to guess which is the first or seventh day in such circulation even from Christs time, (though when you use my words, you think fit to leave out other than common tradition.) So far as this can assure us we are assured; but beyond this neither you nor I can be sure which is the day. Nor do I think it much material, whether we be or be not mistaken therein, if we observe the day which is so reported. According as before I have shewed, of the Jews Passover and New-moons. For (according to the method they are said to have observed for determining the day of the New-Moon, and consequently the Day and Month of the Passover thereupon depending, viz. by the first sight of the Moon after the Change,) it was a rare case not to miss of the true day, (for 'tis very rare to see the Moon on the true day of the New-Moon;) and, in case the Full-moon was near the Equinox, it might be equally uncertain, which was the First Month. Yet the reported Day of the reported Month, and it was, I doubt not, as well accepted as if on the just day; and so would be our Lords day, if possibly we should mistake, in the common Tradition. And the case is just the same with you as with us, as to this point; for you act that side is guessing which day is a seventh in course from the Creation.

but thou shalt know hereafter. And ver. 10, 11. *Te are clean* (saith Christ) but not all; For he knew who should betray him, and therefore said *Te are not all clean*. So Job. 19, 24. *They parted my raiment among them, and for my vesture they did cast lots, and ver. 28, 29. of giving him gall and vinegar to drink, and ver. 36. a bone of him shall not be broken, and ver. 37. they shall look on him whom they pierced;* were not things so understood till long after they were spoken. And Job. 14. 26. Christ tells his disciples, *The Comforter, which is the Holy Ghost, shall Teach you all things and bring to your Remembrance whatsoever I have said unto you;* and so bring to their Remembrance, as that they should then better understand them, than when they were first spoken. Accordingly when he bids them *Pray* that their flight be not on the Sabbath; that is, on such a day as shall then be Sabbath. And in the Greek it is *ἐν σαββάτῳ* on a Sabbath, not *ἐν τῷ σαββάτῳ* on The Sabbath. You make sometimes a great matter of the difference between *a* and *the*, when you think it for your advantage; and you may as well take notice that the article *The* is here (in the Original) omitted; and *a Sabbath* may as well relate to any Sabbath or day of Holy Rest, as to the Jews Seventh-day Sabbath. And I could cite to you the authorities (if that were the way of argument between you and me) of eminently Holy and Learned men, who think the Christian Sabbath to be here meant, though the disciples were not then aware of it, but should be before the time came. And I do the rather take it so to be, because Christ bids them *Pray* that it should not be on what should then be their Sabbath. But it is notoriously known that it did happen on the Jews Sabbath (though not on the Lord's day, or Christian Sabbath,) and it doth not seem likely, that Christ would bid them *Pray*, against what he knew was to come to pass, but rather against what (upon such prayer) they might escape; as accordingly they did, their flight not happening on the Christian Sabbath. And it is noted by Dio Cassius who relates the Story, that their Superstitious observing that day (so as not to labour on it, though in their own defense) was the occasion of its being on that day, the Romans (being aware of it) making their Assault on that day.

The other place is *Act. 13. 42. When the Jews were gone out of the Synagogue, the Gentiles besought that these words might be preached to them the next Sabbath;* (so we translate it;) It is in the Greek *ἐν τῷ σαββάτῳ*. I remember you object *Rep. p. 79*, that if the Christians did observe the first day of the week, why did not the Gentiles desire these words to be preached to them the next day, rather than the next Sabbath? meaning, the next Jewish Sabbath.

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The Gentiles (you say) besought that these words might be preached to them the next Sabbath; not the next morning upon the First day of the week; but, the next Sabbath. Now, it seems to me much one, the next Sabbath (meaning the Christian Sabbath,) was the next day; and that on this day they did desire to hear further discourse on the same subject. 'Tis true that our Translators render it barely, *the next Sabbath*; but they tell us in the Margin, that it is in the Greek, *ἐν τῷ σαββάτῳ*, and so it is, *ἐν τῷ σαββάτῳ*. We are told ver. 14. that *they* (Paul and Barnabas) at Antioch in Pisidia, *went into the Synagogue* *ἐν τῷ σαββάτῳ* on the Sabbath day (where observe, that *ἐν τῷ σαββάτῳ* though in the plural number, doth signify not many but one Sabbath day; for it is not *ἐν τῷ σαββάτῳ*, but *ἐν τῷ σαββάτῳ*, contrary to your observation. *Examp. 50.* where you say it is *ἐν τῷ σαββάτῳ* so used; which though you do retract *Rep. p. 46.* yet even here you be hankering upon it, that the plural number doth ordinarily signify *More than one*.) And, though but One day, it may well be called *ἐν τῷ σαββάτῳ* (the day of Rest) because in that one day there were to be more Rests than One; a Rest from Sin; a Rest from Labours of divers sorts, from finding our own pleasure, and speaking our own words, and a holy Rest in Religious Exercise, delighting our selves in the Lord, and the like. Of their Sermon there (or as it is there called a *Word of Exhortation* to the people) we have a large account ending at ver. 41. And at ver. 42. we have an account of what passed on the next Sabbath, or the ensuing Sabbath, *ἐν τῷ σαββάτῳ*; or *ἐν τῷ σαββάτῳ* (for it is read both ways to the same sense,) meaning the next Jewish Sabbath (as appears by the Company there present ver. 43. &c.) But in the former of those two Sabbaths when the Jews were gone out of the Synagogue, or when they were gone out of the Synagogue of the Jews (for the Greek will indifferently bear either translation) the Gentiles besought that these words might be preached to them (separately from the Jews) *ἐν τῷ σαββάτῳ*; or *ἐν τῷ σαββάτῳ* doth in the Greek signify the intermediate Sabbath. For as *ἐν τῷ σαββάτῳ* is used to signify the Sabbath between the Sabbath of the Jews and the Sabbath of the Christians, so *ἐν τῷ σαββάτῳ* is used to signify the Sabbath between the Sabbath of the Jews and the Sabbath of the Christians. Which by our Translators is well enough rendered *the next Sabbath* (as being indeed the next Sabbath) *ἐν τῷ σαββάτῳ*, that is, in the original it is *ἐν τῷ σαββάτῳ*. And even upon the dissolution of this first assembly of the congregation was broken up, many of the Jews and religious

ing of God by Sacrifice (before the Flood) was commanded, (because it was accepted) though that command be not recorded; and that the distinction between Clean and Unclean Beasts was (before the Flood) commanded (because approved by God) though that command be not recorded; and that there was command (though not recorded) for taking the fire for incense from the Altar, else Nadab and Abihu would not have been destroyed for offering strange fire; and as (beside Gods resting Gen. 2. 2, 3.) You do suppose Adam and Eve were commanded to rest also, though that command be not recorded: So, we may reasonably believe that the observation of the Lords day, was by our Lord commanded (because so practised by himself and the Christian Church) though that particular Command be not recorded. And this, though not recorded, seems to have been then so well known, that it was received without any scruple (that we find) as well as Baptism and the Lords Supper; All the question was, whether they must with Baptism retain Circumcision; and the Jewish Pass-over with the Lords Supper; and, with the Lords day, the Jewish Sabbath also. All which points the Apostle leaves indifferent as to the Jews (to whom they had been a Law) (that each one might practice according as they were persuaded (and did himself comply therein,) but not as to the Gentiles, to whom it had not been a Law.

And this I think sufficient as to the Observation of the Lords day.

The next point is, Whether the Lords day, thus observed, may be called a Sabbath. For that is the great Objection, If so observed, and wont to be so observed, yet not upon a Sabbath account, nor is it any where called a Sabbath. Rep. p. 37.

Now if I should admit (which I am not forward to do) what you have Rep. p. 30. that all Judicial Observations of Days, whether Feasts or Fasts, Weekly, Monthly or Annual, were called their Sabbaths: Or what you have Eng. p. 93. When Christians do agree upon a day to assemble for the publick worship of God, there doth appear no great difference whether they Fast or Feast upon that day. We need not be much solicitous about the Name. For, at that rate, no doubt but this may be called a Sabbath. And accordingly, because the Pass-over and Pentecost, are called Festivals, Lev. 23. you call them Sabbaths, Rep. p. 48.

But I am not willing to admit that loose acceptation of the Word: but take it to be a Sabbath in the proper sense of the word Sabbath in the Fourth Commandment: that is, the Seventh day of Rest, next after Six days of Labour. For so it is, if the Lords day be duly observed

served as it ought to be; and, as such, is within the prospect of the Fourth Commandment, what ever Name we call it by. For, in all the Precedents before alleged, we do not find any other than Religious Exercises therein performed, or what is consistent with such. And if your rule be good, to which you refer Eng. p. 47. *do non constantibus & non apparentibus eadem est ratio*. Or, what you would suppose, Rep. p. 23. that Paul's preaching in the Synagogue did comprehend his conscientious observing the whole Sabbath day: We are then to suppose as well, that the whole Lords day was spent in Religious Exercises or Sabbatical employments, (such as Praying, Preaching, Exhortations, the Lords Supper, Collections for indigent Saints, and other Sabbatical Employments) since no other appear.

But I do allow that, because of the Ambiguity which would arise if the Jewish Sabbath and the Christian Sabbath were indifferently called by the same name, without distinction; therefore, by way of distinction from the Jewish Sabbath (which was commonly understood by that name) the Christian Sabbath was commonly called (by a distinguishing title) the first day of the week, or the Lords day. And if you do not think fit to allow it the name of Sabbath, I shall be as well contented that you call it (as the Scripture doth, and the Christian Church ever since) the Lords day.

Yet I shall not presently grant you, (as Eng. p. 28.) that, in the Old and New Testament the First day is never called the Sabbath. For there be at least two places in the New Testament that bid fair for it, if they do not certainly so signify.

One is that in Mat. 24. 10. Pray that your flight be not in the Winter, nor on the Sabbath day. I know you would restrain this to the Jewish Sabbath only, not extend it to that of the Christians also: But it stands as fair for the Christian Sabbath. For it would be as well a grief, to the Christians to fly on their Sabbath, as for the Jews on theirs; (though not a Sin in either, in a case of necessity.) And though the Christian Sabbath were not yet in use when Christ spake the words, yet it would be so before the case happened; and though the Disciples at present might not then be aware of that sense, it would be time enough then to understand it, when there should be occasion for it. For so it was in many other cases. As Job. 2. 19, 21, 22. Destroy this Temple (saith Christ) and in three days I will raise it up; meaning it of the temple of his body; which though the disciples did not presently understand, yet when he was risen from the dead, his disciples remembered that he had said this unto them; and then they understood his meaning. And Job. 13. 7. (Jesus to Peter, about washing his feet,) What I do, thou knowest not now, but

Christian Churches, both in that age, and ever since.

By the Example of Christ, who on the day of his Resurrection (which is by all agreed to be the first day of the week) Preaching that doctrine to the Women who came to the Sepulcher, and then to the two disciples going to Emmaus, and Celebrating the Lords Supper with them; and afterwards assembling with his Disciples at Jerusalem, Preaching to them the same doctrine, Reproving their Unbelief, Confirming their Faith, Blessing their Assembly, Ordaining them to the Office of Apostles (who before were Disciples) and giving them Instructions for Planting the Christian Church in All Nations, of Gentiles as well as Jews.

By his second assembling with them on the next Lords day, having intermitted all the intermediate days, even that of the Jewish Sabbath, (as appears Job. 21. 1, 14. where when after these things, he again shewed himself to them at the Sea of Tiberias, it is expressly noted, This is now the Third time that Jesus shewed himself to his Disciples after he was risen from the Dead; and therefore but twice before, not on the Jewish Sabbath which came between.) Which second assembling was employed in such Religious Exercises as was the first.

By the Miraculous Effusion of the Holy Ghost, with the Gift of Tongues, on the day of Pentecost (which was also the first day of the week, being the morrow after the Sabbath,) when also, upon Peter's long Sermon, were added to the Church about three Thousand souls.

By St. Paul's Assembling with a large Congregation of Disciples then met at Troas purposely to break bread (or celebrate the Lords Supper) as being the first day of the week (proper for such religious exercise,) Preaching to them a long Sermon, and celebrating the Lords Supper with them.

By St. Paul's Directions to the Churches of Galatia, and to those at Corinth (who had their solemn Assemblies, or gathering together, in the name of our Lord Jesus, 1 Cor. 5. 4.) that on every first day of the week (ἡ πρώτη τοῦ σαββάτου) they should have a Collection for the Saints, 1 Cor. 16. 1, 2. Which doth sufficiently intimate, on what day it was, that they were wont to have such solemn Assemblies.

By St. John's being in the Spirit on the Lords day, a day at that time known by that name, even before his writing the Revelation; and both in that age and ever since (as appears from your own Collections) understood to be the first day of the week, and observed as such; the Dominical day (as you translate it) and the first day of the week, being (to use your own language) by all Christians in the world taken to be the same: and was, as such, solemnly observed presently after

after the Apostles time (as well as in it) as appears from Ignatius, Polycarp, Justin Martyr, Irenaeus, and others, who were none of the Romish World, and lived before the Romish Usurpation, which was not (as you acknowledge) for many ages after that time.

And all these precedents so fully cleared from those little exceptions (if I may so call them) that I see no reason in the least to question the matter of fact. Or if what I think weak and little you think to be great and momentous, I cannot help it. Let the Reader judge.

Now what was thus practised by Christ himself, and by his Apostles, and by these caused to be practised in the Constitution of the Christian Church, we have no cause to doubt but that they had sufficient authority for so doing. Otherwise we are at a loss as to most of what was done by them. They did appoint Deacons in the Church of Jerusalem, Act. 6. And, because they did it, we presume they had authority so to do. Paul and Barnabas ordained Elders in every Church, in their progress, Act. 14. (whether Deacons also in every Church, or there onely where they saw occasion, we cannot tell.) And Timothy at Ephesus, by Paul's direction, was to do the like there, as to Bishops and Deacons, 1 Tim. 4. And Titus had the like order for Crete to ordain Elders in every City, Tit. 1. 5. And I find a Bishop there named, ver. 7. But whether Bishop and Elder be there the same, or how they differ, I list not here to dispute, because it is nothing to the present purpose: But of Deacons I find there no mention. And because these things were done, we presume they had sufficient authority so to do: though we do not find, from Christ, any express Command in particular for each of these. And the like to the Corinthians for their Church Assemblies, and therein for Excommunicating, or delivering to Satan, of the Incestuous Corinthian. 1 Cor. 5. 4, 5. And their practise is to us a sufficient warrant for so doing. And the like for their Celebrating the Lords day.

Now when the Lords day was thus celebrated by Christ, by the Apostles, and by the Christian Church then, as well as ever since; and called in the Greek the Lords day, just in the same form as ἡμῶν τοῦ κυρίου the Lords Supper; I think it reasonable to understand the same word in the same sense as to both: And as ἡμῶν τοῦ κυρίου the Lords Supper signifies the Feast or Supper, commanded by our Lord (meaning Our Lord Jesus Christ, as founder of the Christian Religion;) so ἡμῶν τοῦ κυρίου the Lords day should signify the day commanded by our Lord (in the same sense) though that command be not particularly recorded. Like as we may reasonably suppose, that the Worship-

they differed as to the point of *Easter*, (not whether it should be observed at no, but on what day it should be observed) they did not differ as to the *Lords-day*; but both agreed, as well that it should be observed, as on what day. And from whether soever of the two, the *Scots* received their Christianity, from the same (I doubt not) they received also the Observation of the *Lords-day*, which was common to both.

But I do not think it strange at all, considering the temper of mankind, (who are naturally more intent on things of this world, than on matters of Religion,) that they might by degrees grow remiss in it, and the thing be much neglected (as was the Jewish Sabbath in *Nebemiah's* time and long before.) And even where it is established by Law, there is frequent occasion of new laws to enforce and revive the old ones from time to time: As in *England* (we find) it hath been.

And this I suppose was the case of *Scotland* at that time, and perhaps of *England* too; that is, the *Lords-day* being too much neglected, and perhaps in some places disused, needed a new Law for the better observation of it; as was in *Nebemiah's* time for the Jewish Sabbath. But to think that the *Saturday-sabbath* had been till then observed, and now to be chang'd for the *Lords-day*, is a fancy of yours, without any foundation. If you would from hence prove any thing to the purpose, you should have shewed, that, before that time, they had observed the Jewish Sabbath. But, of this, here is not the least intimation in all that you produce.

I have now consider'd your *Collection* (because you thought it of concernment that I should so do,) and have done it fairly, taking it just as you give it us, without so much as consulting any of the Books which you cite (to see how fairly you have translated and represented what there you find;) which Books, if I had consulted, I doubt not but I might there have met with much in derogation of what you would thence persuade us.

So that, upon the whole matter, there is nothing appears in your whole *Collection*, but that where any Sabbath (or day of Holy Rest) was at all kept amongst Christians, the *Lords-day* was there observed; and whatever other days were observed also (as many were in many places, and still are,) it was not any where in opposition to the *Lords-day*, but in concurrence with it. As, amongst us, there be frequent Week-day Lectures, and publick Prayers, for those to repair to whose occasions and opportunities do permit; and in *Colleges*, *Cathedrals*, and many other Churches and Chapels, every day; but no where in opposition to the *Lords-day*.

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It appears also, all along, from your own *Collection*, that from the first Century (in the Apostles time) to this day, *dies Dominicus*, the *Lords-day* (or as you call it the *Dominical day*) is on all hands agreed to signify the first day of the week, in contradistinction to the Jewish Sabbath.

And whereas you reproach us so often with *Rome*, the *Romanists*, the *Roman World*, *Romish Traditions*, &c. (about 120 times or more in your *Enquiry*, and very often, though not so often, in your *Reply*) as if the observation of the *Lords-day*, or as you call it the *Dominical Day*, came onely from *Romish Usurpation* (imposing of Laws upon all the World) 'tis notoriously known that *Ignatius*, *Polycarp*, *Justin Martyr*, *Irenaeus* and others, were none of the *Romish World*, but *Greek Fathers*, and antecedent to the *Romish Usurpation*, which you own, (*Enq. p. 125*) not to be assumed to divers Centuries (divers hundred years) after their time.

'Tis manifest therefore (from your own *Collection*) that the *Lords-day*, was the first day of the week (not the seventh) and so reputed, and known by that name even in the first Century, where in the Apostles lived, (and before *St. John* wrote the Revelation,) and hath been so reputed ever since, and as such generally observed by Christians wherever they observed any Sabbath at all: And (as you speak *Enq. p. 93*) all Christians in the World did agree, (as well which was the *Lords-day*, as) which was the Sabbath; and if not so, then (as *p. 18*) all Christians hitherto in the world must be out in their reckoning, (and to the same purpose *Rep. p. 3*) which if it be a good argument to prove that our *Saturday* is the Jews Sabbath, it proves as well that our *Sunday*, is the *Lords-day*.

But when I say, it hath been generally so observed; I do not mean it of every single person. (For no doubt but that some persons who call themselves Christians, may be so profane as to keep no Sabbath; or so remiss (as you speak *Enq. p. 117*) as not much if at all. And that some others may have had some peculiar Whimies of their own.) But no Church, or Society of Christians (that we know of) who kept any Sabbath at all, who did not observe the *Lords-day*.

I have now done with that point (and shewed, I think, sufficiently) that the *Lords-day*, *Rev. 1. 10*. is (as our *Records* and *Acts of Parliament* call it) the *Lords-day*, commonly called *Sunday*.

And I shall here conclude that first point, to warrant our Observation of that day, from those *Many* and *Great* Precedents that we have of such Observation, by Christ and his Apostles, and the

Saturday-sabbath; But shall it be thence concluded, that the *Lords-day* is not now generally observed in England? Perhaps it may be said, that at some *Wakes* on the *Lords-day*, there have been *Bull-baitings*, and some other *Profanations*? But must it be thence concluded, the *Lords-day* is not at all celebrated, because there are some who profane it? as there always was, and always will be, as long as there be wicked Men in the world.

You had told us, (much to the same purpose) p. 105. that in the Year 603. some are said to preach by Jewish Superstition or the Grecian Custom, That it was a Duty to worship upon the Sabbath in like wise as upon the Dominical day. There was, it seems (even by those) no doubt made of the *Lords-day*, the onely doubt was, whether on *Saturday* also. And the like (for ought appears) might be the sense of your other *Sabbatarians* in 1555. for it is but it seems (as your self cite it) that they were against observing the *Lords-day*; you do not affirm it, or that your Author so says: onely it seems so to you; (because they are called *Sabbatarians*.)

You tell us p. 102. that *Socrates Scholasticus* (in the fourth Century) about the Diversity of Observations in divers places, touching *Easter*, *Fasting*, *Marriage*, *Service*, with other Ecclesiastical Rites, says, Touching the Communion there are sundry Observations and Customs, for though in a manner all Churches throughout the whole World do celebrate and receive the holy Mysteries, (that is, the Communion or *Lords Supper*) every Sabbath day after other (that is, as well on *Saturday*, as on any other day of the Week) yet the People inhabiting *Alexandria* and *Rome*, of an old tradition do not use it, (that is, because, as you tell us elsewhere, they used to Fast upon *Saturday* in memory of Christs lying in the Grave on that day, they did not use on *Saturdays* to have the Communion or *Lords Supper*, as on other days they had, as there was occasion.) And here you run out into a large descant about *Holy Mysteries*; that The celebrating and receiving the *Holy Mysteries*, you take to be their publick weekly Assemblies for Preaching, and for Hearing the Gospel preached, for Prayers and Praise, and for Baptism and the *Lords Supper*, &c. Now if you will take it so to be, who can can help it? Others I suppose, will take the receiving the *Holy Mysteries* to be the receiving the *Lords Supper* in particular; for you tell us 'tis the variety of Customs touching the Communion. And then you tell us, we have here *Socrates* a learned writer positively affirming all the Churches every where throughout the World, as every week came about, holding their Religious Assemblies, celebrating the Mysteries, i. e. administering Baptism, the *Lords Supper*, Prayer, Preaching, Singing, &c. upon the

the Sabbath day, that is the Seventh-day-sabbath, upon every Seventh day after other, except the *Alexandrians* and *Romans*, who then refused to do as all the Christian Churches in the world besides did, (which is your descant, not *Socrates's* words.) And a great Harangue about this we have for the greatest part of two pages, p. 102, 103. and you are at it again and again afterwards. And when all comes to all, it is no more but this, that the Churches of *Rome* and *Alexandria*, (who did, as all other Churches did, observe the *Lords-day*, but did use to Fast upon *Saturday*;) did not use on *Saturday* (their day of fast) to Celebrate the *Lords Supper* (as on other days they did, as there was occasion;) whereas other Churches (which did not use to fast on *Saturday*) did (as there was occasion) as well on that day, as any other, celebrate the Communion; from time to time. Surely you will not pretend (out of *Socrates*) that those other Churches did not observe the *Dominical day*. For that is contrary to your whole Collection. So that all this is but great Cry and little *Wooll*. How doth this prove that they did not observe the *Lords-day*? Which you know they did.

So that of all that we have heard hitherto, there is not one allegation, that I can see, of any people, who (whatever other days they did observe) did not observe the *Lords-day*.

But you tell us a long story, with your Descant about it, p. 106. and so onward to p. 116, as if the Observation of the *Lords-day* were not received in Scotland till the year 1203. because of a Law then made for that purpose (you think) by the King and Parliament of Scotland. Which I take to be much like to what you tell us elsewhere, p. 115, 117. of no Law for it in England by the King and Parliament till *Edward the Sixth's* time.) And would have it thought, that, till then, the *Saturday-Sabbath* was there observed. But this is to beg what you were to prove. If they did not till then receive the *Lords-day* (which I do not believe,) you should have proved that they observed (before that time) any Sabbath at all. But, in all your long Story, I do not find one word to that purpose. So that (for ought appears) the question was not between *Saturday-sabbath*, and *Sunday-sabbath*; but between Sabbath and No-sabbath. And if you think this an honour to them that they were the last in this part of the World, which admitted the First day, p. 111, 113. I do not take it to be at all an honour, that till then they had no Sabbath at all.

I do not doubt, for my own part, but that when they first received Christianity, they did with it (as other nations did) receive the *Lords-day*. For whether Christianity were in Scotland first Planted by the Western Teachers, or (as you think p. 123.) by the Grecians, the *Lords-day* was observed by both: for though they

You tell us p. 117. (much to the same purpose) out of Mr. Prin, that we find by the Writs to summon Parliaments that they were of old appointed to meet upon Sundays (I suppose you mean, sometimes, not always,) even in the time of Edw. I. Edw. II. Edw. III. which Edw. I. succeeded Hen. III. who succeeded King John. The Successions you reckon right; (But all these are since the year 1200.) Pray do me the favour (next time you examine those Records) to inform me, whether (in those Writs of Summons and in the Records of those Parliaments) the Sunday be not called *dies Dominicus*. For if so, Sunday was then the Lords day, and so reputed, though Parliaments did sometimes meet on those days. And I have the more reason to think so, because even here you call it the Dominical day, which I presume you would not have done if it had not been there *dies Dominicus*.

I remember that in the Reign of King Charles I. (if I were not then mis-informed) they were wont to sit in Privy-Counsel and hear Causes, on Sundays in the afternoon; (whether well or ill I am not now to dispute,) and I have heard the reason assigned, because they could not meet on a better day than when there were solemn Prayers for them in all the Congregations of England. And I have been told (and perhaps you may remember it) that in the late Reigns, it was then usual to plays at Cards on Sundays. Shall we thence conclude, the Lords-day was not then observed in England? You know the contrary.

But, you say further, Rich. II. who was deposed (you say) by his Popish rebellious Subjects and Clergy (what's this to the purpose? and on whom is this intended to reflect? on those of 48? or those of 88? or of 60?) who succeeded Edw. III. the Parliament appointed to meet upon Sunday, met that day and adjourned till Monday; From which time Prin says, no Parliaments have been summoned to meet on the Dominical day. (Doth Mr. Prin call it the Dominical day?) I confess I have not examined all the Records to answer this Allegation: But perhaps you may remember that (within our memory) Oliver's Triennial Parliaments were ordered to meet on Sep. 3. whatever day of the week it might happen to be; and that the first of those Triennials did meet on Sunday, Sept. 3. 1654. did then (I think) hear a Sermon, and adjourned till Monday. And you may remember that in the year 1641, the Parliament then sate on a Sunday, and their Printed Votes for that day, bear date *Die Dominico* 8. Aug. 1641. and if you search the Journals of Parliament, for that time, you will find it so. But shall we thence conclude, That, in those years, the Lords day was not observed in England? I should rather from

from thence conclude (and we know it was so) that it was observed; else their Votes would not have been dated *Die Dominico*.

You tell us several times, that there be some Christians who to this day do observe Saturday, and you tell us p. 120. who those are, the Habissines, or Mid-land Ethiopians (the same people, but by another name.) Purchas, you say, writes of the Habissines, as observing the Saturday Sabbath. What? that day solely, in opposition to the Lords-day? No; but they keep it solemnly equal to the Dominical day, for which you cite Brerewood's Enquiries. And (out of Sandis Travels) they celebrate Saturday (as he calls it) as well as Sunday. You own therefore their Celebration of the Lords-day; and therefore not of Saturday in stead of it, or in Opposition to it.

But you should have told us also (which is a second answer to that Allegation) that the same Habissines do observe Circumcision also; and so do Judaize in more things than one. And when they retain Circumcision (not in opposition to, but) in conjunction with Baptism, no wonder if they retain the Jewish Sabbath together with the Lords-day.

You tell us, p. 119. that the Grecians and their Churches (that is, some of them, not All,) do keep the Saturday Festival, that is (as your self expound it) they eat Flesh on that day, and forbid to Fast on any Saturday except Easter-eve. (For you tell us p. 98. that by Fasting, is meant, Not-Dining; and accordingly, to Dine is your Festival; and so you distinguish it Enq. p. 93. some Dined and some Fasted on the Sabbath day.) But do they not observe the Lords-day? Yes; they celebrate divine service as solemnly on the Sabbath as on the Dominical day. (We are then safe as to this point.) But you needed not have gone so far; you might have found those nearer home, who solemnly Celebrate divine service on Wednesdays, Fridays, and Saturdays, as well as on the Lords-day; (and in some places, on every day of the week;) But do they therefore not observe the Lords day?

You tells us p. 115. of divers Provinces of Christians, subject to the Patriarch of Constantinople. Well. But are there any of these Provinces which do not observe the Lords-day? and are you sure they do (all of them) celebrate divine service on Saturday also?

You tell us p. 115. that in the year 1555, there were (you think at Rome) some Sabbatarians; who, it seems, held that the Dominical day was not to be observed; but who are said to be otherwise Heretical. But doth it thence follow, that the Lords day was not then observed at Rome? Perhaps it may be said, a hundred year hence, that, about this time, Mr. Bampfield wrote a Book for the

Dominical days, but spending them in *Religious Exercises*. And own that (at least as early as the Twelfth Century) it was called *the Christian Sabbath*, p. 95. Which doth not well agree with what you have pag. 118. where you would have us think it was not so called till *by some late writers, within Eighty years or thereabout*.

You own also this difference, as high at least as the fourth Century, p. 92, 93. (though at p. 101. you would have us think *this constitution* not to be earlier than *the twelfth Century*;) between the *Dominical day* and the *Sabbath* (between the *Lords day* and *Saturday*) that *Saturday* was kept as a *Fast* (in memory of Christs lying in the Grave that day) but the *Lords day* as a *Festival* (in memory of Christs Resurrection) p. 92, 93, 94, 95, 97, 98, 101, 104, 119. But, *publick Fasting-days* (you tell us p. 93.) were kept *holy to God as well as Festivals*; and there doth appear no great difference whether they *Feast or Fast on that day*. Surely there is. *The Sabbath* (Lev. 23. 2, 3.) is to be kept as a *Feast of the Lord*; and therefore to *Fast on that day*, is not to keep *this Sabbath*. You say further, that, *some persons and in some places did not fast but dine upon this day*. That is, (if I do not misunderstand it) they did *not so much* as keep it as a *Fast*. But however, the *Lords day* was kept, and kept as a *Festival*.

Some (you tell us p. 109, 110, 111, 114.) did keep their Sabbath from *Saturday noon*, or from *Saturday three a'clock*, till *Sun-rising on Monday morning*. But this makes nothing against the *Lords day*, for that was therein observed intirely, and hedged-in on both sides.

You tell us p. 95. that *on the Sabbath day, William the Conquerour on the principal Feast had magnificent and sumptuous banquets, which they called a profanation of the Sabbath*. But which of the days (the first or the seventh) you cannot certainly say, but Think (you tell us) it was *the Seventh-day-sabbath*. What if I should think it were the *First-day Sabbath*; were not My *Thinking* as good authority as yours? Since you own p. 95. that, about that time, the *Lords day* was called *the Christian Sabbath*. And I doubt some other of your citations in favour of *Saturday*, may (if well examined) be found to refer to the *Sunday-sabbath*. But I do not trouble myself to examine them.

You tell us, pag. 115, 117, 118, 119, that (in England) we have *no Statute made for Sunday* (that you know of) till that in *Edward the Sixth's time*. But doth that prove the *Lords day* was not till then observed in England? (But you own the *Kings Writs*, and *Order of the Lord Mayor*, to that purpose, older than so.) Do you know

know of any Statute or Act of Parliament (before that time) made against it, or for *Saturday sabbath*? There was no *Imperial Law* (that we know of) older than *Constantine*, for the exercise of the *Christian Religion*; but are we therefore to think it was not practised before that time?

You do not find, you tell us p. 117, by the best collections you can make with your few books, that, for 1200 years or more, they (in England) received the *Observation of Sunday*, (However, this is long before King *Edward the Sixth's* time.) But in the year 1200 you own it p. 115. But do you find that, before that time, they kept their *Sabbath on Saturday*? No: Nor do you find, it seems, whether before that time they did keep any Sabbath at all. You say, they had a *weekly day of Rest*, (I suppose they had, and that it was the *Lords day* commonly called *Sunday*.) But all the old Records yet extant, even down to this day, you say, do call it (that day of rest) the *Sabbath day*. I do not know where to find those old records (older than the year 1200) which tell us that *Saturday* was their *Weekly day of Rest*. It may be true that in old Records (I know not whether so old) and in new ones too, *Saturday* is called *dies Sabbati*, and so it is at this day, (as being the supposed day of the *Jewish Sabbath*;) Yet, not *Saturday* but the *Lords day* is our *weekly day of Rest*, and was so (for ought you shew to the contrary) ever since Christianity was received amongst us. You own that, since the year 1200, the *Lords day* hath been received as our *weekly day of Rest*, and so it is at this day; though *Saturday* is yet called *dies Sabbati*. And when you produce those Records (older than the year 1200,) if therein you find *Saturday* called *dies Sabbati*, I suppose we shall there find *Sunday* called *dies Dominicus*.

You tell us of *Markets* kept on the *Dominical day* p. 116. in the time of King *John* and *Henry the Third*. This perhaps may prove that it was not so well observed as it ought to be; but it doth not prove it not to be at all observed. For this was after the year 1200, when you own the *Lords day* to be received. You tell us *Eng. p. 39, 63, 133.* and elsewhere, in the time of *Nehemiah* (and before the Captivity) of *Markets kept on the Jewish Sabbath*; but doth it thence follow that (because some profaned it) the *Jewish Sabbath* was not at all observed? In the mean time, were no *Markets* held on *Saturday*? This you should have proved, to have proved a preference of *Saturday-sabbath* to the *Lords day*. (Otherwise, this proves no more for *Saturday-sabbath* than for *Monday-sabbath*.) But you shew not a word of this.

Eng. p. 60, to p. 69. and Rep. p. 3, 7, 15, 19, 39, 40. though you confels (Eng. p. 64.) that from the Text or Context you find nothing very considerable to that purpose.

Now what you call about the second or third Century, is (by your own citation) in the first Century, and in all likelihood while St. John was yet alive, and even before he wrote the Revelation.

Yet I will be just to you; Anicetus and Victor (whom you cite as concerned in this business, p. 96.) were Bishops of Rome in the second Century (not in the first;) but the dispute about it was older than so; and p. 124, 125. you cite Pius, to the same purpose, who was before either of those two; And p. 96. (as before) and again p. 123. you own it to have been in the first Century; and cite for it Lucius, Cent. 1. lib. 2. fol. 36. and again Lucius, 1 Cent. lib. 2. fol. 387.

I did not expect that Mr. Bampfield would have furnished us with testimonies so ancient (as in the first century, while some of the Apostles were yet living) for the observation of Easter, (though with some difference about the day) and (at p. 122.) reckon St. Paul amongst those who so observed it.

But when you tell us Eng. p. 123. that some kept Easter on the first day of the week, others on the fourteenth day of the first month, in commemoration of Christs Resurrection; I take this to be a mistake. Those who kept it on the first day of the Week (on which Christ rose) kept it indeed in Commemoration of the Resurrection on that day. But not the Quartadecimani who kept it on the fourteenth day of the month, (whatever day of the week it happened to be.) For this was neither the day of the Week, nor the day of the Month, on which Christ Rose, but on which he Died. And therefore kept it either as a Continuation of the Jewish Pass-over on that day: or as a Commemoration of Christs Death, not of his Resurrection. But this is beside our business, and therefore I pass it.

What you tell us Eng. p. 89. of the point of the Vernal and Autumnal Equinox being just over Paradise; I do not understand (nor, I suppose, do you) nor shall I trouble my self to make sense of it. But will excuse it, as being a thing out of your road.

Now how soon so ever the controversy did arise about keeping Easter on the Dominical day, so soon at least the Dominical day was understood to be the first day of the (Jewish) week. And when you tell us, Eng. p. 93. that you transcribe these authorities, to shew that all the Christians in the World did agree which was (by Tradition) the Sabbath day and which the First day of the Week (you should have added, and which was the Dominical day) and that they all agreed, you

you say, (but it was by tradition) to call the Seventh day of the week, the Sabbath day; you should have added, and the first day of the week, the Dominical day. You might have observed also that all this for the Sabbath day is but (what you call) Tradition, and the same Tradition is as full for the Dominical day (the Lords day) being the First day of the week. For how came they thus to agree in the fifth Century, the time you cite? Was it not from a presumption that (from Christs time downward) by a continued Tradition from hand to hand the memory of the Seventh day (of the Jewish Week) was preserved, and the memory of the Lords day likewise? And by a like Tradition (and no otherwise) is the same memory preserved from the fifth Century to our Time.

You do not deny therefore, the Dominical day (the Lords day) to have been then observed all along, and by that name, and taken to be the same with the first day of the (Jewish) Week. Which is the thing I was to prove.

But, you tell us, p. 91. that in some places there were publick Assemblies on other days also; (And no doubt but there were; like as now there are publick Assemblies for Prayers and Sermons on week-days, and in some places every day, for those to repair to who have leisure and opportunity of so doing.) And you name the Sabbath, the Dominical day, the second and fourth of the Sabbath (which you take to be Monday and Wednesday) and Parasceven (which you take to be Good Friday, (perhaps others may take it to be every Friday) p. 92, 93, 94, 97, 99. But still you own the Dominical day was one; And then, their meeting also on some other days, doth not gain-say their observing of this day.

You tell us p. 94. and again p. 99. that amongst the days for publick assemblies the Dominical day is mostly named, (as being indeed the chief day so observed,) but amongst some (you say) the day of the Sabbath is found, (but not alone without the Lords day, or instead thereof.) And again The Dominical day was solemn to Christians, but amongst other festivals mention is made of the Sabbath: And yet again, When they did assemble, and how often, is not expressly written but the most mention is made of the Sabbath and of the Dominical day. So still the Lords-day is one, whatever other days be sometimes or somewhere observed.

You own also, p. 97. that of these two days mostly named, the Dominical day was preferred; and that, on the Sabbath day they were not to Judaize but might work, but not on the Dominical day, and this as old at least as the fourth Century, by your own citation. And many such testimonies you give us all along, of not working on the

Seventh day in Derogation to the *Dominical day*, as you call it. But why must *dies Dominicus* (for so, I presume you find it in the Latine from whence these Collections are made) be all along translated the *Dominical day*, rather than the *Lords day*? Is not *dies dominicus*, in plain English, the *Lords day*, as much as *cena dominica* is the *Lords Supper*, and *oratio dominica*, the *Lords Prayer*? I find you can say, without scruple, the *Lords Supper*, and the *Lords Prayer*, and why not as well the *Lords day*, but it must be forsooth the *Dominical day*? Would it not be thought an odd Humour in me, if I should affect all along to say the *Dominical Cene* and the *Dominical Orison* for what others in plain English call the *Lords Supper*, and the *Lords Prayer*? And why then must it be with you the *Dominical day*? Is it because you think *Dominical*, a Finical word? Or, because you would amuse your English Reader to make him think that the *Dominical day* doth signify somewhat other than the *Lords day*? You mind me sometimes of the *Records in Parliament*; but you may remember also that what in those Records is called *dies Dominicus* in Latine is in the same Records (and Acts of Parliament) called, in English, the *Lords day* commonly called *Sunday*. However, I know no great hurt in the word *Dominical* (as to those that understand Latine) save that it is a needless Affectation: And, as for those English Readers who do not understand Latine, I would tell them that the *Dominical day* is in plain English the *Lords day*, however you may please to disguise it with a hard Word.

This Collection is a work, it seems, of some years (in several times and in several places, and for divers years, Eng. p. 120. though with interruptions,) to which, you say, the Doctor says nothing, and to which the Doctor answers not. 'Tis true I did not say much to it, because I thought it not to need an Answer, and was contented to trust the Reader with it.

But since you call upon me to answer it, I have looked it over again, and though I am still of the same mind, yet shall comply with you therein.

The question we are now upon, is, whether the *Dominical Day* have been all along observed; and what you have to say against it in these Collections: for shewing *When the observation of the seventh day ended, and when the observation of the first day began amongst Christians*, Eng. pag. 85. But if you admit that the observation of the Seventh day ended when that of the First day began, it must be very early.

That the *Lords day* was observed very early, not onely by St. John, Rev. 1. 10. but by his Disciple Ignatius within ten years after

after St. John wrote his Revelation, if not sooner; and by Polycarp another of St. John's disciples who collected and published the Epistles of Ignatius together with one of his own on that occasion; and by Justin Martyr about twenty years after; and by Irenaeus, Tertullian, and the Fathers, Councils, and Church History downwards, was shewed before; and I suppose you will not deny but that there are frequent Testimonies of it; onely you would have us suppose, that all History is but Tradition. But I am now to consider your Collection. I have not examined your Quotations (nor think it worth the while) but take them as you give them; with your descants upon them. But those Descants I do not take to be authentick.

Your Collection begins Eng. p. 91. and ends pag. 130. (with many of your Descants intermixed.) Wherein you give us (if I do not mis-reckon) between fifty and threescore testimonies for the observation of the *Lords day* (or, as you please to call it, the *Dominical day*.) in the First, Second, Third, Fourth, Fifth, Sixth Century, and so downwards. Beside which you tell us pag. 121. you pass by some Expressions in History (how many, you do not tell us) in favour of the first day, (which 'tis Candid to Confess, but Partiality so to do.) And you tell us p. 131. He who will take the pains may find much more in Binius, the Magdeburgenses, and Eusebius.

And these Testimonies for the *Dominical day*, (if your Dates be right) begin very Early, in the First Century; that is, I suppose, before St. John's writing the Revelation. Our Saviour's death was about the 34th year of that Century, and St. John wrote his Revelation about the 94th or 95th year thereof, some years before his death: for he lived till within a year or two of the end of that Century.

You tell us p. 96. That in the first Century, Contentions were stirred up about celebrating the Pass-over upon the *Dominical day*. And though pag. 123. you mince the matter a little by calling it about the second or third Century, yet even there you cite Lucius, Cent. 1. lib. 2. and you there own this *Dominical day* (that is, in plain English, the *Lords day*) to be the first day of the Week, not the Jewish Sabbath. Though elsewhere you would have it, that the *Lords day* mentioned by John Rev. 1. 10. is the seventh day Sabbath, Eng. p. 69. And you insist upon it Rev. p. 39. that the *Lords day* Rev. 1. 10. is not onely the name of a day, but the name of the Seventh-day Sabbath. And Eng. p. 69. that 'tis a Stealing-away the *Lords day* from the Seventh-day Sabbath, and giving that name to the first day. And great endeavours you use to perswade us so to think,

(I think) before the Fall; and therefore not created by Christ as Mediator; but by that Divine Person (in Union with the Father and Holy-Ghost) who afterward became Man; and was our Redeemer and Mediator. And if the Creation be more Eminently to be ascribed to one of the three Persons rather than the other, I should choose to ascribe it to the Father (rather than Eminently to the Son) because in our Creed we say *I believe in God the Father Almighty Maker of Heaven and Earth; and in Jesus Christ His only Son &c.* And we do use to distinguish between God the Creator and Christ the Redeemer.

Yet I did not reproach you for saying that God who created the World (Father Son and Holy-Ghost) is Our Lord Jesus Christ; (I only explained what I meant; and if you mean so too, there is no hurt in it.) As neither did I reproach you for divers other unsafe Expressions: As when you tell us *Love is the Essence of God*, Eng. p. 15. which I should not have said. I know 'tis said that God is Love, (1 Job. 4. 8, 16.) that is, a Loving God, or a very Loving God; and therefore I would say that Love is a Divine Attribute, or (if you will) an Essential Attribute (resulting from Gods Essence and inseparable from it;) and so is Hatred and Wrath (for God doth as well Hate Evil as he Loves Good; and is as well Angry with Sin, as Pleased with Duty;) yet I would not say that Hatred and Wrath are Gods Essence. And you tell us again (in the same page) that Truth is Gods Essence. I know it is said that God is a God of Truth Deut. 32. 4. 11a. 65. 16. (and cannot Ly.) and The Spirit is Truth (1 Job. 5. 6.) that is, what the Spirit testifies is True. Yet I would not therefore say that Truth is Gods Essence (though Truth in God be an Essential Attribute.) For it is said also that God is a Jealous God, yet I should think it a bold expression (and justly blamable) to say that Jealousy is Gods Essence. Nor would I say (as p. 30.) because God is Light and in him is no darkness 1 Joh. 1. 9. therefore Light is the Essence of God. For 'tis said also Our God is a consuming fire, Heb. 12. 29. Deut. 4. 24. yet I should think it a very unsavoury expression to say, a consuming fire is Gods Essence. We say indeed that Gods Attributes are not things Really distinct (ut res & res, as the Schools speak) but Modally at most, (or rather not so much, but only rationem distinctam.) yet I would not therefore say that Love is the Essence of God, or that Hatred is the Essence of God, however Essential to God, as inseparable from his Essence.

To return therefore from this Digression, and apply it to our present business, The Sabbath of the Lord our God, (who made Heaven

Heaven and Earth and rested the Seventh day) is no proof that the Lords day in the New Testament (that is, the day of our Lord Jesus Christ, the founder of our Christian Religion) is the Seventh day of the Jewish Week. For by the Lord (Jehovah) in the Old Testament, is meant God indefinitely (with joint respect to Father Son and Holy-Ghost;) but the Lord (I we ©) in the New Testament is usually meant of Our Lord Jesus Christ (as you cannot but know;) and *we wear the Cup of the Lord, & we eat the Lords Table, and we drink the Lords Supper*, 1 Cor. 10. 21. 1 Cor. 11. 20, 27. are distinctly meant (and you know them so to be) of the Cup, the Table, the Supper of our Lord Jesus Christ, appointed by him as the Founder of our Christian Religion; And accordingly *we wear* (just in the same form) the Lords Day, is the day of our Lord Jesus Christ as by him appointed. And to play upon the ambiguity of the Word Lord (which sometimes signifies the Lord God, and sometimes the Lord Christ) is but loose arguing, and Fallacious Disputation. Yet this is all you pretend, for proving that *we wear the Lords day* Rev. 1. 10. is the Seventh-day-sabbath of the Jewish Week. You do not shew that any where that day was ever called *we wear*, or that *we wear* doth any where signify other than our *dies dominicus* with particular respect to our Lord Christ; nor do in your Reply add any new strength to your old Argument, to take off this Answer which I gave to it.

But further yet: If *we wear* the Lords day, *dies dominicus*, be the Seventh-day-sabbath, as you would have it: Why do you find fault with us for observing that day? The day which we observe (as the Christian Sabbath) is the *dies dominicus*, and we keep it by that name, and by that name it hath been kept from the Apostles days downward till now, and in a continual Succession from that day which is so called in Rev. 1. 10. Which, whether it be the first day or the seventh day of the Jewish Week, this is the day we keep. We think it to be the first day, and you say 'tis the seventh day, but however it is *dies dominicus*; and your Records (to which you appeal) do no more prove that *dies sabbati* is in a continual succession from the Jewish sabbath, than that *dies dominicus* (in the same Records) is in continual succession from the Apostles Lords day. If you say, We have nothing but Tradition for the One; You have nothing but Tradition for the other; for there is no man now living, that can remember either.

I should now have done with this point but that I am called upon Rep. p. 40. and again Rep. p. 75. to answer your Collections for the Seventh

Christ Eminent p. 24. After the promulgation of the Law by Christ at Mount Sinai p. 26. That Christ spoke the Ten Commandments p. 29. The Lord rested in heaven and his body in the grave upon His Cross instituted Seventh day p. 42. He (Mr. Chaste) thought you thought he was a very Good, as well as a Learned man; for as you say) was to have had clear apprehensions of Christ, as Creating the world, and then Resting; nor of Christ as Instituting the Sabbath Gen. 2. 3. nor of Christ's confirming the Moral Law at Sinai, Exod. 20. p. 64. (Yet, I presume, he had clear apprehensions of his being God all that time.) So p. 67. Christ who gave the Sabbath, and p. 78. Christ who gave it. The Seventh day which Christ rested upon after the Creation. p. 79. The Seventh day (in the heart of the fourth commandment) is secured by Christ, p. 77. The first Sabbath Gen. 2. 3. ordained by Christ p. 77. Obedience to Christ's ten commandments p. 81. Confirming to the Law of Christ, that is the Ten Commandments, p. 81. To Christ's laws, that is, to the ten Commandments p. 82. The law our Lord hath given us in the ten commandments, p. 82. That authority which first commanded it, which was Our Lord himself p. 85. Who our Christ hath power to institute a Sabbath-day? p. 88. Who is bound to observe a day not instituted by Christ in Scripture? or to lay aside what He hath there Instituted? p. 86. One of Christ's commands p. 92. Christ can vindicate His commandments p. 113. The world was made by our Lord Jesus Christ p. 136. He is the Lord Jehovah who after the Creation instituted the Seventh day, rested on it, sanctified and blessed it. p. 136. At Mount Sinai the Commands were given, by Christ the Redeemer, to Jews and Gentiles. p. 137. up to p. 138. and yet you say

Now when, in all these places (and many more) it were more proper to say God indefinitely, than the Lord Jesus Christ, and yet you affect all along to apply the Creation of the World, the Institution of the Sabbath, the giving of the Law upon Mount Sinai, singly to our Lord Jesus Christ, and to him as our Mediator, and our Redeemer, and to him Eminent and Especially (in contradistinction to the Father and Holy Ghost;) I had reason to say (Disc. p. 3.) you seemed to lay great stress upon it (at which Rep. p. 4. you are offended) else why should you affect all along so to speak, where there was no reason for it, and where the word God would have served your turn as well? I see no reason (as you speak Rep. p. 9.) why you should (affect to) vary from the Scriptures Expressions.

Nor do I see any cause why you should be so highly offended, that I should (without any reflection upon you) Explain what I meant, and what I hoped you had meant (or should have meant) though your Expressions were justly exceptionable.

I add

I add further: Though you now tell us, You did not say nor think that Christ was incarnate at the making of the World (and I believe, when you consider of it, you do not think he was); yet you do not retract your saying, That Our Lord Jesus Christ did, as our Mediator and Redeemer, create the World etc. (and that (as such) he did it Eminent and Especially (in contradistinction to the Father and Holy Ghost) and that Jehovah who made the World, is the Lord Jesus Christ. Which I do not think to be safe expressions.

Nor have you any reason to charge me (as Rep. p. 5.) with Insinuations against the Deity of Christ: (And I presume you do not suspect me as to that point, whatever you please here to insinuate.) Shall I return you your own words which there follow, Why you should thus begin in a case which relates to the Deity of Christ with such insinuations (as if I would derogate from it) for which you have no colour from my Discourse, unless it were to infuse some Prejudice, I am not willing to conjecture? Must all be thought enemies to the Deity of Christ, who do not approve of your Saturday-sabbath?

I do own that the Divine Person called in Scripture *the Word*, and the Son of God (or God the Son) was from all Eternity with God and was God (and is God) and did (in Union with the Father and Holy Ghost) make the World; and that the same Divine Person (remaining the same Person) was (afterwards) incarnate, and did (as God and Man) become our Mediator and Redeemer, and (as such) is commonly designed by the title of our Lord Jesus Christ: But I do not know that as such he made the World, (for there is our Mediator between God and Men, the Man Christ Jesus, 1 Tim. 2. 5.) Nor do I know that he did enter upon the Execution of his Mediatary Office, or the work of Redemption, before he was the Seed of the Woman, that is, before he became Man. 'Tis true it was before Decreed, and by God Decreed, and the Effect of it did look backward to those before Christ; but the Execution (of what was before decreed) was after he became Man; not before the Creation of the World. And what you allege from Eph. 1. 2, 3, 4. the Father hath chosen us in him before the foundation of the world, is nothing to the purpose; for though we were chosen before the foundation of the world to be in him, and that we should be holy, &c. yet it was not decreed that we should be before the foundation of the World, or that we should be holy before the foundation of the World; and we are having Predestinated us to the Adoption of Children by Jesus Christ; our Predestination was before, but our Adoption by Jesus Christ was after. Nor was there any Occasion of such Mediator or Redeemer till the Fall of Man; but the Creation of the World was

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But the Doctor (you say p. 5.) herein seems to follow Mr. Tross. If so; I know no hurt in it. But 'tis your mistake; For what I say there, was written (and printed too) a good while before I had seen Mr. Tross's book, or knew any thing of it. For though Mr. Tross's book came out, a little before mine was quite finished; the greatest part of mine was printed before his came out. And if Mr. Tross have pressed this more closely upon you than I have done; You must blame your self for it; when all along you take pleasure to attribute to our Lord Jesus Christ (as if with that Reduplication) which was more properly to be said of God indefinitely. If I (because the Holy Ghost is God) should affect to say, *In the beginning the Holy Ghost created the Heavens and the Earth; and, The Holy Ghost said, Let there be Light; and, The Holy Ghost said, Let us make Man after our image; and, The Holy Ghost rested the seventh day; and, The Holy Ghost said, I am the Lord thy God, thou shalt have no other God but me;* (as if no Person but the Holy Ghost might be owned for God;) Would not this look like an odd Affectation? Yet at this rate you speak all along, affecting to say *Our Lord Jesus Christ* where it were more proper to say *God*. Thus here, The Sabbath-day was instituted by our Lord Jesus Christ; and by him blessed: He that blessed it was the Lord Christ; and the like. Whereas this was not done by him singly, nor by him as Christ, but by him as God, and jointly with the Father and Holy Ghost. And to what purpose is it said, *He that blessed it was the Lord Christ?* when this adds no new authority to the Law more than if it had been said *God blessed it* (Father Son and Holy Ghost;) for we are no more to break the Law of God, than the Law of our Lord Jesus Christ. And though you sometimes admit the Father and Holy Ghost as sharers herein; yet you say, 'tis Eminently Christ Enq. p. 11. And Christ you understand as Principal Efficient of all things in Heaven and Earth, to whom the Creation is Eminently and Particularly ascribed; and (you think) Eminently spoken of Christ, p. 6. and again, (in the same page) you do not exclude (you say) the Father from this work, nor the Holy Ghost, but say it is Eminently ascribed to the Lord Jesus Christ, p. 6. and they Specially point at Christ p. 12. and the Commands given by Christ the Mediator, p. 13. and the God of Israel who gave the Law was and is Jehovah the Son, p. 13.

Now I can allow it proper enough to say that Christ (as to his Divinity) is the God who made the World (for Father Son and Holy Ghost are the same God,) but it seems hard to say (conversely) that the Father Son and Holy Ghost (who jointly made the World) are Jehovah the Son. The Father, Son and Holy Ghost made the World; there.

therefore. He that made the World (suppose the Father, or Holy Ghost) is the Lord Jesus Christ, will not follow; but onely that One of those who (jointly) made the World is the Lord Jesus Christ.

I thought you might have learned so much Grammar at School, as to know that *in* and *with* doth not signify one of the Sabbaths; and so much Logic at the University as to know that an Universal Affirmative is not to be Converted simpliciter; as well as so much Law at Westminster, as to know that (in the Records of Parliament) *Dies Dominicus*, or the Lord's day, commonly called Sunday, doth not signify Saturday; and that a midnight-day (as you wittily call it) that is, from midnight to midnight, is no Absurdity, but good Law in Westminster-hall. I am told that in Rome and Italy they do reckon as you would have it, from Sunset to Sunset; beginning, from Sunset to reckon, One, Two, Three a-clock, and so onward to Four and Twenty a-clock at Sunset the next day, (so that mid day is, with them, sometimes sixteen a-clock, and sometimes twenty a-clock, according as the days be long or short;) and I think it is there only that men do so reckon. Should I now Reproach your way of reckoning (from Sunset to Sunset) as Romish, Popish, Monkish, Romish Tradition, the Romish World, the Men of Rome, Rome and its followers? You own that Heathenish Rome in our Saviours time, (as well as Christian England now) did reckon from Midnight to Midnight; and it was not, till some ages after, that Popish, Monkish, Anti-Christian Rome did assume this (Jewish) Reckoning: And would you not think it a doughty Argument if I should thus argue against your Evening-day? But I go on.

They seem (you say) Especially to refer to Jehovah the Son p. 14. We have here the Lord Jesus Christ who made the World, resting on the Seventh day, blessing and sanctifying of it, that is giving the Institution of it, &c. p. 23. (and why not as well, God who made the World, &c.) and this recorded for the glory of our Lord Jesus Christ, (why not as well, for the glory of God?) and again (in the same page) the Lord Jesus Christ made the World (and did not God the Father as well?) He rested on the seventh day, He sanctified it, and so instituted it, and to this institution you think do refer the words of our Lord, The Son of Man is Lord of the Sabbath; He instituted it &c. What? He more than the Father and Holy Ghost? Or did he, as Son of Man, institute it? I do not think (though it seems you do) that these words refer to the Son of Man's Institution, but rather to his power of Abolition of the Jewish Sabbath which was soon after to follow. For they are spoken by way of Derogation not of Confirmation of it. Again, The Ten Commandments were spoken by

tion in the World did observe the Jewish Sabbath (nor, that we know of, any Week at all,) the case is far otherwile. Nor is it any where said in Scripture, that the Jewish Sabbath (from the first raining of *Manna*) was a *Seventh* day in course from the Creation.

I remember, you tell us *Enq. p. 117, 118.* and you mind me of it *Rep. p. 40, 75.* that *I say nothing to it* (being, it seems, a thing on which you lay great weight,) that *in the Records of Parliament and of the Courts at Westminster, Saturday is called Sabbati, or dies Sabbati (the Sabbath-day).* True, (as supposing, by Tradition, this day of our week to be what the Jews called the Sabbath in their week.) But do not you know also, that (in the same Records) *Sunday is called (Dies Dominicus) the Lord's day.* And if those prove *Saturday* to be the Jewish Sabbath, (why should not these as well prove *Sunday* to be the Lord's day? All the difference is, as to that you were Quick-sighted, but Blind as to this. You may observe also (if that may be thought material) that the one is *Sabbati* or *dies Sabbati* (in the Genitive case, in the same form with *dies Saturni*, and as the other days are,) but the *Lord's day* is *dies Dominicus* (in the Ablative) meaning (I suppose) that *Saturday* is the day on which *had been* the Jewish Sabbath; but this, the day which is the *Lord's day*. Which different Construction seems plainly to intend (in our Law) a different import of the words. By *dies Saturni*, or *dies Lune*, we do not mean, a day Instituted by *Saturn* or the *Moon*, as by *dies Dominicus* we do mean, the day Instituted by our Lord; (like as by *Cana Dominica*, we mean, the Supper Instituted by our Lord.) So that these *Records* do you no service at all, but Dis-service.

You tell us *Enq. p. 64.* that the *Seventh-day sabbath* was instituted by our Lord Jesus Christ, and by him was blessed and sanctified; and that day which the Lord blessed and sanctified is the Lord's day. That he that blessed it was the Lord Christ; And p. 65. The *Seventh-day* is the Sabbath of the Lord thy God *Exod. 20.* and *Deut. 5.* and that which is the Lord's Sabbath is the Lord's day. That *Ex. 16.* the Lord calls it my holy-day; and it cannot be the *Lord's day* because it is his Holy-day; and if it be His day it is the Lord's day. And p. 66. that the Son of Man (the Lord Jesus Christ) is Lord of the Sabbath-day; and that day whereof Christ is Lord, is the Lord's day. And p. 67. Christ, who gave the Sabbath was and is Lord of it. And p. 68. Christ, as Lord of the Sabbath, who gave it, perfectly understood his Own Law. And to the same purpose *Rep. p. 39, 40.* and elsewhere.

Now this puts us upon another Digression (which may take us up some time) In what consideration our Lord Jesus Christ may be

said

said to have Created the World, to have Rested the Seventh day and blessed it, to have given the Law upon Mount Sinai, and the like.

You may remember that I did formerly distinguish between what Christ did as God (in Union with the Father and Holy-Ghost) and what he did (separately) as our Lord Jesus Christ (God and Man, as our Mediator, and Founder of the Christian Religion,) and that the Lord our God in the Old Testament, doth not signify just the same as our Lord Jesus Christ in the New Testament. And I told you *Disc. p. 2, 3.* I do agree, that our Lord Jesus Christ (according to his Divinity) is God, the true God, the God that made Heaven and Earth, the God who delivered the Law upon Mount Sinai. But I cannot agree that Christ as God and Man (in contradistinction to the Father and Holy-Ghost) did these things: For he was not then Man.

Now this you take hominously *Rep. p. 4.* (that I should thus distinguish) and you think the Doctor blamable, for so distinguishing. And why so? Are we not to distinguish between what Christ doth as God, (in common with the Father and Holy-Ghost) and what he doth as Mediator, God and Man? Yes. Where then is the fault? May not I speak Distinctly (to avoid mistakes) because you had spoken Suspiciously? It insinuates (you say) as if you had said, that Christ as God and Man did all those things; (If your own words do not so insinuate, I did not; nor said any such thing;) whereas you neither said nor ever thought, that Christ was incarnate at the making of the World, or at his giving the Law at Mount Sinai. (Why his giving the Law, rather than God's giving the Law?) So as the Doctor hath not well furnished in this. And again, Neither I nor any other that I know (say you) has said or thought that Christ when He blessed the Seventh-day (Why when He blessed, rather than, when God blessed?) was then in the Flesh, so that in this I think the Doctor blamable. And yet a third time, p. 5. For the Doctor to impose upon his Reader herein as he doth (you say) seems blamable, and such Artifices (you say) the Reader may discern afterwards. And, I pray, why all this? Did I charge you with having said or thought that Christ was incarnate at God's making of the World, or at God's giving the Law at Sinai? I believe that (when you consider of it) you do not think he was. But if your language were inconsiderate, that was not my fault. I only explained in what sense I can agree to what you said (that our Lord Jesus made the World, and gave the Law upon Mount Sinai.) If your sense be the same with mine, why do you quarrel with my speaking plainly, what you meant? If it be not the same, tis You be blamable, not I. You might as well (without all this journey) have said, You meant no more, but as I do.

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But

A Sixth precedent is that *Rev. i. 10. I was in the Spirit on the Lords day.* Where though we have it by a new Name, it is the same day with what is otherwise called the *first day of the Week*, and hath always been so reputed.

This you do not deny to be a good Precedent, if this *Lords day* were the *first day of the Week*.

Now that it was so, (not, as you would have it, the Seventh-day Sabbath,) I proved to you so fully, *Disc. 43, 44, 45, 46, 47, 48, 49, 50.* as would satisfy any person not strongly pre-engaged. That it was the proper name of a day (by which it then was known) you grant *Rep. 39.* And that it was not the Seventh-day-sabbath (but some day contradistinguished from it) seems plain, else he would have called it the sabbath (the most known name of that day if there were no other Sabbath) *I was in the Spirit on the Sabbath day.* Ignatius who was a Disciple of St. John (and so most likely to know his meaning) who wrote soon after (if not before) St. John wrote the Revelations (for he died within ten years after it) tells us it was the *first day*, in contradistinction to the Jewish Sabbath (*non amplius Sabbatizantes, sed secundum Dominum viventes, seu vitam agentes, in qua & vite nostri aorta est;*) not any longer observing the Jews Sabbath, but the *Lords-Day* on which Christ our Life rose again. Exhorting the Christians not to Judaize (*Si enim usque nunc secundum Judaeismum vivimus, consuetudinem gratiam non recepisse*) For if we do yet Judaize, we renounce Grace. And Polycarp (another of St. John's disciples) was of the same mind with Ignatius, who collected and published the Epistles of Ignatius, with one of his own. And Justin Martyr (who was Contemporary with them, though not a Christian till some time after) makes it to be our Sunday. Yet these were none of the *Romish World* (as you speak *Rep. 39.*) but *Greek Fathers*, and older than the *Romish Corruptions*, or the *Romish Usurpations*, (though not older than the Church of the Romans to whom St. Paul wrote;) For that Headship of Rome, you tell us *Eng. p. 123.* seems not assumed in divers Centuries after the Second Century. And therefore this, not originally from the Romanists (as you fancy *Eng. p. 5.*) nor did they take it from what you call *Romish Traditions*. And it is so taken in the Fathers, Councils, and Church History all along to this day. To which your Answer is, These are but Traditions, there is or can be no certainty from them, *Rep. p. 39, 40.* (So that all History is but Tradition.) But pray how shall we know that Rome mentioned in the New Testament is the same with what we now call Rome (and which hath been so called ever since) otherwise than by such Tradition? And how can you tell whether our *Satur-*
day

day or Sunday be the same days (in a continued Succession of Jewish Weeks) with what they called the seventh and first days, otherwise than by Tradition? and (which is more) *Unwritten Tradition*? You tell us *Rep. p. 3.* *All the Christian and Hebrew Churches in the world are agreed that Sunday is the First day of the Week.* (meaning, I suppose, of the Jewish Week;) Now is this any other than Tradition? even *Unwritten Tradition*? And you had told us before, *Eng. p. 78.* that otherwise all the Jews and Christians hitherto in the World are out in their reckoning, Which is nothing but Tradition; which you despise. And page 93 that (in the fifth Century) *All Christians in the world did agree which was the Sabbath day* (meaning, the Jewish Sabbath) and which the first day of the week (but it was by a common Tradition they did so agree.) And you add, they all agreed to call the Seventh day of the Week the Sabbath day (meaning the Jewish Sabbath) but you should have added also, and to call the first day of the Week, the Lords day. But it was by equal Tradition, they did so agree. And by like tradition (from the fifth Century downwards till now) we do reckon to this day; but still it is but Tradition. And if (as you tell us *Rep. 39, 40.*) there be no certainty in such Traditions, then are we not certain of either; but, if there be, then are we equally certain of both. And when you tell us *Rep. p. 10.* they were taught it down along from Adam in gracious families from Father to Son, (which was the Seventh-day in course from the Creation.) If this were so (which I can hardly believe) yet still this is Tradition, and no more. And what you add *Rep. p. 74.* that the certain Seventh-day (in course from the first creation) was preserved by all Nations, *Worshipping the Sun upon Sunday.* is so weak, that there is not the least footing in History, Sacred or Profane (that I can find) that any nation (much less all nations) did worship the Sun upon Sunday more than on any other day, or that any nation (before Israels coming out of Egypt) had any Week at all; nor any after that time, but the Jews only, before the times of Christianity, or that the names of Saturday, Sunday, Monday, &c. were so much as known before that time. And if any of the Heathen had any Weeks before that time, how shall we know that they were in an uninterrupted circulation from the first Creation? So that all this is not so much as Tradition, but a meer Fausse. 'Tis true that, since Christs time, upon planting the Gospel all the World over, and (with it) the Observation of the Lords day, we may reasonably depend upon the Common Tradition (which if one Nation should mistake or forget, would soon be rectified by neighbour Nations) but when (by your own concessions) no other Na-

bath-day; and *Act. 17. 17.* *as a day of labour daily, or every day* and *Act. 18. 4.* *as a day of labour every sabbath*; and *Act. 19. 9.* *disputing in the school of one Tyrannus as a day daily, or day by day*; (the same with *as a day of labour Act. 17. 17.*) and *Tit. 1. 5.* *ordain elders as a day in every city*: So here, *as a day of labour* is on every first day of the week, (week by week.) Would you have it to be rendered, on every One day of the week? And if it were to be done (on that day) week by week, then was this first day, not onely observed, but wont to be observed. Which shews this (as was noted before) not onely to be a single precedent, but a wonted custom; both in the Church of Corinth, and those in Galatia. *You add Rep. p. 37.* If weekly observed, and wont to be observed, (which you do not deny, though you are loth to grant it,) yet it is not said to be observed as a Sabbath, or as a weekly day of holy Rest. But if hence it appear that it was wont to be observed, (which is not denied,) how it was observed, will appear elsewhere, in religious exercises, of which a charitable collection for the Saints (in want) is one. As they had, before, been forward; so he doth here exhort them (*2. Cor. 9.*) to Continue, (and to do it Bountifully; for 'twas a thing to be done more than once; and that first day more than Once to be celebrated.

But it could not (you say) be a Sabbath or Weekly rest, but the quite contrary, for it includes casting up their accounts, telling their money, reckoning their Stock &c. else how can they discreetly lay aside, As God hath prospered them? *Eng. p. 59. Rep. p. 37.* Now because I am here blamed for calling this a *Wise Objection*, I will call it so no more. But you may find it fully answered *Disc. p. 39.* (though you please to take no notice of it.) And that the same objection lies as well against *Deut. 16. 10.* where on the Feast of Pentecost (which your self call a Sabbath) they are to bring a tribute of a free-will-offering—according as the Lord thy God hath blessed thee. Must they therefore on that day cast up their accounts, tell their money, &c. because they were to offer according as the Lord had blessed them? I think no; no more than upon a Sabbath-day. For, that day was to be observed as such, *Levit. 23. 21.* *To shall proclaim on the self-same day that it may be a Holy Convocation unto you ye shall do no servile work therein*: And it is a branch of the general order, *ver. 2.* and *ver. 4.* concerning all the Feasts there named, that they were to be proclaimed to be Holy Convocations: Of which the Sabbath is one *ver. 3.* and this of Pentecost another, *ver. 15, 16, 21.* If it were not then inconsistent with the (Sabbatical) feast of Pentecost, to offer according as the Lord had blessed them, why should it be thought inconsistent

sistent with a Religious Observance, of the First day of the Week, at Corinth or in Galatia, to lay by as God hath prospered them; without casting up their accounts, telling their money, examining their stock, computing their expenses &c? All which may as well be done before (if need be) in the one case as in the other. As to what you say, this laying by him in store might be done when they were asunder and at home, and not a publick collection. Be it so; but if this be recommended to be done on the First day of the week, (whether publick or private) it is a sign the day however was observed, and presumed to be so. But you might have seen *ver. 1.* it was a Collection for the Saints (not a private laying aside) and *ver. 2.* that there be no Gatherings when I come, which yet must have been if (before) they onely laid aside in private.

I have now shewed you Five precedents, of the First day of the week then observed; and some of them are more than single precedents: (and cleared them from all your Objections.) The first is that of Christ himself, with the two Disciples at Emmaus, and then with the Eleven at Jerusalem, on the day of his Resurrection; and a great deal of serious business there dispatched. A second, of Christ also with his Disciples, on the same day the next week, and in like manner employed. A third, on the day of Pentecost, in the Miraculous Effusion of the Holy-Ghost; and Peter's preaching, to a great Assembly, converting three thousand Souls. A fourth is that of Paul at Treas, *Act. 20.* Preaching to a large congregation, and Celebrating the Lords Supper, on the first day of the week. A fifth is that of *1. Cor. 16.* where Paul (presuming or taking for granted that such were) directs farther, what (amongst other things) he would have to be done at those Meetings, on that day. But if, after all this, you cannot believe (or will not believe) that the first day of the week, was generally observed, or wont to be observed, or at all observed (as you tell us *Rep. p. 38.*) I cannot help it. If you could shew but half so much evidence (or even less than so) from matter of fact, for *Mans* observing the Seventh-day-sabbath (after God's resting *Gen. 2.*) before that of *Exod. 16.* (after Israel's coming out of Egypt,) for more than two thousand and five hundred years: you would think that matter of fact to be well proved.

If the Reader shall think it irksome, that I am put upon disputing so many Little things (I must not call them Trifles) I cannot help it: For, how little soever they are, you think them to be great matters.

this is that which thou shalt offer upon the altar, two lambs of the first year, day by day, continually, the one lamb thou shalt offer in the Morning, and the other lamb thou shalt offer at Even. And in like manner Numb. 28. 3, 4. This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day for a continual burnt-offering: the one lamb shalt thou offer in the Morning, and the other lamb shalt thou offer at Even: which for the Sabbath-day was to be doubled, ver. 9. 10. Where you see that (in both places) the Morning is put before the Evening. Though you are pleas'd (as to both places) to invert the order, Eng. p. 84. (but whether or no it were an Artifice I cannot tell) Their daily precise times, of Evening and Morning worship (say you) I know not, but onely Evening and Morning, Exod. 29. 39, 41, 42, 43, 45. Numb. 28. 4, 8. (Where also you put Evening and Morning in a different character, as more remarkable.) And so p. 83. Evening and Morning worship, — which Evening and Morning worship — is not to be intermitted upon the Sabbath-day: and for this see Numb. 28. 3, 4, 8, 9. You may observe also that (even for the Sabbath) the Evening Sacrifice is in the end of the day (after the Morning Sacrifice,) not over-night (in the Evening before,) so that the Morning of the Sabbath was before the Evening of the Sabbath. I forbear to cite other places where Morning is put before Evening: But these two I thought fit to mention to Rectify your Inverting the order of the Words; putting the Evening and Morning worship instead of Morning and Evening, as it is in the Texts you cite.

And 'tis very weak to lay any strength merely on the order of words in such a case. In Gen. 2. 4. These are the generations of the Heavens and of the Earth when they were created, in the day that the Lord made the Earth and the Heavens: Which of these shall we here conclude to be first made?

I have now done with this Digression (about what time the day is to begin); which you put us upon, hoping thereby to shift off this place of Act. 20. 7. from Sunday to Saturday night.

A like place (I said Disc. p. 38.) is that of 1 Cor. 16. 1, 2. But what likeness there is between these places you cannot see Repl. p. 37. I'll shew you. I had there said, that in some places, though single instances, there is intimation of a frequent usage; as Act. 20. 7. — and a like place is that of 1 Cor. 16. This likeness there is. That such intimation was in the former place, I had shewed before. And it is so here, Now concerning the Collection for the Saints, as I have given order in the Churches of Galatia, even so do ye: Upon the first day of

the week, let every one of you lay by him in store as God hath prospered him; that there be no gathering when I come. Where it plainly appears, that the first day of the week, was wont to be observed both in the Churches of Galatia, and at Corinth. This the Apostle supposeth, when he directs what he would have done on those days; which is a work of charity, proper for such a day. Here *μία ἑβδομάτη* troubles you again, whether it may not be any day of the week as well as the first day of the week. I told you then Disc. p. 39. I did believe, your self thought it to be the First day. It is *μία ἡμέρα ἑβδομάτης* (on that day which is one day after the Sabbath.) And you now confess Repl. p. 28. You think that in the New Testament (and where else doth it not?) it is Generally meant the First day; and the First day is Certainly meant in some places. And this concession shall serve my turn, till you can shew some place (either in the New Testament or else where) in which it signifies otherwise; or, why it should not here so signify as every where else it doth. You then intimate Eng. p. 58. and again Rep. p. 37. as if it might be meant of a yearly Collection, because that (in pursuance I suppose of this direction) it is said in the second Epistle, 2 Cor. 3. 10. They had begun before, not onely to do, but to be forward, a year ago; And 2 Cor. 9. 1, 2. I boasted of you to them of Macedonia that Achaia (where Corinth stood) was ready a year ago. But why must this be a yearly collection rather than a weekly collection? might they not, a year ago, begin and be forward in such weekly collections? Yet you do confess Eng. p. 58. that, of yearly collections, nothing that you know is there expressly written. But, whether Weekly or Annual, if it were to be done on the first day of the week, 'tis manifest that the first day of the week was then observed.

But further to satisfy you that it is not an Annual, but a Weekly Collection; you may consider the words *καὶ ἡμέραν ἑβδομάτης*, just in the same form with that Act. 2. 46. they continued in the temple daily, every day, or day by day; and breaking bread *καὶ ἑσθίοντες* (domestication) from house to house; and ver. 47. and the Lord added to the Church *καὶ ἡμέραν ἑβδομάτης* daily, such as should be saved. And to the same purpose Act. 5. 42. *καὶ ἡμέραν ἑβδομάτης* daily in the Temple, *καὶ ἐν ἑκάστῃ οἰκίᾳ* and in every house, they ceased not to teach and preach Jesus Christ. And in the Lords Prayer Luk. 11. 3. Give us our daily bread *καὶ ἡμέραν ἑβδομάτης* day by day. And Act. 13. 27. the voices of the Prophets which are read *καὶ ἡμέραν ἑβδομάτης* every Sabbath-day; and Act. 14. 23. they ordained elders *καὶ ἡμέραν ἑβδομάτης* in every Church; Act. 15. 21. Moses of old hath them that preach him *καὶ ἡμέραν ἑβδομάτης* in every City, being read in the synagogues *καὶ ἡμέραν ἑβδομάτης* every Sabbath.

continue there, your seventh day must be thenceforth concurrent with their first day. Which is the Expedient I offered you. And 'tis just the same case with that of Sir Francis Drake's losing a day by sailing round the Earth; save that he lost the day by parcels, and you all at once (because your Imagination keeps pace with the Sun, but he could not sail so fast). And though this day (by this means) become longer by 24 hours than another day; this alters not the case at all according to your doctrine; for so you tell us *Enq. p. 39. One long day in Joshua's time, and another in Hezekiah's time, or the variety of the times of the Sun's setting in different Climates does no way disturb, for that a day longer or shorter than another by some hours is still a day, and but a day.* And so here, *Rep. p. 69. the two long days in Joshua's and Hezekiah's time make no alteration.* And if it be lost by parcels, (which is the case of Sir Francis Drake) 'tis the same thing, for he will certainly have one Sun-set fewer than those he left behind, and so (if at every Sun-set where-ever you are, without considering what day it is at Paradise or Jerusalem, must begin a new day, and not till then, which is your doctrine,) his Seventh day (when he comes round) will be concurrent with their first day who stay'd behind, and so for ever after, which is the Expedient I offered you. Again, what you feared, *Repl. p. 66. that Christians in Turkey must keep this Sabbath on Fryday.* This will be unavoidably so, by your doctrine, to those who shall travel Eastward to Japan or the East Indies, and come round by the Streights of Magellan; for, as the other lose a day, these will get a day; and since you allow that the posterity of Adam or Noah may travel Westward as well as Eastward round the World; Their Saturday who thus travel Eastward will (when they come round) be coincident with the Fryday of those who stay'd behind, according to your Scheme.

In the mean time; The first day did certainly begin at the same moment as to all the World; (the first moment wherein God began to create.) And if it began at once for all the World, it must (after 24 hours according to your reckoning *Rep. p. 68.*) End at once for all the World. And so the second, third, sixth day accordingly. Now if the sixth day do at once end all the World over, but the seventh day not then begin (but some hours after, be it 10, 12, or 23 hours, according to your Scheme *p. 72, 73.*) then (as you argue *p. 68.*) we loose so many hours; which being no part of the sixth day, nor (to such) any part of the seventh day, would cease (to them) to be any part of the week. How you will answer your own Argument I cannot tell: it seems to me somewhat difficult.

If,

If, to avoid this, you will say (and 'tis the fairest you can offer, and may perhaps be true) that, When God said, *Let there be light*, it was not presently light all the World over; but rather that God did then create a Body of Light (or a Lightsome Body) which did move round the Earth (as now the Sun doth,) and was to be seen successively at several places, one, two, ten, twelve or twenty hours after the darkness first began: If so; this destroys your first Hypothesis, that the First day did begin every where just twelve hours before it began to be light, that is, (as you phrase it) just at Sun set, (before there was a Sun.)

But pray Sir consider, How unsafe arguing it is, to catch at a notion, or take up a fancy, and then run away with it, as if all were safe, because you so fancy; and force all other places (though never so contrary) to comply with this Fancy. All you have here to lay hold of, is no more but this, *There was Evening and there was Morning the first day*, that is, there was Darkness and there was Light the first day; and *Darkness was before Light*. Whence you conclude therefore *the first day did begin at Sun-set*. Might not all this be if it begin at Midnight (or at any other dark hour) as well as at Sun-set? or (for so I am willing to understand you, that it may look like sense,) just twelve hours (every where) before it (there) began to be light? I should think that you might as well conclude (from your premisses) that the day is to begin at Noon. For, that Morning may continue till Noon, I can allow you (though not till Sun-set;) and you can allow (to serve a turn) *Repl. p. 29* that Evening may begin presently after Mid day, (rather than the Pass-over should not be all dispatch'd by Sun-set;) And then from the beginning of Evening to the end of Morning must (by this Account) be from Noon to Noon.

Nor is any stress to be laid upon the order of words, (that Evening is named before Morning, or Night before Day;) for both are used promiscuously in Scripture, sometime Night before Day, and sometime Day before Night. *Psal. 1. 1, 2. Blessed is the man..... whose delight is in the Law of the Lord, and he meditateth therein Day and Night*; and in many other places. And if you look no further than the Fourth day; *Gen. 1. God said, Let there be lights in the Firmament—to divide the day from the night, (or between the day and between the night,) ver. 14. And God made two great lights, the greater light to rule the Day, and the lesser light to rule the Night, ver. 16.—to rule over the Day and over the Night, and to divide the Light from the Darkness, ver. 18.* (There, we have Day before Night, and Light before Darkness.) So in *Exod. 29. 38, 39. Now*

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rose) did neither Begin, nor End, at Sun-set. And when you can shew me, so plainly, that ever any day (in Scripture) did so Begin or End, it will then be time to give you a further Answer.

But when you tell us *Rep. p. 69.* that *Evening and Morning did constitute and make up every day in the week*; pray what do you think of *Noon*? was that no part of the day? or, did it continue *Morning* till *Sun-set*? Pray shew me some *Word* where it is so *Written* or where I may *Read* it; or must we take your *Word* for it? That *Morning* begins early while it is yet dark I knew; but that it continues *Morning* till *Sun-set* I did not know. If by *Evening and Morning*, you understand *Darkness and Light*, (as you now expound it *Rep. p. 25, 67.*) I am contented so to understand it (though it be not so *Written*;) and I grant that, there was darkness and there was light the first day (and so of the rest) but I do not grant that the *First day* did begin at *Sun-set*. You'll say perhaps that *Darkness* was before *Light*. True: (*Darkness was upon the face of the deep*, before God said *Let there be Light*, *Gen. 1. 2, 3.*) But so it might be though the day began at *Midnight*. Can you tell me *How long* it was dark, before God said *Let there be Light*? Was it just Twelve hours? neither more nor less? as it ought to be at the *Vernal Equinox* (where you set up your Scheme *Rep. p. 72, 73.*) if the day begin at *Sun-set*. Pray shew me where I shall find that. Yet this you must shew, before you can thence prove, that the *First day* did begin at *Sun-set*, or just twelve hours before it be light. It might be six hours, or not so much, for ought you or I do know, or can know. You tell us (*Rep. p. 67.*) *You do not know at what time of the fourth day God created the Sun*; and we do as little know at what time of the first day he said *Let there be Light*.

But suppose this also (that it was dark for just twelve hours, before God said *Let there be Light*) what then? Therefore, you say, *The seventh day at the creation did begin as the three first days, and the other week-days did; that is in the evening at or about sun-set and lasted 24 hours, from evening to evening*; *Rep. p. 68.* (But, that the three first days did begin at or about *Sun-set* (when as yet there was no Sun) seems to me new doctrine.) And *Rep. p. 73.* it seems (to you) demonstrable, that every day of the week began every where in the evening round the world as the Sun did set. But stay a while. Was there not a moment when God's Rest did begin *Gen. 2. 2*? And if God's Rest were to be man's Rule, was not the Sabbath then to begin? But, at whatever moment that was, if it were then *Sun-set* in one place, it was *Sun-rising* at another, and *Noon* at a third, and at a Fourth *Midnight*. (For surely it was not *sun-set* at the

same

same time all the World over.) What say you to this? You say *Rep. p. 67.* *If our Sabbath did begin at the same instant that God's first Rest did; this were a hard objection.* But why not? why should not Man's Rest begin when God's did? Because (*p. 69.*) *this were to stamp the question about therefore you would not have all parts of the Earth tied up to the precise moment of God's Resting.* And *p. 67.* *You know no place in the Word where it is said, that every Sabbath after-ward was to begin the same moment that it began in Paradise.* But did not God's first rest begin all the World over, at the same moment that it began in *Paradise*? Well: But if not so, How then? The Sabbath then did (you say) and was after-ward to begin in the evening every where. Pray, shew me where I shall find that place in the Word, where it is said so.

You tell us indeed, *Rep. p. 67, 68.* (as a Reply to one of my Expedients,) that we may suppose the Sun when set in the Firmament, *Gen. 1. 17.* travelled westward round the earth daily, as it still doth. (Content.) And as the posterity of Adam (and so of Noah) travelled East, West, North or South, (not west-ward onely,) by degrees the Earth was overspread (very good;) and into whatever country they came as the Sun did set, so every day of the week began (that is, you tell us so) and so on to this day; and (as *p. 72.*) in all places of the Earth, as the Sun sets every where, so every where the Sabbath-day as every other day of the week doth there begin and end, notwithstanding the difference of hours and minutes from the setting of the Sun at Jerusalem. But this doth not answer what I urged, but confirms my Argument, and makes it out. For according to your Scheme there (at *p. 72, 73.*) when you set out (in your imagination) and begin to reckon from Jerusalem (west-ward) and follow the Sun as it goes round the Earth, till it comes about to Jerusalem again (and keep pace with it, in your imagination all the way, or so reckon as if you did,) the same day (you tell us) begins at Rome, 2 hours later than at Jerusalem; at London, 3 hours and twelve minutes; at New England, 8 hours; and (still following the Sun from Jerusalem to Japan,) it sets at Japan 17 hours later than at Jerusalem; and in 7 hours more, from Japan to Jerusalem again; 17 and 7 being 24. That is, when you come back to Jerusalem, it will be still the same day (for the Sun hath not set, to you, all the way, who have travelled with it all the while, in your imagination, and kept pace with it;) but 24 hours later than when you set forth. That is, your seventh day continues on, when, to those whom you left behind, it is the first day (for, to those, the Sun had set in the mean time, though not to you who travelled with it.) And, if you then

continue

(and so considered) be, in propriety of speech, no more *the first* than the *last*, (for *first* is a Relative word, and there can be no *Relate* without a *Correlate*;) yet if what was *then* but *One*, be considered with respect to what *then* was to be, and since *both* been, it may (so considered) be called *the First*. Nor would I have quarrelled with you if (instead of *first*) you had called it *One day* (as it is both in the Hebrew and in the Greek) provided, by *one day*, you do not mean (indefinitely) *some one day* (as if instead of *μία* it had been *τις*) but *One certain* (*Definite*) day; that day which, when there should be another, will become the *First* (as had been in the time when *Moses* Wrote, though not on the day whereof he Spake;) for whether you call it *One day* (as then it was) or the *First day* (as it was to be when there came a Second) is all one to me, for 'tis the same thing either way.

Nor will I quarrel with you for translating it (as we do) the *Evening and the Morning Were the first day*, though you know that in the Original it is no more but *there Was Evening and there Was Morning the first day*, and it is so rendered in other Translations: But I would have you consider, that there can be no more concluded from it (however we translate it), than if it were so translated as it is in the Original.

If I then argue (at the rate you do) that though it be said *there was Evening and there was Morning the First day*, and *there was evening and there was morning the Sixth day*, yet it is not said *there was Evening and there was Morning the Seventh day*, (we do not so Read, nor is it so Written;) and if you reply (which you will not allow me to do) *we may Reasonably suppose* that it was so on the Seventh day and every day since; and I should rejoin to you (as you do *Repl. p. 27.*) *this is but Supposed, not in the Word, which Word is the Wisdom of God, and the highest Reason, or (as Rep. p. 36.) I know no Word for that, or other Ground but Conjecture, or some Remote Tradition*: This were to give you your own Law: But, if I should thus argue (and put weight upon it) I would allow You to call it *Trifling*, or *Shifting*, (or *Cavilling*, if you please, or by some other harder name:) For I do think, there may be Reason to believe what is not expressly written; and that, by what is Written we may judge what is most likely to be true, of what is not written. And, I find, you do allow your self the liberty (though you will not allow it us) to suppose many things which are not Written. And a great many of your Arguments begin with *I think* and *I suppose*.

But though I do not think fit to take this advantage, yet Mr. *Ainsworth*, a learned Non-Conformist (for whose Authority you may per-

perhaps therefore have the more reverence) in his Translation of the *five Books of Moses*, thinks fit to take notice of this difference of the *seventh day*, from the *six fore-going* (as if, in his judgment, we might not safely argue from *those* to *this*;) in his Annotations on those words *he blessed it* Gen. 2. 3. (as a day of *delight and feasting*;) wherefore (saith he) *this day is not described by Evening and Morning, as were the other six, which consisted of light and darkness; but this all Day (or Light) figuring out our perpetual Joys*. How far the authority of this eminently Holy and Learned Non-Conformist, to speak in your own Language (for so I take him to have been a good man, and a learned man, notwithstanding his Non-conformity,) will sway with you, I cannot tell; but, on whatever time the other days did begin, he seems to begin the *seventh day* with *Light*, not at Sun-set when Night was coming on.

Yet I shall allow you (though it be not Written) that there was on the Seventh day (taking in the whole 24 hours) Darkness as well as Light.

But withal, when God is said to *Rest* on the seventh day, or (as you please to render it) to *Sabbatize* on the seventh day; this I suppose, you would have to be understood not barely of a *Negative Rest*; that is, *not-Creating*; (for then he did as much Rest or Sabbatize on the Eighth, Ninth and Tenth day, and so forward;) but to include somewhat *Positive* (what ever that were) on this day performed: And accordingly Man's Celebration of a Sabbath; in like manner: Else to *sleep* or be *idle* all the day, would be a sufficient Sanctification of the Sabbath; which I think you will not allow. Now, at what Time of the Seventh day, God did thus Bless and Sanctify it, by such *Positive Sanctification*, we do no more know, than at what time of the First day he said *Let there be Light*; or at what time of the Fourth day he made the Sun. So that we are yet in the dark, (according to this rule) at what time of the day this *Holy Rest* doth begin, if we must begin our Sabbath (as you would have it) just at such time of the day as God began his.

But I would then tell you, that it is not Written, (nor do we Read) in the Word, that the Seventh day (nor indeed any other day) doth begin at Sun-set. I am sure the First day did not, nor the Second, nor the Third, nor (I think) the Fourth, nor can you shew (in Scripture) that ever any day did so begin. I am sure, at the Pass-over, that the Fourteenth day did End at (or very near) *Midnight*, and the Fifteenth day did then begin; not at Sun-set. And the Sixth day (on which Christ was Crucified) did not End at Sun-set, but a great while after. And the First day (on which Christ rose)

the known meaning of those words. So Levit. 23. 5, 6. The fourteenth day of the first month at Even, is the Lords Pass-over, and on the fifteenth day is the feast of unleavened bread; seven days ye must eat unleavened bread. And Numb. 28. 16, 17. The fourteenth day of the first month is the Pass-over of the Lord; and in the fifteenth day is the feast; seven days shall unleavened bread be eaten. So Numb. 33. 3. They departed from Ramose in the first month, on the fifteenth day of the first month, on the morrow after the Pass-over; Now the Lords Pass-over (wherein he slew the Egyptians, and passed over the Israelites) was about midnight on the fourteenth day at even; and presently upon it (before the morning light) the Israelites were sent out on the fifteenth day, It came to pass at Midnight the Lord smote all the first-born, — and Pharaoh rose up in the night, — and called for Moses and Aaron by night, and said Rise up, get ye forth, — And the Egyptians were urgent upon the people that they might send them out of the land in haste, — and the children of Israel travelled for Ramose to Succoth, &c. Exod. 12. 29, 30, 31, 37. So that just after midnight was the Morrow after what was just before midnight. We have found therefore a midnight-day (as you call it) even in the Old Testament. And Deut. 16. 6. Thou shalt sacrifice the Pass-over at even, at the going down of the Sun, at the season that thou comest forth out of Egypt, (which was, midnight, Exod. 12. 4. Exod. 12. 21.) So that from Sun-set to Midnight is the time within which the Pass-over was to be Killed, and Roasted, and Eaten, and no part of it to remain till morning, (that is not after midnight, for then morning begins,) and what follows is the morrow after, and a new day: That was the Fourteenth, This is the Fifteenth. But in Exod. 12. 6. they shall kill the Pass-over in the evening, or between the two evenings; you take the first of these evenings to begin with; as our clock do the afternoon, or presently after mid-day, between which and Sun-set (you say) there might be time enough to kill and dress it without running up to midnight. I will not here press you with what you take pains to prove Reply, p. 29, 30, that the evening begins at Sun-set; when the evening comes, is, when the Sun is down, p. 36. (though I should think the beginning of the evening should be the first evening, not the last.) But I desire you to consult Deut. 16. 6. where you will find it was to be killed, not at three o'clock in the afternoon, nor presently after mid-day, but at the going down of the Sun, at the season that thou comest out of Egypt. Now, if it must be killed at the going down of the Sun, where shall we find time to kill it, dress it, roast it and eat it, without running up the time beyond Sun-set? Whether till midnight or no is

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not necessary, for if never so little beyond Sun-set, it must (according to your notion) trespass upon the fifteenth day, (whereas the Pass-over is all to be dispatched on the fourteenth day; and the fifteenth day is the morrow after the Pass-over.) And, how far we may run it up beyond Sun-set, the next words tell you, at the season that thou comest out of Egypt, which was about midnight: so that I think the case is plain, that between the two evenings, is between Sun-set and Midnight; for it must not be killed before Sun-set, and it must be all eaten before midnight, (nothing of it must be left till the morning.) It is plain therefore, that till the end of the Lords Pass-over (which was at midnight or just before) was the fourteenth day; and the fifteenth day was the morrow after. The fifteenth day therefore did not begin on the fourteenth day at Sun-set, but at Midnight.

And Nehemiah, when he would Restore the Observation of the Sabbath which had been long intermitted (during the Captivity, and long before, as you tell us, Ezy. p. 39. 63.) did not reckon it to begin at Sun-set, nor for a good while after, Neh. 13. 19. When the gates of Jerusalem began to be Dark before the Sabbath, I commanded the gates to be shut &c. Not at Sun-set, but when the Gates began to be dark, which is not till a good while after Sun-set, and yet even that was before the Sabbath. The Sabbath was not yet begun, but the Gates shut, by way of prevention, when it grew toward the ordinary time of ceasing to go in and out; yet even then they were not so shut but that, upon occasion, they might be opened to let in ordinary passengers, (though not for those who brought merchandise to sell on the Sabbath-day,) and for that purpose left his servants at the gates, that there should no Burden be brought in.

Now I think, in all reason, you ought to have given some tolerable answer to these allegations, or else not tell us Reply, 79. that you have not (you think) showed any thing that required a farther Reply. These allegations seem to me (and I suppose will so to the Reader) not to want as to be lighted. And till you have answered them, I shall not easily believe, that Paul preaching to them at Troas on the first day of the week, and continuing his speech till midnight, is to be understood of Saturday night he being to depart on Sunday morning.

But since the whole stress is laid upon The Evening and Morning were the first day, we'll consider that a while.

I will not quarrel with you for calling it the First day, though you know that both words in the Hebrew and also in the Greek, do signify One in English, (not the First.) For though One while it is alone

of the second and part of the third, but no part of the first.) 'Tis manifest therefore that the Evening at the end of the sixth day was part of the sixth day; and the Evening at the end of the seventh day was part of the seventh day (not as you would have it here, the first day of the week.) And consequently Paul's preaching on the first day of the week till midnight ready to depart the next morning was not on Saturday-night (and he to depart on Sunday-morning,) but it was on Sunday-night and he to depart on Monday-morning. And therefore the Doctor's Mid-night-day, as you please to call it Rep. p. 30, 33. (that is from Midnight to Midnight) is not mistaken, as there you think.

So Act. 23. 32. The chief Captain being informed by Paul's Kinsman of a conspiracy to kill Paul, ver. 19, 20, 21. gave order to make ready two hundred souldiers to go to Cesarea at the Third hour of the night (which certainly was after Sun-set) to bring Paul safe to Felix the Governour, ver. 23, 24. And the souldiers, as was commanded them, took Paul and brought by night (and 'tis said, that night) to Antipatris, ver. 11. 32. On the morrow (i. e. the next day) they (the souldiers) left the horsemen to go with him, and returned to the Castle; ver. 32. so that the next morning, was (not the same day, but) the morrow after the third hour of the night foregoing. Which morrow did not then begin at Sun-set, but at least later than the third hour of the night: And you do acknowledge (Rep. p. 29.) that the Romans then did reckon their days from Midnight to Midnight, which were therefore as you call them (wittily no doubt) Midnight-days: And you own, that our English Day is also a Midnight-day, from Mid-night to Midnight: and 'tis so reputed in Westminster-hall. And so you tell us Eng. p. 83. that from Midnight to Midnight, is the Reckoning of this Kingdom. And what do you reply to all this Evidence? The Evening and the Morning were the first day must answer all.

I shewed you further, that even in the Old Testament it was so also. The Paschal Lamb was to be killed in the first Month on the Fourteenth day in the Evening, Exod. 12. 6, 18, Levit. 23. 5. Numb. 28. 16. Deut. 16. 6. Do you think this to be that at the end of the thirteenth day? No; but that at the end of the Fourteenth day. And it must be all eaten that night, nothing of it must remain till the morning, Exod. 12. 18, 10. that is, not after Mid-night, for when Midnight is past, Morning begins; What, nothing of it till the Morning of the Fourteenth day? Surely not so, but not till the Morning of the Fifteenth day. For I will pass through the land of Egypt this night (the night of this day, not to morrow-night, as if the night then following were the night of another day.) and will smite all the

the first-born ver. 12. and it came to pass at mid-night that the Lord smote all the first-born of the land of Egypt ver. 18. so that till mid-night was the fourteenth day at evening, (not the fifteenth.) So Exod. 12. 6, 8. on the fourteenth day they shall kill it at evening, and they shall eat the flesh that Night (but before Mid-night) so that as well the Evening as the Night (at least till Mid-night) are reckoned to the fourteenth day. Yet you would have all dispatched before Sun-set. Again, They were to eat it with unleavened bread, and all leaven to be that night put away, and no leaven to be found in their houses, ver. 8. 18, 19, 20. What, no leaven on the fourteenth day? surely there might. Seven days shall ye eat unleavened bread, ver. 15. and seven days shall no leaven be found in your houses, ver. 19. And the first of those Seven is the fifteenth day (not the Fourteenth,) therefore on the fourteenth day they might have Leaven; but from the fourteenth day at Even they might not; therefore the fourteenth day at Even was the end of the Fourteenth day, (not the beginning of it, and therefore not at the end of the Thirteenth day) and this evening continued till mid-night, therefore so long continued the Fourteenth day. Now from the fourteenth day at evening, (that is, from the end of that Evening,) till the one and twentieth day at evening, (that is, till the end of this Evening,) ye shall eat unleavened bread; seven days shall no leaven be found in your houses; ver. 18, 19. of which seven days, the fifteenth is the first. So Levit. 23. 32. From even to even, I take to be from the end of one Evening to the end of the next, with which you are not pleased, Rep. p. But (you say Rep. p. 30.) The Evening day begins at Sun-set (and take pains to prove it;) True: But it doth not end at Sun-set: It continues till Mid-night. And from the end of one evening, to the end of the next, is from Mid-night to Mid-night. And I have been told (by Men of your Profession) that from the day of the date breed, is from the end of that day; that is, from the Mid-night following. (And, you know, some great Cases have turned upon this point.) And in what you cite, Eng. p. 127. (which place I doubt you mis-understood) about the Observation of the Pasche (that is Easter-day) from the Fourteenth of the Moon to the Twenty-first; the meaning is not that the Pasche did all that while continue, but that these were the limites Paschales or termini Paschales (as they are wont to be called) within which the Pasche was to be kept; that is, from the end of the fourteenth day, to the end of the one and twentieth. Not so late as the Fourteenth day, nor later than the one and twentieth, but on that Lord's day (which could be but one) which did fall within these limits. Which is the

mission for preaching the Gospel, and planting the Christian Church, with Instructions concerning it: Now can any man believe, that all this could be dispatched before six a-clock (the time of Sun-set at that season) when yet it was so late when they drew near to *Emmaus* as that it was inconvenient to travel further? Yet all this was but *the same day in the evening, the first day of the week*, Joh. 10. 19. *when the doors were shut* (near bedtime.) The day therefore, which began before Sun-rising, was not ended at Sun-set, nor for a good while after. Nor did the new day begin at (the beginning of) the Evening; especially if you bring back *the Evening* so far as to *three a-clock* Repl. p. 28. or even to *Mid-day* p. 29.

The same I argued from the day of the Crucifixion. 'Twas toward Evening before the Crucifixion was over. For 'twas after the sixth hour (that is, our Noon) when Pilate delivered him to the Jews to be crucified, and they led him away. Joh. 19. 14, 16. after which a Cross was to be provided for him to carry to Mount Calvary, (about as far from Jerusalem on the one side as Mount Olivet is on the other; which you tell us Repl. 35, 36. was about two miles off,) and it may be reasonably supposed they did not travel very fast, when he was to carry the Cross all the way; or (when he failed under it) Simon of Cyrene for him. When they came thence, the Cross was to be erected, and he fastened to it. By which time it might be about *three a-clock* or the ninth hour. And some while after the ninth hour (that is after three a-clock) he cried, *Eli, Eli, lamma sabachthani*; whereupon they mocked him, as calling for Elias; and the two thieves (or one of them) reviled him. Then they went (how far I know not) and fetched a sponge and gave him gall and vinegar to drink; after all this (how long after we know not) he cried again with a loud voice and gave up the Ghost. And 'tis likely enough (though it be not expressly said so) to be about Sun-set when he thus gave up the Ghost; that as Christ died on the same day, so at the same hour, at which the Paschal Lamb was to be sacrificed, at the going down of the Sun. Deut. 16. 16. And it was about Sun-set, when the soldiers came and brake the legs of the two thieves because they were not dead when it was time to take them down from the Cross, (that is, as you intimate Repl. p. 30. from Josh. 10. 26, 27. at the going down of the Sun, consonant to that of Josh. 8. 39. and Deut. 21. 23.) And then (by the way) if the Thieves were yet alive, how is it that Christ says to one of them, *This Day thou shalt be with me in Paradise*, unless this day did reach beyond Sun-set. But, after all this, it was later yet when Joseph begged his

his Body from Pilate; for 'tis expressly said, *When Even was come, Joseph begged his body*; that is after Sun-set, (for Repl. p. 30. you take pains to prove, from many places, *That the Evening doth begin at Sun-set*;) which was not granted presently, (for Pilate doubted whether he were yet dead, and demurred till he was satisfied therein; which must be from some who came thence, at two miles distance from Jerusalem, after he was dead;) and when it was granted, there must be some time to go back again from Pilate to Mount Calvary, and there to take down the body, to buy fine linen, to wrap it in a clean linen-cloth, to bury it in his Tomb; yet the Sabbath was not begun, for after this, 'tis expressly said that day was the preparation, and the Sabbath drew on; Yet after this the women, who saw the sepulchre and how the body was laid, returned home, (from thence to Jerusalem, I suppose) and prepared spices and ointments (the same night) yet rested the Sabbath-day according to the commandment. But all this, you say, might well be before Sun-set. Pray, how so? since Evening begins at Sun-set, Repl. p. 30. and Evening was come before Joseph begged the body of Pilate, Mat. 27. Mar. 15. Luk. 23. How then can, all that followed, be done before Sun-set? If you think it was, you may continue so to think, if you please; but you must give me leave to think otherwise. When therefore so much was done after the Evening was come (that is after Sun-set) and the Sabbath not yet begun; the Sabbath did not begin at Sun-set as you would have it.

Nor did it End at Sun-set the next day. For the Women, who had prepared spices and ointments the night before, might that night, after six a-clock, have applyed them; (for the darkness would not hinder them, it being then but just past the Full Moon, if past, and they would it seems have done it the night before, notwithstanding the darkness, but that the Sabbath came on so soon as not to afford them time enough, and they did come the next morning while it was yet dark,) but, because the Sabbath was not yet over, and they were to rest the Sabbath-day according to the commandment, they waited till the next morning before they could come to anoint the Corps. I add also, that if the Sabbath had ended at six a-clock, and the day after the Sabbath had then begun, Christ might have risen that Evening, (as well as the next Morning) for the third day had been then begun. Yet, on the other hand, (since 'tis manifest that Christ was not buried till after Sun-set) if that Evening had not been part of the sixth day, he had not been three days and three nights, (that is, three *nocturnes*.) in the heart of the Earth, that is, in the grave. (for it had been but part of

(some one) but *μία* a determinate one, sufficiently designed by this name: (on that day which is one day after the Sabbath.) And then, that it is not the same to say one day of the week, (as you would have it) as to say one day after the Sabbath (that is, the first day of the week,) like as it is not the same to say one hour of the day, as to say one hour after twelve. So that I hope you will not question hereafter but that it was on the first day of the week that Paul did there preach and celebrate the Lords Supper at Troas. But since you are now content to allow (*Rep. p. 28, 34. Eng. p. 58.*) that by *μία* *σάββατον* is generally meant the first day of the week, and in some places certainly so meant, and may be so meant in this place, and probably is so meant here, (to which you may add, that it doth not appear any where to be otherwise meant, nor do you offer any reason or pretense of reason why not so meant here as it is every where else,) I hope you will not be offended with me for calling it trifling to tell us again and again (and yet to insist upon it) that *μία* signifies one. If in an Argument at Westminster-hall, when it doth appear that such a thing was done one hour after twelve a-clock, you should still insist upon it that six a-clock is one hour, and that it is after twelve, and therefore this might be at six a-clock (or any other hour of the day) and would be thought in earnest when you so argue; you would not be offended if the Bar or the Bench should take this to be trifling, and the best excuse that could be made for it, would be, *Surely he is not in earnest.*

But you are content (*Eng. p. 55, 56, 57. Repl. p. 33, 34.*) to compromise the matter; you will allow this to be the first day of the week, if we will admit Sunday-night to begin on Saturday at Sun-set. (That is, if it may serve your turn, it shall be the first day of the week: otherwise, it shall not.) *It seems to you, you say; (it may be so;)* and you think to these Objectors also (pray forbear to say that any more) that Pauls preaching on the first day of the week and continuing his speech till midnight, was the Evening after the Seventh day, (that is, on Saturday night) Paul being to depart on the morrow, that is on Sunday; and that after Supper (on Saturday night) Paul preached to them and talked long till break of day, and then departed, which seems to be Sunday-morning. And you are not pleased that I should think this a pleasant shift, which seems to you a plain and true fact, *Repl. p. 33.* But however it seem to you, pray forbear to think it so seems to the objectors; for I believe you are the first that ever thought so; the first who ever thought, that those, who produce this place for the Sunday Sabbath, do understand it

of

of Pauls preaching on Saturday night, being ready to depart on Sunday-morning. And you allow your self a great latitude in thinking, when you think it doth so seem to them. But do you indeed think so? Or may I return you your own words, *Repl. p. 35. I hope you will not oblige me, or any other, to believe you so think?*

But this is to usher in another debate, at what time the day did then begin; of which conceit you seem to be very full; that Sunday-night was what others call Saturday-night, beginning at Sun-set on Saturday; and that this was the language there (at that time) of St. Luke and the other sacred Writers; and all this, because *The morning and the evening was the first day, Gen. 1. 5.*

Now I had shewed it very plain, *Disc. 22, 23, 24, 25, 26, 27, 28, 31, 32.* that as well in the New Testament as in the Old, the Evening was always reckoned to belong to the day past. We find, by the story we have of Christs Resurrection (*Mat. 28. Mar. 14. Luk. 24. Joh. 20.*) that on the first day of the week, very early in the morning, while it was yet dark, the women came to the sepulchre; not over night, (though the Sun, at that time of the Year, did set about six a-clock) because the Sabbath was not yet past, and they were to rest on the Sabbath according to the Commandment. When they came there, the Body was risen, and Christ appeared to them, and bid them tell it to the Disciples, which they did; after which, Peter and John (from the rest) went to the Sepulchre and found it to be so, and brought such word back to the rest; and in the mean time the souldiers (affrighted) told to the high Priests what had happened, who gave them money to say, The Disciples had stolen away the Body while they slept; and all this happened before the two Disciples went toward Emmaus, (for they told it to Christ by the way.) After that, they went on foot (they walked) to Emmaus, which you allow to be seven mile and a half; when they came near to Emmaus, the day was far spent, and they perswade Christ, (who seemed willing to go further) to stay with them, as not being convenient, unless upon some great occasion, to travel further that night. He there stayed with them, continued to preach to them, and did with them celebrate the Lords Supper before they perceived who he was. After this, they returned to Jerusalem, (another seven miles and half) and told this to the Disciples. After which, Christ also appeared to them, upbraided their unbelief, confirmed their Faith, preached to them the Doctrine of his Death and Resurrection out of Moses, the Psalms, and the Prophets; gave them his solemn Benediction, conferred on them the Holy Ghost, ordained them to that office, and gave them Com-

mission

the first day of the week: and you think much (*Repl. p. 34.*) that I should call it *trifling*; which is, you say, a *hard word*. (I could have given it a *harder word*; but know not well by what *softer name* to call it than *trifling*.) *It may be remembered*, you say (*Eng. p. 57.*) the Greek word *μία* signifies *One*, and *ἡ μία ἡ* is rendered (not the First, but) *One*, about an hundred times in our Translation of the New Testament; and (*p. 58.*) *μία σάββατον* (which we translate *the first day of the week*) you render by *one of the Sabbaths*, and to the same purpose *Repl. p. 34.*

Now 'tis very true that *μία* in Greek doth signify *One*, (and it may be so translated, for ought I know, as often as you say.) But if you were so good a Critick as to correct the Translation, you might have known that *μία σάββατον* cannot signify *One of the Sabbaths*, for then it should have been *ἡ μία σάββατον*, because *σάββατον* is the Neuter Gender. Would you think *Una Sabbatorum* to be good Latine for *one of the Sabbaths*? And you do not much mend it when you say, *One of the week* meaning *One day of the week*; for if by *one* you mean *some one*, it should then be *ἡ μία*, not *μία* *ἡ*. And *Mat. 28. 1.* it dawned or drew near *ἡ μία* to the one, not to *some one day* indefinitely, but to *that certain day* which was known by the name of *μία σάββατον*, and so here *ἡ μία* in *The one*, &c. And what *that one* is, you may learn in *Mar. 16.* where what is called *μία σάββατον* ver. 1. is *ἡ μία σάββατον* ver. 9. both signifying the same thing *the first day of the week*. And in *Gen. 1. 5.* where *echad* in the Hebrew, and *μία* in the Greek, do properly signify *One*, yet you scruple not to render it (again and again) *the evening and the morning was the first day*, (not *one day*;) even after I shewed you that both in the Hebrew and in the Greek it is *One*. For we are to understand words in such a candid sense as in common-intendment may be reasonably supposed to be meant, not according to what *force* may be put upon them. As (in the instance I gave you, how slight soever you make of it,) *five pound* (singly considered) may signify *five pound of candles* as well as *five pound of money*; but he that sells a horse for *five pound* shall be presumed to intend it of *money* (not of *candles*.) And, though *μία* be Greek for *One*, yet when the known sense of *μία σάββατον* is commonly understood to be what we call *the first day of the week*, (and no where known to be used in any other sense) 'tis captious to render it *one day of the week*, thereby meaning *some one*. If I called it *child's play* (as you object *Repl. p. 34.*) it is because I thought you might have been taught at School (as I was) that *μία σάββατον* signifies *the first day of the week*. See more to this purpose *Diss. p. 30, 31.* and again

again *p. 39, 40, 41, 42.* Where, to help your Criticism, I give you the true construction of those words *μία σάββατον*, which are well translated *the first day of the week* (for this is the day designed by those words, and this the most familiar or usual expression for it) but it is not a *literal translation*; the words be Elliptical, and to be thus supplied, *μία (ἡ μία) σάββατον*, that is *one (day after the) Sabbath*, (the Substantive *ἡ μία* being understood in the Adjective *μία*, and the Proposition *ἡ* before the Genitive case *σάββατον*) which is the same in sense with *the first day of the week*. And such Elliptical or short forms of Expression (in words of frequent use) are very familiar in all Languages; You may remember *Ventum erat ad Vesta* (*subaudi Templum*;) *hujus video Byrriam*, (*subaudi servum*;) in the same form of speech as we say, *I came to St. Maries*, meaning *St. Maries Church*; *I was at Trinity*, meaning *Trinity College*; *I saw your Robert*, meaning *your Man Robert*; or *your John*, meaning *your Son John*; and (*Eng. p. 119.*) you put *Sabbati* for *die Sabbati*; and this for *in die Sabbati*. And you oft refer us to *the Word*, meaning *the Word of God contained in the holy Scriptures*; (and I am willing so to understand you all along,) would you have me here argue, that there be many *Words* beside *the Word of God*, and by *Word* you may signify somewhat else? So, *He preached at Peters Church*, meaning *St. Peters (Church, in) Cornhill*; *He lives in Margarets Westminster*, meaning *St. Margarets (Parish, in) Westminster*; So *In the Strand London*, meaning *the Strand (near) London*; and *Bennets Pauls-wharf*, meaning *St. Bennets (Church, near) Pauls-wharf*, and *Pauls-wharf*, meaning *the wharf (near to the Church of St.) Paul*; and you can hardly read the Superscription of a Letter, but you will meet with such short forms of speech. So in Latine *tertio Calendas*, is *tertio (die ante) Calendas*; and in Greek *μία σάββατον*, is *μία (ἡ μία) σάββατον*, *one (day after the) Sabbath*; that is, *the first day of the week*. And as *one hour after twelve* is *one a-clock*, *two hours after twelve* is *two a-clock*, *three hours after twelve* is *three a-clock*; so *one day after the Sabbath*, is *the first day of the week*, *two days after the Sabbath* is *the second day of the week*, *three days after the Sabbath* is *the third day of the week*; which is easily understood by any who is not disposed to (Cavil I was about to say, but let it be to) make needless Exceptions. And I find that at length (*Repl. p. 34.*) you are content to say by *μία σάββατον* *Act. 20. 7.* *I think may be meant the first day of the week*, (you should rather have said, *I think it is meant*; surely you will not say, you think it is not so meant;) yet you are still hankering upon your *μία signifies One*, (and it doth so,) but you should remember also that it is not *ἡ* (some.

Holy and learned Conforming Ministers (yes, and Nonconformists too) which do observe the Christian Sabbath, with whom you make bold all along, as worshipping the Sun upon Sunday, (beside many other unhandsome insinuations,) when there was no occasion for it. Now, if you be not angry (as *Rep.* p. 38. you say I am) on if your heat be a little over that we may talk calmly, I see not why *ἡμέραν* may not here be well translated *Preached*, as our Translators have rendered it. That the word may be so rendered, you do not deny; for (*Eng.* p. 45, 55. and *Repl.* p. 32.) you would have it so rendered *Act.* 17. 2. and *Act.* 18. 4. And why you would have it so rendered there, but not here, I can guess at no other Reason, but one of these two; Either because our Translators there have said *Reasoned*, and here *Preached*, and therefore (because there may be some pleasure in contradicting and finding fault) you would have the contrary: Or else because, what is there said, was on the Jewish Sabbath (where you think the highest expression fit to be used,) but in this place, being but on the first day of the week, you think *Preaching* too good a word. But since *ἡμέραν* may be rendered by either word, according as may best suit with the Circumstances of the place: I think our Translators have, with very good judgment, so rendered it as they have done in all those places. The Discourse of *Paul* at *Thessalonica* *Act.* 17. 2. and of *Aquila* at *Corinth* *Act.* 18. 4. doth not seem to have been a Continued Discourse (such what we use to call *preaching*;) but an Interrupted Conference (Dialogue-wise) *Convincing the Jews and Greeks* by way of Arguings, Answers, and Replies: And while he had thus *ἡμέραν* *Dialogue-wise*, it was more proper to call it *Reasoning* or *Disputing*, (as *Act.* 17. 17. *Act.* 18. 19. *Act.* 19. 9.) than to call it *Preaching*; and therefore was well rendered *Reasoned* in those places. But in the present place *Act.* 20. 7. it was a Continued Discourse, not *ἡμέραν* going with them, (by way of Dialogue) but making a continued Speech to them; which is therefore called *ἡμέραν* *ῥητορίαν*, and is fitly rendered *Preaching*. But whether it be a Continued or Interrupted discourse, 'tis all one as to our Business, for *ἡμέραν* is a Religious Discourse, as well as *ῥητορίαν*. And you are no way advanced in your affair, but quarrelling at the Translation, which is not.

Another Exception (I must not call it a fault, though that word be frequent with you) is about the words *ἡμέραν* *ῥητορίαν* which you will not allow us to understand of the Lords Supper. But whether doth this advance your business at all, for whether they did or did not celebrate the Lords Supper, it was at least a Christian Assembly

Assembly (and you affirm it so to be *Rep.* p. 33.) on the first day of the week. This breaking of bread, you say *Eng.* p. 56, 57. (to which you refer *Repl.* p. 32.) might be to receive the Lords Supper together, (as doubtless it was) or it might be (you say) for common eating or supping together (as friends commonly do, when a Minister or any special acquaintance intends to take a journey in the morning, to sup with him over night.) But do you think this was so? If not, to what purpose is this objection? That Breaking of bread is elsewhere used for the Lords Supper you do not deny, nor seem to doubt; and why not here? I do not know that the phrase is any where used in all the New Testament in any other sense. What you allege of Christs breaking the loaves and fishes (*Mat.* 14. 19. and *Mat.* 15. 36. and *Mark.* 8. 6, 19.) for a miraculous feeding of the multitude, is nothing to the purpose; for that's another phrase and form of speech (on another occasion) from this of breaking bread, indefinitely. What you allege of *Paul* *Act.* 27. 35. when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat; May be the Lords Supper, for ought I know, with other Christians then in the ship with him. 'Tis the same form of speech with that of Christ *Luk.* 22. 19. *Mat.* 26. 26. He took bread, and gave thanks, and brake it, and gave them, saying, Take, eat, &c. And why it should not here be understood in the same sense, I see not. If all in the ship were not Christians, (as it's likely they were not all) yet I see not why those of them which were so, might not there celebrate the Lords Supper, on that occasion. For St. Paul was not ashamed to own himself a Christian, even in that company. And that of *Act.* 20. 11. seems plainly so to be, They came together to break bread ver. 7. and they did break bread before they parted, ver. 11. (though interrupted a while by the fall of *Eutychus*.) That is, they did celebrate the Lords Supper ver. 11. for which they came together ver. 7. On the first day of the week, when the disciples came together to break Bread, Paul preached unto them being ready to depart on the morrow----- and when he had Broken Bread----- he departed. Why should we not think this breaking of bread to be that breaking of bread for which they came together. But I press this no further, because *Repl.* p. 132, 134. you seem content to admit it without farther insisting on it, save only referring to what was said before.

Another scruple we have about *ἡμέραν* *ῥητορίαν* (for we must dispute every inch of ground) and it comes twice; as to this place of *Act.* 20. 7. and as to that of *1 Cor.* 16. 2. whether *ἡμέραν* *ῥητορίαν* do signify

to forsake Moses, and that they ought not to circumcise their children, nor to walk after the customs: to confute which calumny, he thus complied, that all might know that those things whereof they were informed concerning him (touching his Non-conformity) were not so, but that himself also walked orderly, and kept the Law. (that is the Ceremonial Law, the Law spoken of ver. 21. they (the Jews) which believe and are all zealous of the Law.) And when he was accused as faulty therein, he stands upon his justification, Chap. 24. 11, 12, 13, 17, 18, 19, 20. and again Chap. 26. 7, 8, 10, 11. that neither against the Law of the Jews, nor against the Temple, nor against Caesar, had he offended in any thing. nor could they prove the things whereof they accused him: And we find *Lysias, Felix, Festus*, and King *Agrippa* acquitting him, as having done nothing worthy of death or of bonds, Chap. 23. 23. Chap. 24. 22, 23. Chap. 25. 18, 19. Chap. 26. 31. according to what he tells us elsewhere, that to the Jew he became as a Jew, and was as to the Law blameless: Phil. 3. 5, 6. Though yet you own, *Eng. p. 123.* that, after the death of Christ, he was under no obligation, to keep that Feast of the Pass over, but was, by his death, delivered from that as well as all other Ceremonies, which are all nailed to his Cross. Now when he was thus compliant, though under no obligation to to be, I see not why you should reproach him as a Non-conformist Preacher. You might as well call him a Separatist, because at *Ephesus Act. 19. 9.* he departed, from those that spake evil of the way, and separated the Disciples, disputing daily in the School of one *Tyrannus*.

'Tis true, that *St. Paul* did preach some Doctrines which were not pleasing to the unconverted Jews: but this doth not make him a Non-conformist, so long as in Practice he did comply with what the Mosaic Law required of him. And 'tis possible (and perhaps you may think so) that some of our own Conformists may sometimes preach otherwise than according to the Established Doctrine of the Church of England, who yet would not be thought Non-conformists for so doing. Now, whether you intend it for a Reproach or a Commendation of *St. Paul* to call him a Non-conformist; however, when he makes it his business to Purge himself of this Imputation, and stands upon his Justification, that the Jews could not prove it upon him (nor can you) but that he walked orderly and kept the Law, and was, as touching the righteousness which is in the Law, blameless: You ought not to fasten upon *St. Paul* the nickname of a Non-conformist. Yet I do not take *St. Paul* to be such a Conformist, as to take All as he finds it (right or wrong) with those amongst whom he lives, or to swallow all without chewing (as your

language

language is *Rep. p. 59, 60.*) But, wherein he might without sin, he was content to become all things to all men, that he might save some; he was willing, for the advantage of the Gospel, to comply in things which he thought Lawful, though not Necessary; as your self own (*Eng. p. 122, 123.*) as to his keeping the Pass over at *Jerusalem*, though under no obligation to keep it. And the like I take to be, his going into the Jews Synagogue on their Sabbath-day; his Circumcising *Timothy*; his Purification in the Temple; his Shaving his head at *Cenchrea*, and the like. And so (for ought appears) as to the whole Mosaic Law.

Nor is he to be charged (for his compliance) as teaching one thing and practising the contrary (as you seem to insinuate *Eng. p. 73.*) For he taught indeed that the Gentiles were not to be brought under the Yoke of the Ceremonial Law (to which before they were not subject) but he doth no where teach (that I know of) that the Jews amongst the Gentiles might not observe it, if they were so persuaded. He bids the Gentiles, to stand fast in the liberty wherewith Christ hath made us free *Gal. 5. 1. Phil. 4. 1.* But he doth no where forbid the Jews to waive that privilege (if they were so persuaded) upon a just occasion. And, according to this Doctrine was his Practice also, in Circumcising *Timothy* (because his Mother was a Jew,) but not Circumcising *Titus*, (who was a converted Gentile.) And, 'tis your great mistake not to distinguish between the Gentiles, and the Jews among the Gentiles; which distinction, if well considered, would set you right in many points whereat you stumble.

But to return from this Digression in *Justification* of *St. Paul*: I showed those Papers, and particularly that passage which doth so much offend you, to Non-conformist Preachers (one or more) before I was Printed; who took no offense at it, nor made any exception to it. And I think it had been your wisdom (if you had hee liked it) at least to say nothing of it, rather than to make so great an outcry for nothing. What is that ill sense of the word *Falsely* for which it is commonly understood (you say) by all good and bad men, I do not know. I mean it in that sense in which Non-conformists were wont to use it, for that of Gifted brethren in contradistinction to the Preaching of Non-conformist Ministers: 'Twas all one, as to my business, whether *Paul* did here speak, (as you are pleased to call him) as a Non-conformist Preacher, or as a Gifted brother; for, either way, it was a Religious Encrease in a Christian's duty on the first day of the week.

In the mean while, Do you think there are not some eminently Holy

perhaps by the *Dissenting Brethren* be brought with them out of *Holland* and in contradistinction to the word *Preaching*; and used by them (or some of them) so long and so frequently, till it began to be thought a ridiculous *Affectation*, and did afford matter of Drollery to those that a mind to be pleasant? (And whether or no the word be yet left off, I do not know; though now the word *Speaking* be come in use in the same sense.) It was taken up upon this occasion; when it grew frequent for *Gifted Brethren* (if I may so call them without offence, as they were wont to call themselves) to speak publicly in their Meetings: they were then shy of calling this *Preaching*, but called it (by a softer name) *Holding forth*; and 'twas usual to ask, *Who held forth to day?* But when they began to be laughed out of this, it was then *Who did speak to day?* Not thinking it fit to call it *Preaching*, when the Speaker was not a Minister or other Church-Officer. And I know no great hurt in the word (saying that it seems a *Needless Affectation*.) For to *Sew forth*, or *Hold forth* (*exhibere*) are in themselves no bad Expressions, (and the best words that are may be *dressed upon*, or turned into *Ridicule*, by those who have a mind so to do;) and therefore (though I would not choose to use it, yet) if others please so to speak, I can admit it. And in this place, if you do not like the word *Preaching*, I am content you make use of your own word; or any of those mentioned, or any of a like import: For, what ever you please to call it, this *Discourse* of Paul to a *Christian Congregation*, was at least a *Religious Exercise* on the *first day of the week*; Which serves the present Argument as well as if you call it *Preaching*. And I thought I had accommodated the matter with such a temper, as might serve both; If you neither like the word *Preaching*, nor *Holding forth*; Let it be called a *Religious Discourse*, of the Holy Apostle, to a Congregation of Christians, met together for such a purpose. Which I take to be inoffensive words.

But 'tis further aggravated that the Doctor does twice so render it. No; but does twice permit you so to use it if you please. And truly if in the first place you render *ἡλίσσεω* by *held forth*, it is very proper in the second place to render *ἡλίσσεω* by *holding forth*; for *ἡλίσσεω* is but a Noun from the same Verb *ἡλίσσεω*. And whether *ἡλίσσεω* be rendered by *continuing* or *holding on*, is much one, for they signify both alike: and then I know not what (in this second place) should offend you anew, unless the *paronymasia* (of *holding on his holding forth*) offend your Ear. And if neither *preaching* nor *holding forth* do please you, I gave you the choice of a great many other words.

But since the Expression of *Holding forth*, hath been taken in an ill and Despicable sense by some, (you do not charge me to be one of those some, and therefore to this I shall make no defense; but onely that, as to this word, I go in all company,) against Eminently Holy and Learned Non-conforming Ministers; you think (p. 32.) I might have *chosen* to put it upon Paul, who was then a Non-conformist Minister and Preacher. Did I call Paul a Non-conformist Preacher? or is it you who call him so? (I hope you do it not to disparage Paul, but to credit the Non-conformists.) Nor does the Doctor put it upon Paul. We say Paul preached, 'tis you find fault with that word, without telling us what word you would have instead of it. Which word if you do not like, I give you leave to use your own, or to take your choice of many more.

But must all be right that all our Non-conformists say or do? and must none of them be touched for what ever they do or say, because St. Paul, (you say) was a Non-conformist? May no body speak to the disadvantage of Jews, Anabaptists, Papists, or Quakers, (for all these are Non-conformists) or so much as name the word *Dipping*, because (you say) Paul was a Non-conformist? May we not name *Monks*, *Monks* and *Romish Prelates*, or *Papish Rebellious Subjects and Clergy*, (as Enq. p. 117, 121,) because Paul was a Non-conformist? I think 'tis too great a Privilege; and too great an over-weening of your selves to expect or claim it. Surely some Non-conformists (for there be a great many sorts of them) may be blamed for somewhat they do, notwithstanding Paul's being a Non-conformist.

You might have called him a Conformist if you pleased, for you tell us He came to the Synagogue, and preached there every Sabbath-day: which you suppose to comprehend and include all the rest that was requisite to the keeping the Sabbath (perfectly as to Christ; and as to the Apostles, in their measure) else we should have read it there objected against them, which we do not find, Rep. p. 33. He shored his head at Cenchrea because he had a Vow, Act. 18. 18. He caused Timothy to be circumcised because his Mother was a Jew, Act. 16. 1. He would by all means keep the Feast at Jerusalem, Act. 18. 21. (which you take to be the Pass-over, Enq. p. 122) and to that purpose went from Ephesus to Jerusalem, though he were thence to return again. And the like for Pentecost, if possible, Act. 20. 16. And Act. 21. 20, 21, 23, 24, 26. He joins in the Ceremonies of Purification, with four men that had a Vow; and this to vindicate himself from the reproch which was raised upon him (as a Non-conformist) that he taught the Jews which were among the Gentiles.

The next Precedent is from Acts 16. which, though a single instance, doth fairly intimate an usual practice of so doing. Upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. 'Tis here plain, that on the first day of the week there was a Religious Assembly, as appears by their religious exercise therein; and that it was a Christian Assembly, for it was the Disciples were thus assembled; and they were assembled to break bread, a Christian Service; and (as appears by the circumstances) a great Assembly; it was the Disciples (or many of them) not (nor) some of them; and so many as to be mounted up to the third loft, ver. 9. and Paul preached to them a long Sermon, continuing his speech till midnight. Which I take to be a fourth Precedent of celebrating the first day for religious service.

To this you make many exceptions, (that the number of them may supply their want of weight.)

First you except, (Enq. p. 55.) this is but once, it is but one Fact. (And this One, Once, is repeated more than once, twice, or thrice, Enq. p. 55, 56. we have it ten times within less than the quantity of one page.) But one such Precedent of celebrating the Seventh day Sabbath, (after God's Resting Gen. 2. 2, 3. and before that of Exod. 16.) would do you special service, if you could find it. And this one is so set down as fairly to intimate it was wont to be. And the first day of the week, when they were come together to break bread, Paul preached, &c. would fairly intimate to a candid Reader, that they then came together to break bread as being the first day of the week; on which they used to come together for that purpose. I had put a case, Disc. p. 38. (which you have not thought fit to answer,) if you could find in the Book of Job, that on the seventh day of the week when Job and his friends were assembled for the joint service of God, Bildad spake thus, &c. whether you would not think it a good proof that the seventh day Sabbath was then wont to be observed? I put the case again for you to consider of.

You then except (if I understand you aright) to the word Preached. For so your words are, Enq. p. 55. *He Reasoned, Discoursed, Treated, or did Hold forth;* (that is, to our Argument from this place.) The Reader (you say) may take notice that the Greek word here translated Preached is the same word which is rendered Reasoned, Discoursed, &c. 17. 2. and 18. 2. Which I do not see how it can come in by way of objection to our Argument otherwise than by extenuating the word Preached as too high a word for this place, the same Greek word (which) being elsewhere translated Reasoned. To which my answer was this

this (Disc. p. 29.) Be it so; and, if that word will please him better, let it be so here. He Reasoned, Discoursed, Treated, or did Hold forth; (that, I think will not alter the case;) and he Continued or Held on (or on) this Discourse, this Speech, this Sermon (or Sermon) till midnight; he held on this Holding-forth till midnight: which I take to be the same thing with what we now call Preaching, or very like it: (Twas a long continued Discourse, to a Congregation met together upon a Religious account, for the Service of God.) But let it be called (if he please) A Religious Discourse, of the Holy Apostle, to a Congregation of Christians, met together for such a purpose. This is the whole of what I said on this occasion.

But with this you are highly displeased; Rep. p. 31. He renders (you say) *holding-forth*; (No. The Dr. renders it Preached; but gives you leave, if you like that word better, to render it *Held forth*;) and this rendering *Holding-forth* the Dr. does twice. And p. 32. This (of suggesting Reasoned instead of Preached) the Doctor seems to take offence at: (No; but allows you so to render it;) and gives leave to render it Paul did hold forth, (yes, or by any of these other words I mentioned;) and (instead of He continued his speech) that he Held on his Holding-forth till midnight. Which Expression of Holding-forth hath been much abused in this Age by some Men, against Eminently Holy and Learned Non-conforming Ministers, whom they have been accused as Male-factors for preaching the Gospel, to scorn, reprove and despise them as Holders-forth, &c. And the Expression of Holding-forth being taken in an ill and despightful sense by some who so use it; I think the Doctor might have spared to put it upon Paul, who in preaching Christ was then a Non-conformist Minister; and it seems, if it were not written incautiously, to be Highly Blamable. In which Expressions of Holding-forth, with others afterwards which refer to Spiritual Praying and Praising, as this does to Preaching the Gospel, (Does the Doctor any where speak against Spiritual Praying, Praising or Preaching?) the Doctor goes in bad Company, and I doubt highly gratifies them while he writes so agreeably to their Language. Which words of the Doctor, however written with some seeming softness, are a very Ill Bleat, if they were meant, which I hope they were not, as they are commonly understood by all Good and Bad Men that I know. And all this but for Naming the word Holding-forth, though with allowance.

Now what need all this? *Tantum animis caelestibus ire?* Do not you know, that the Phrase of Holding-forth was taken up by Non-conformists? about the Year 1642 or 1643, as I remember, (at least I do not remember to have heard it sooner: It might

measure did extend to, the Jews, you say, could best tell us, (perhaps better than You or I) but what then? *Who thought it* (you say) *about two Miles*. What's this but *Jewish Tradition*? if they did so. But pray tell me, Which of all their Rabbins tells you that *two thousand cubits*, are *two miles*? Mr. Ainsworth in his Annotations on *Exod. 16. 29.* (from whence I suppose you borrow most of this) who was acquainted with the Jews and the Jewish measures better than so, makes it not above *one mile*; An Italian or English Mile: (and 'tis indeed not so much:) why do you make it *twice so much*? A Mile (*mille passus*) is a *thousand paces*, and *two mile*, is *two thousand paces*. Can you think a *thousand cubits* are as much as a *thousand paces*? No, nor half so much. For a *cubit* is but about *half a yard*, that is *one foot and a half*, or *eighteen inches*; and a *pace* is *five feet*. You are out in your Measures therefore as well as in your Numbers.

It had been shorter work (if you had a mind to let us know what you think to be the length of a Sabbath-days journey) to have said in brief, 'Tis agreed by Geographers that *Mount Olivet* is from *Jerusalem* about *two miles*, which is here called a Sabbath-days journey; and therefore a Sabbath-days journey, is about *two miles*. Which had been plain and easy, without troubling your self or us (as you speak) with dark conjectures and some uncertain (not Romish, but) Jewish Traditions, which you can make nothing of. Those (Rabbins) who think a Sabbath-days journey to be *two thousand cubits*, do not think it to be *two miles*; and those who think it to be *two Miles*, think it to be much more than *two thousand cubits* (for these measures are inconsistent,) nor do I know that any man before you, did think a *cubit* to be *five feet*.

But, be it more or less, the length of a Sabbath-days journey is nothing to our purpose: The text says, *Then they* (the disciples) *returned to Jerusalem, from the Mount called Olivet, which was near to Jerusalem* (and therefore it was not far to go) but how near? *where* *the* *text* *containing* *a Sabbath-days journey*. But what then? If a Sabbath-days journey were then the known name of a Jewish measure, was it not as near on a *Thursday*, as on a *Saturday*? 'Twas near, he tells you, and how near; but he doth not tell you on what day. Nor need he; for when he had before signified that it was the *fortieth day* from the Resurrection, which was on *Sunday* (the first day of the week) we might know (without telling) that the *fortieth day* must needs be *Thursday*, (the fifth day of the week) not on *Saturday*, the Sabbath day. But because the distance is here designed by the length of a Sabbath-days journey (a known length, it seems, amongst the Jews) you fairly it must needs

needs be on the Sabbath day, (as if it were not the same length every day in the week:) And this fairly, must bear down so clear a proof, that it could be no other than *Thursday*, the fifth day of the week, as being the last of *fourty*, whereof the first was *Sunday*. It seems rather to me, that it was to satisfy posterity, who would be inquisitive When and Where so considerable a thing happened as was our Saviour's Resurrection, and whereabout that place lay: So he tells them, it was the *Fortieth day* from his Resurrection on the first day of the week, it was from a place called *Mount Olivet*, which was near to *Jerusalem*, and no farther from it than a Sabbath-day walk.

Your second Argument, which I promised to consider, was, That Christ and his Disciples were then assembled, and Christ preached. *Equi p. 43.* Now if you admit this as a good Argument to prove it a Sabbath day; I think it serves our turn better than yours. For, that Christ and his Disciples were assembled on the the day of the Resurrection the first day of the week, is certain, and past dispute: And it is as certain, that he did then preach to them. But how doth it appear that he preached to them on the day of his Ascension? 'Tis like enough that he did (on whatever day it happened to be) give them a Farewell Discourse: but it is not here said so. 'Tis said indeed that during the *fourty days* wherein he was seen of them, he had given commandments to the Apostles, to whom he had shewed himself alive after his Passion, by many reliable proofs speaking to them of the things pertaining to the Kingdom of God; and had (when he assembled with them) commanded them to wait at *Jerusalem* till they should receive the Holy Ghost, as he had before promised them. (*Acts. 1. 2, 3, 4, 5.*) which I do acknowledge to be Preaching. But at which of the *fourty days* he thus preached, we are not told in this place. (but only that it was during these *fourty days*.) But in *Luke 24.* ver. 36. to the end of ver. 49. (and in the parallel places in the other Evangelists) we are told, on what day All this was done, namely, on the day of his Resurrection. So that, if this preaching, to them assembled, do prove a Sabbath-day, it proves the first day of the week to be a Sabbath. We find nothing new on the day of his Ascension (*Acts. 1. 6, 7.*) but his answering to that question, *While I am with you, I will tell you the Kingdom of God, to which my Answer was, It is not for you to know the times or seasons, &c.* And I suppose, it is from the clearness of this my Answer, that in your *Reply* p. 35. 26. you think fit to make this Argument. I am here, only to beg the Reader's pardon, for holding him so long in the Answering of these two Arguments, which did so little need it.

But you tell us *Rep. p. 36.* You think you can prove by the Word that Pentecost was on the Seventh-day-sabbath, and not upon the first day of the Week. By what Word? certainly not by the Word of God; For what says expressly the morrow after the Seventh Sabbath *Lev. 23. 11.* You say, Christ kept the Pass-over on one day and the Jews on another. What then? On whatever day Christ kept the Pass-over, this doth not make the morrow after the Sabbath not to be the first day of the Week. You do not certainly know (you say) what was the Fiftieth day from the true day on which Christ and his disciples kept the Pass-over. Nor is it any thing to the purpose if you did know it. 'Tis your great mistake here (and again *p. 48.*) to think the fifty days are to be reckoned from the day of the Pass-over: they are to be reckoned from the day of the Wave-offering, the morrow after the Sabbath (on which was to be the Wave-offering) and fifty days from thence is expressly called the morrow after the seventh Sabbath. A like mistake it is when you take the Month Nisan to be the first New-Moon after the Vernal Equinox, *Enq. p. 121.* and that the Month or Moon Nisan began after the Vernal Equinox, *p. 122.* For the Month Nisan or Abib, was that whose Full-Moon was next after the Vernal Equinox (or which was reputed so to be) though its New-Moon was oft before it, and might be fourteen days before. The fourteenth day might be before the Equinox, if but the Fifteenth day (the day of the Full-Moon, and first day of the Feast) were on or after the Equinox: or at least, by the Priest reputed so to be. But what you suggest as doubtful, *p. 122.* whether the fourteenth day was not reckoned from the day of the Equinox, is yet more extravagant. For how can the fourteenth day of the Month be the Fourteenth day from the Equinox, unless we would fancy the day of the Equinox to be always New-Moon. But this doth not concern our controversy.

And this confidence (of proving it by the Word to be the Seventh-day-sabbath when the Word says expressly it is the morrow after the Sabbath) is like what you tell us *Enq. p. 43.* and do again insist upon it, *Rep. p. 35, 36.* of Christ's Ascension on the Sabbath-day; (and the day of Judgment likewise.) When yet in the same Chapter the time of Christ's abode with them after his Resurrection is expressly said to be forty days, *Act. 1. 3.* (of which the day of his Resurrection was the First, and the day of his Ascension was the Last;) And, if the first of these Forty were (as is confessed) the first day of the week, how is it possible that the last of the Forty can be the Seventh-day? But see how far Fancy can carry a man, when it works strongly!

But because you do yet insist upon it (*Rep. p. 35, 36.*) that Christ's Ascension may be on a Sabbath-day; notwithstanding so clear a proof from

from Scripture, that it was the last of forty days, whereof the first was Sunday, and therefore the last must needs be Thursday, not Saturday; as I had shewed *Disc. p. 35.* in Answer to your *Enq. p. 43.* I will consider once more what you bring for proof of it.

Two things you offer by way of Argument, First, that it is said *Mount Olivet* (from whence Christ ascended) is said to be about a Sabbath days journey from Jerusalem; and therefore on a Sabbath-day. And then, that Christ and his disciples were then assembled and Christ preached; therefore on a Sabbath-day. Which I shall consider distinctly.

As to the first, You tell us *Rep. p. 35.* that a Sabbath-day's journey was of old esteemed about two miles; (how old, you do not tell us;) now what's this but Tradition? And 'tis agreed, you take it, by Geographers, that Mount Olivet is about two Miles from Jerusalem. Admit it be so, what then? The Cities of the Levites (you say) were to reach two thousand Cubits from without the City, *Numb. 35. 5.* This, I doubt, is a mistake, for it is, *ver. 4.* the Suburbs of the Cities which you shall give to the Levites shall reach from the Wall of the City and outward, a thousand (not two thousand) cubits round about. So that from without the City was but one thousand Cubits; but from the middle was to be two thousand, as at *ver. 5.* *Ye shall measure from without the City;* (that is, inward from the utmost bounds to the middle of the City; for so the words are (*michuts lagnir*) from without to the City,) on the East-side two thousand Cubits, and on the South-side two thousand Cubits, and on the West-side two thousand Cubits, and on the North-side two thousand Cubits, and the City shall be in the midst; this shall be to them the Suburbs of the City; that is, the utmost compass of the Suburbs, in the midst whereof is the City. But in *ver. 4.* the City is not measured, but from the walls of the City outward; for so the words are (*mikkir bagnir va-chutsa*) from the Wall of the City outward: So that from the utmost bounds to the wall was one thousand Cubits, and from thence to the Middle was another thousand Cubits; and therefore the length or breadth of the City from Wall to Wall, two thousand Cubits; (not two Miles.) and from the utmost bounds of the Suburbs, to the midst of the City, was two thousand Cubits: And, if you mean thus, we are at to this point agreed. You tell us also that in *Josh. 3. 3, 4.* when the Ark was borne toward Jordan, the people were to go after it, yet there was to be a space between them and it, about two thousand Cubits by measure, they were not to come nearer to it. Admit this also. What then? Is it any where in Scripture said that two thousand Cubits is a Sabbath-day's journey? Now what those Cubits mea-

(not that he cared for the poor, but because he had the bag. Joh. 12. 6.) To whom when Jesus had given an unpleasing answer, The poor you have always with you, &c. ver. 10, 11, 12, 13. then Judas went unto the high Priests, and agreed to betray him, ver. 14, 15, 16. Now the first day of unleavened bread (the latter of those two days) the disciples came unto Jesus saying, where wilt thou that we prepare the Pass-over &c. ver. 17, 18, 19. Now when Even was come, he sat down with the Twelve &c. ver. 20. And the same night (being the latter of the two days mentioned ver. 2.) he was betrayed by Judas; as follows in the Chapter. The words *After two days* being taken inclusively.

A like Answer may serve for your other Instance (for you have but two) concerning the *Two Witnesses* Rev. 11. 11. *After three days and an half the spirit entered into them, and they stood upon their feet &c.* that is, *After three days and an half were come;* (not after three days and an half were past,) as it is every where else. Nor do you give us one instance to the contrary, where it must be otherwise understood. And yet I must not call this trifling, or say that I am sorry to see it. For you yet insist upon it Rep. p. 22. that it is not so weak as the Doctor represents it.

But, you say further, Rep. p. 24. *If after eight days did here include the first of the eight, and exclude the day after the eighth,* (as doubtless it doth;) *Yet here is no abrogating the Seventh-day-sabbath, nor instituting the First.* This you should have said at first, (without quareling at after eight days.) But we are not now inquiring What is to become of the Seventh-day, or Whether the First shall be called a Sabbath; But, whether here be not a second Precedent for celebrating the first day. And these *Two Precedents*, in the *Two First Weeks* from the Resurrection, are Precedents of Christ himself with his Disciples; and a good Pattern for them and us to follow. On how many more first-days he did so appear to them, we know not: We do not read that he did; nor do we read that he did not.

The next Precedent is that of Pentecost. (Disc. p. 37, 38.) Christ on the day of the Resurrection (the first day of the week) had renewed his promise of sending the Holy Ghost (Luk. 24. 43.) and on the day of Pentecost (the first day of the Week also) he fulfilled this promise, Act. 2. in a miraculous manner. They were all with one accord in one place, ver. 1. (they were unanimously assembled as on a solemn occasion,) when the Holy Ghost fell upon them in the similitude of Cloven Tongues, ver. 2, 3, 4. And Peter preached to a great Congregation (of Parthians, Medes, Elamites, &c. ver. 7, 8, 9, 10, 11, 12.) upon that occasion, ver. 14. &c. and with so good success,

cess, as that the same day were added to them about three thousand souls, ver. 41. Now that here was a very solemn Religious Assembly on the day of Pentecost, attended with such Miraculous Success, you do not deny; But will not allow it to be the first day of the week; Rep. p. 36. You know (you say) no Word for that, nor other ground but Conjectures, and some Romish Traditions in the case? I thought I had proved it very plainly Disc. p. 37, 38. (not out of the Romans, but) from Levit. 23. (of which you please to take no notice.) The Wave-offering was to be the morrow after the Sabbath ver. 11. and ye shall count to you from the morrow after the Sabbath, from the day that ye brought the Wave-offering, seven Sabbaths shall be complete, even unto the morrow after the seventh Sabbath shall ye number fifty days; and then was to be the feast of weeks or Pentecost: And is not the morrow after their Sabbath, the first day of their week? Which proof is so clear, that you thought best to say nothing of it, but rather to talk of Romish Traditions. If the word Pentecost displease you (that is, the fiftieth day,) instead of what is called the feast of Weeks, Deut. 16. 9, 10; I had it not from any Romish Tradition, but from Act. 2. 1. and 1 Cor. 16. 8.

Now if I were as fond to stretch (for an Institution) as sometimes you seem to be; how fair an opportunity is there from hence to urge, that, beside the weekly Sabbath on the Seventh day, God hath here appointed the feast of Pentecost, on the morrow after the Sabbath, which feast of Pentecost was to be a Sabbath also (no servile work to be done thereon, Levit. 23. 1. and your self call it a Sabbath, Rep. p. 48.) as if it had been designed as a type or fore-runner of the Christian Sabbath to succeed on the morrow after the Jewish Sabbath. I might urge the same from the Wave-offering, ver. 10, 11, which was also to be the morrow after the Sabbath, ver. 11. and 'tis called the feast of first fruits; Ye shall bring a Sheaf of the First Fruits of your harvest, ver. 10. before which first fruits so brought, they were not to eat any thing of the harvest, neither bread, nor parched corn, nor green ears, ver. 14. And with allusion to this Feast of first fruits (on the morrow after the Jewish Sabbath) Christ (rising on the first day of the week) is said to be risen from the dead, the first fruits of them that slept, 1 Cor. 15. 20. and again ver. 23. Christ the first fruits, afterward those that are Christ; which first fruits, both in the Type, and in the Anti-type, was to be the morrow after the Seventh-day-sabbath; and it self a kind of Sabbath also, a holy Convocation, in which no servile work shall be done. Which two Feasts (of the First-fruits and Pentecost) seem to be the fore-runners of another Sabbath to be on the morrow after the Seventh-day-sabbath.

But

is the morrow after, the third hour of the night foregoing, not the same day with it.) When they came to Cesarea, Felix commanded him to be kept in Herods Judgment-hall, till his Accusers should come, ver. 35. (which was on the next day.) And after five days, Chap. 24. 1. (not, from the Eleventh on which he was brought to Cesarea, but from the Eighth on which he was seized in the Temple) the High Priest and Elders, with Tertullus a Lawyer, came down to inform against him. Now, if after five days be meant of the fifth day (from that Eighth) inclusively (taking that Eighth day for the first of the five) this will be on the Twelfth day; if on the fifth day after (exclusive of that eighth day) it will be on the Thirteenth; if after five whole days (beside that eighth) were past, it must be the Fourteenth from his first coming to Jerusalem. And which of the three it was, Paul tells us at ver. 11. Thou mayst understand (saith he to the Governour) that there are yet but Twelve days since I went up to Jerusalem for to worship. So that after five days must be meant of the fifth day current, inclusively; otherwise it would have been thirteen or fourteen days from his coming to Jerusalem to worship. Now if St. Luke, by when eight days were accomplished do mean the eighth day current, Luk. 2. 21. and the same St. Luke by after five days do mean the fifth day current (inclusively) Act. 24. 1. And S. Matthew (Chap. 27. 3.) and S. Mark (Chap. 8. 31.) by after three days do mean the third day inclusively, why should not S. John (Chap. 20. 26.) be thought to speak the same language, by after eight days meaning the eighth day inclusively. Especially, when there is no appearance of reason to the contrary, save that it doth not favour your Fausy.

And Levit. 23. 15, 16. Ye shall count unto you, from the morrow after the Sabbath (from the day that ye brought the sheaf of the wave-offering) seven Sabbaths shall be compleat; even unto the morrow after the seventh Sabbath shall ye number fifty days. Which cannot be, unless the first and last day be taken into that number, inclusively. And if these (with what I said before) be not enough, you may find many more if you please to search.

A like reckoning we have, concerning Cornelius, Act. 10. Cornelius saw a Vision about the Ninth hour of the day, ver. 3. (that's one day.) When the Vision was ended, he presently sent two servants and a souldier for Peter, ver. 7, 8. as he was directed. On the morrow (that's a second day) Peter went up to pray about the sixth hour, and saw a Vision likewise, ver. 9. &c. Which being ended, the men who were sent from Cornelius, were (by that time) come, and enquired for him, ver. 17, 18. He went down to them, called them in, and lodged them that night, ver. 21, 23. On the morrow (that's a third

third day) he went with them from Joppa ver. 23. On the morrow after (that's a fourth day) they entered into Cesarea, where Cornelius waited for them, (ver. 24.) who tells him (ver. 30.) Four days ago I was fasting &c. (relating the cause why he sent for Peter.) Now if that (before this) was four days ago, this (after that) must be four days after; which was (as is manifest) the fourth day, inclusively.

You may see more to this purpose in my Discourse p. 20, 21, 22. which I do not repeat, because you seem to think (Rep. p. 21.) there is too much already.

You have never heard, you say, much less do We commonly so speak; that after eight days, is that day se'nnight: I suppose you lay the Emphasis on We; that is, We in England do not commonly so speak. But, you know, in other languages (and, I think, in all other) they do so speak. I need not tell you that, What we call a Se'nnight, a Fortnight, the French call huit jours, quinze jours, that is, Eight days, Fifteen days: Nor need I tell you that S. Luke did not speak English, nor did he live in England.

But, after all this sensing (I must not call it shifting) do you indeed think that after eight days, in this place, is not meant of the same day in the next week? And do you so think (as you phrase it) without doubt or scruple? You say (Rep. p. 22.) you do not discern but that it may be (the second or third day of the next week) but do you think it is so? Consider of it. And if what I say now be not enough, look over also what I said before.

And you do not produce any place where this form of Speech is otherwise to be understood. Onely two places you mention, where you think possibly it may be. Which I shall consider. Mat. 26. 2. Ye know that after two days is the Passover, and the Son of Man is betrayed to be Crucified: seems to be meant (you say Rep. p. 22.) after two days exclusively, that is, excluding the day on which that was said. If you think so, I cannot help it. Nor can you help it if I think otherwise. I take it to be thus, After two days, or there are but two days (to day and to morrow) when (at evening) I shall eat the Passover, and shall be betrayed to be crucified. And ver. 2. while (in the mean time) the chief Priests &c. (we are told ver. 3, 4, 5.) were assembled, consulting how they might take Jesus by subtlety and kill him. After which follows presently, ver. 6. Now when Jesus was in Bethany, (viz. the same day) there came a Woman (viz. Mary the Sister of Lazarus, Joh. 11. 2.) with an Alabaster Box of Ointment, and poured it on his head, ver. 7. Which when the disciples saw it, they (that is, one of them, meaning Judas Iscariot, Joh. 12. 5.) said, wherefore is this wast, it might have been sold and given to the poor &c. ver. 8, 9.

eight days Christ appeared to the Disciples, and Thomas with them. Joh. 20. 26. He then satisfied Thomas (who was before absent) as well as the rest concerning the Resurrection, and much in the same manner as before, but with somewhat more particular. That he did so meet, with the Disciples then assembled, you do not deny; nor, that they were so employed. But you do not admit that after eight days doth signify the eighth day after taken inclusively. (And why not? But because then it would be on the first day of the week as the other was?) And you are offended that I should take this to be a Cavil. After eight days, you say, may be the ninth or tenth day (yes, or the twentieth, or a year after, for all this is after eight days;) and you can so count it upon your fingers. (Enquiry, p. 50, 51.) But you know also, that it is the usual way in Scripture (and other where) thus to reckon inclusively. I gave you several instances to that purpose, of which I shall repeat some. Mat. 27. 63. they tell Pilate, This deceiver said, After three days I will rise again, (and ver. 64. meaning thereby the third day after inclusively; and therefore they pray that the Sepulchre might be made sure till the third day. They should have said (according to your reckoning) on the fourth day and so forward; for to what purpose would it be to secure it till the third day and no more, if the Pretense of Rising were not till after the third day is past. Here, you confess (Rep. p. 23.) that, by after three days must needs be meant, till after the third day is come; not, till after the third day is past; and so his enemies understand it.

So Mar. 8. 31. The Son of Man must be killed, and After three days rise again; that is, on the third day inclusively. And here also you own (Rep. p. 23.) that it must be so understood; The Crucifixion (you say) was on the sixth day, and the Resurrection on the first day of the next week; and therefore, by After three days, is meant After part of the sixth day, the whole Seventh day, and part of the First day. You own therefore that in these places after three days must needs be the same as on the third day. And why not as well after eight days the same as on the eighth day.

After eight days, you say, is no where explained to be the Eighth day. What subtlety there may be in the words is no where explained, I cannot tell: But doth it no where so signify? What say you to that Luk. 2. 21. When Eight days were Accomplished (for the Circumcision of the Child) they called his name of Jesus? 'tis all one to say When eight days were accomplished as to say After eight days be come? And this also you own (Rep. p. 24.) must be so understood. Now, If after three days signify no more but after the third day was come: why should we not think that after eight days doth as well fig-

signify after the eighth day was come; that is, as we use to speak in English, on that day se'n-night. Sure we are, it was not on the Jewish Sabbath (for it was, to that, but Seven days, not after Eight days.) 'Tis manifest therefore that our Saviour made choice of another day than the Jewish Sabbath, for these Sabbatical Works: And I think it is plain to be the first day of the week.

I'll give you one text more, (which I did not name before, because I would not trouble you to compute it,) Act. 24. 1. After five days, Annias the High-Priest descended with the Elders and with a certain Orator named Tertullus who informed the Governour against Paul. After five days, that is, on the fifth day (after Paul's being apprehended.) How doth that appear, (you will ask) since it is no where explained, that this after five days is on the fifth day? I'll shew you presently. Paul comes to Jerusalem, Act. 21. 17. that was one day. The day following ('tis said) Paul went in with us unto James, and all the Elders were present, ver. 18. Who then advise him thus, We have four men which have a Vow on them; take them and purify thy self with them, &c. ver. 23, 24. that's a Second day. Then Paul took the men and the next day (there's a Third day) purifying himself with them, entered into the temple, to signify the accomplishment of the days of Purification, ver. 26. (which we find to be the space of seven days, Num. 6. 13. inclusively from that Third day; which were therefore to end on the Ninth day.) But when the seven days were almost ended, ver. 27. not, when the last of those seven were almost ended (for we have not days enough for that) but, the seventh day was almost come (for when that day was come, the seven days were accomplished, according to that Luk. 2. 21.) that is, on the sixth day of those seven, which was the Eighth day from his coming to Jerusalem. On this Eighth day the Jews laid hands on him, ver. 27. and when they were about to kill him, the chief Captain rescued him and carried him into the Castle, ver. 31, 34. On the morrow (which was the Ninth day) he was brought down before the Counsel, Chap. 22. 30. where he made his defense, Chap. 23. 1. and was brought back to the Castle, ver. 10. That night the Lord stood by him to comfort him, ver. 11. ('tis said that night, the night of that ninth day, not on the morrow night, as if it were the night of the tenth day.) and when it was day (that is on the Tenth day) more than forty of the Jews banded together to kill him, ver. 12, 13. of which conspiracy when Paul's kinsman had informed the chief Captain, ver. 16, 20, 21. he sent him that night (the night of the tenth day,) with a guard, to Antipatris ver. 23, 31. from whence on the morrow (which was the Eleventh day) he came to Cesarea ver. 32, 33. (which Eleventh day

bration (it not the Consecration) of a Christian Sabbath, or Day of Religious Worship. 'Tis all Sabbatical work, and a great deal of it. And we have reason to think (though it be not expressly said so) that he then gave them order to continue the like for the future.

This matter of fact you cannot deny; but do expressly grant it, Rep. p. 19, 20, 21. and that all this was Religious Employment, fit exercise for such an occasion. Your little Exceptions were most of them answered before. But because you repeat them, I must repeat the Answers. You say, From Jerusalem to Emmaus and back again, was more than a Sabbath days journey, yet Christ doth not reprove the two Disciples for so traveling. True, (at least so far as we know.) Nor was there any reason for it. For they did not know when they began their journey, what Christ might do before the day was over. I might tell you also (as here you speak) That he did not reprove them, is not written. You say, That Christ did travel without pain, is not written. True. Nor is it material to me whether he did or did not. (I do rather think, that, after his Resurrection, he was not subject to Bodily Weariness.) But he was Preaching all the while (and then, whether sitting or walking is much one.) I hope you do not think it a breach of the Sabbath for a man to take pains in Preaching. You say, The Disciples being assembled at Jerusalem was Providential. True. The Providence of God so ordered it that they should be there assembled: But doth it thence follow that they were not religiously employed? You say, You do not know (because it is not written) what they were then employed about, unless mourning and weeping Mar. 16, 10. Do you know how Adam was employed (all the day) on the Seventh day from the Creation? That is no more written than this. You own they were employed in mourning and weeping. Very well: and was not mourning and weeping, at that time, a seasonable employment? You do not know but that, with their mourning and weeping, they might add Prayer also and religious Discourse, and serious Consultation what they were to do in these circumstances, and waiting on God for direction therein. Sure I am, you do not know (nor is it written) that they were employed about any servile work. Part of the time they were (we know) Religiously employed, and you do not know but that they were so all the day. You would have it supposed Rep. p. 33. that Paul's preaching in the Synagogue did comprehend his conscientious observing the whole Sabbath day (though it be not written) and why may we not as well suppose, the disciples here were well employed all the day? But you say Christ appeared to the Eleven as they sat at Meat; it was as they sat at Meat. Very well. But do you think they might

not

not Eat on a Sabbath-day? Was it a breach of the Sabbath to Eat? Christ's saying to them Peace be unto you was (you tell us) an ordinary salutation, frequent in scripture. But, when Christ said it, was it not a Blessing also? When Man says, Peace be unto you, it is a Prayer; but when God says it, 'tis more than so, it is an Authoritative Benediction. And when he said it again a second time, (Jesus said to them again, Peace be unto you: as my Father hath sent me, even so send I you: And when he had said this, he breathed on them and said unto them, Receive the Holy Ghost: Whose soever sins ye remit, they are remitted &c. Job. 20, 21, 22, 23.) was all this but an Ordinary Salutation? But suppose the Disciples (not yet knowing, before Christ came to them, that he would appoint the day to be so observed) had on some part of the day done some ordinary business that we know not of, was this any fault in them? Or doth it thence follow that it was not for the future (when they should know it) to be religiously observed? Doth any thing appear, after Christ came to them, but what was highly Religious? But, that this doth alter the Seventh or appoint the First day for a Sabbath (you say) you do not find. Stay a while, we are not yet upon that point, What is to become of the Seventh day, or whether the First is to be called a Sabbath. (We shall come to that anon.) We are yet inquiring Whether there be not from hence encouragement for a Religious Observation of this day. We do not read (you say) the Lord blamed the Disciples for resting on the Sabbath-day; (meaning, the Jews Sabbath then past.) Very True. Nor was there any occasion for it. For the Sabbath-day was past before the Resurrection: And 'tis not pretended that, before the Resurrection, (the Memorial thereof) the First day was appointed. But neither do we Read, that they did so Rest, you do but think so.

From what hath been said, we see that Our Lord Jesus Christ, and his Disciples with him, did celebrate the day of the Resurrection, by Religious Employments. Which is one good Precedent; and somewhat more than what you shew us of the Seventh day Sabbath from Gen. 2, 2, 3. That God did rest the Seventh day, we there Read, (or, as you please to phrase it, that our Lord Jesus Christ did so rest;) but, that Man did so rest (or was bid so to do) we do not Read: You can but conjecture it (as you speak) or collect it by Argument.

We come now to a second Precedent. That God did once rest on the Seventh day, we read. But that he did repeat his Seventh-day Rest, we no more read, than that he repeated the six days of Creation. But our Lord Jesus Christ did a second time so meet with his Disciples so assembled, and was in a like manner employed. After

eight.

There was (I presume) a Command (or somewhat equivalent thereunto) that *Fire for Incense* should be taken from the *Altar* (else *Nadab* and *Abihu* would not have been destroyed for offering strange fire.) But I do not find such *Express Command Recorded*. (With other the like Instances, which I forbear to repeat.) To which let me now add the distinction of *Clean and Unclean Beasts and Fowls before the Flood*. *Gen. 7. 2. Gen. 8. 20.* Which was then observed, and by God approved, (as appears by his sending Those by *Seven's*, and These by *Two's*.) and we have reason to think, it was by his order. Yet is no antecedent *Command Recorded* for such distinction that I find. And accordingly I do not doubt but that the Apostles had sufficient authority and direction from Christ (who gave them *Commandments, of things pertaining to the kingdom of God*, *Act. 1. 2, 3.*) for what they settled in the Christian Church, though the particular *Commands* be not *Recorded*. I do not find any particular *Commands* from Christ for their appointing the *seven Deacons* *Act. 6.* for their ordaining *Elders in every Church* *Act. 14. 23.* for giving the like in charge to *Timothy*, to ordain *Bishops and Deacons at Ephesus*, *1 Tim. 3.* and the like to *Titus in Crete*, to ordain *Elders in every City* *Tit. 1.* But because they did these things, we presume they had sufficient warrant, though we have no *express Command recorded* for their so doing.

I add further: You suppose (I presume) that there is a sufficient Warrant for a *Weekly Sabbath* from *Gen. 2. 2, 3.* yet there is no *express Command* for it. 'Tis said that *God Rested* (that is, he ceased to create,) but 'tis not said that *Man rested*, or that he was *Bid to rest*. 'Tis said *God blessed the Seventh-day and sanctified it*. (What these words may imply, I need not here dispute.) But 'tis not said that *Man did sanctify or keep it holy*, or was *bid so to do*. *God rested the seventh day*; but he did no more repeat the *seventh day of Rest*, than the *six days of Creation*. And if *Man did sanctify or keep holy that one day*, it is not said that he *did or was bid to keep holy every seventh day* to the *Worlds end*; and that it must be just *that seventh day* (in a continued circulation of Weeks from the Creation) and *no other*; and that he must *begin every such day just at the same time of the day* as *God did his Seventh day*; or just at the same time of the day as it was in *Paradise* (at that moment when *God ceased to work*) though at the same moment it were all hours of the day in some place or other. And if you would have us think (because you think so) that *all this* is there implied; yet certainly this is much short of an *express Command recorded*, for *All this*. I say for *All this*. For such were my words *Disc. p. 4.* It is not

expressly said, that *All mankind must, for ever after, observe Every Seventh-day in Every Week of Days, reckoned continually from the first Creation*, which, when you cite part of my words *Repl. p. 6.* you thought fit to omit. Yet *All this* must be shewed to be *expressly commanded* (according to your notion) or else somewhat less than an *express Command Recorded*, may serve to justify our Practice, and intimate *God's Pleasure*. Less therefore than an *Express Command Recorded* may serve to intimate *God's Pleasure*, and Warrant our Practice as to the Lord's Day.

In the next place, let us see what may be alleged in the present case, to warrant our celebration of the *Lord's day*.

That the *Resurrection* of Christ, which doth accomplish the work of our Redemption (as *Rom. 8. 34.* *Christ that died, yea rather that is risen again; Who died for our sins and rose again for our justification*, *Rom. 4. 25.*) is a mercy doubtless that is worth remembering, and therefore not improper for a solemn Commemoration, if at least we have any encouragement from *Christ's* or the *Apostles practice* for so doing; since great part of the Christian Institution is founded on the *Apostles practice*, and that of the *Primitive Church*.

We find that Christ himself, on the day of his *Resurrection*, the *First day of the Week*, or the *first day after the (Jews) Sabbath*, did first appear to the good *Women* who sought him at the Sepulcher; declaring to them the *Resurrection* (which was to preach to them a new Doctrine of which before they were not aware,) and *bid them* tell it to the *Disciples*; which they did, and thereupon *Peter and John* (from the rest) went to the Sepulcher and found it so: Which no doubt put them upon serious thoughts, waiting what the issue of this might be. He then joins in company with *two Disciples* going to *Emmaus*, (whether two of the Twelve, we know not; nor is it very material,) finds them engaged in *Religious discourse*; And preaches to them (from *Moses and the Prophets*) the things concerning himself; stays with them at *Emmaus*, continuing the same discourse, and was known to them by breaking of bread (celebrating the Lords Supper,) all which are *Religious employments*, proper for the Celebration of such a day. He then comes to the *Disciples at Jerusalem*, preaches to them the same Doctrine, gives them his *Blessing* (a first and a second time;) blames their *unbelief*, confirms their *Faith*, renews the promise of sending the *Holy Ghost*; gives them *Commission* for preaching the Gospel, and planting the *Christian Church*; with power of *Miracles* for confirmation of their Doctrine: As I shewed at large (*Disc. p. 17, 18, 19, 20.*) from *Luk. 24.* *Joh. 20.* *Mar. 16.* All which put together looks very like the Celebration.

not be concerned to answer them where ever I meet them. And though you tell me, (*Rep. p. 55.*) *this is a short way of answering,* 'tis the way I think fit to use, as to what is nothing to the purpose. You tell us (*p. 75.*) you *pass by divers expressions in the Doctor's Book;* and so shall I in yours, when they be nothing to our business.

But let us come to the business in hand: Wherein are Two Points in question, very distinct: Though you please to make them but One.

First, Whether we have sufficient ground for celebrating the *Lord's-day*, or *First Day of the Week*, as the weeks were then accounted by the Jews, or be now by us.

Secondly, Whether we are also obliged to keep the *Jewish Sabbath* on *their Seventh day*.

The first of these I think was not at all questioned in the Apostles time, but practised generally by all Christians: For it being admitted that the Apostles had Authority and Direction from Christ, for ordering the affairs of the Christian Church; they had no more reason to except against this, than against the introducing of Baptism, the Lord's Supper, the institution of Elders, Deacons, Bishops, and of whatever other Officers and Orders in the Church. And therefore of this we meet with no disputes, but a silent Practice. Whether you will allow it the name of *Sabbath* or not, is but to dispute about Words. If you do not like that Name, I allow you to call it *the Lord's Day* as they did. I take it to be a *Sabbath* within the prospect of the *Fourth Commandment*: though, for distinction sake from that of the Jews, they gave it another Name. And I find you sometimes to give the name of *Sabbath* to days which I do not find so called in Scripture.

About the Other, the case was much the same as that of Circumcision, the Pass-over, and other Jewish Feasts or Festivals, the Abstinence from Meats, their Rites of Purification, and the like, which had once been Laws. Of which those who were *Zealous of the Law* were very fond, and loth to part with them. And those of them who thought themselves obliged to be *Baptized and Circumcised also*; did no doubt think themselves obliged, beside the Christians *Lord's-day*, to observe also the *Jewish Sabbath*. This I take to be the true State of the Question then; and this is that which you would now revive.

Concerning the latter, the Apostle adviseth a mutual Forbearance, allowing each to practise according to their own sentiments, without censuring of others, till with time and leisure they should be better satisfied of their Christian Liberty: And did himself comply with them therein; as things *Tolerable*, though not *Obliging*.

ging. With the *Jews*, I mean; to whom these had once been Laws; but would not have them introduced on the Gentiles (as a new Yoke) to whom they had not been Laws before. Of which great distinction I do not find that you take any notice, though I had minded you of it, *Disc. p. 52, 53, 54,* and elsewhere. And we find great weight laid upon this distinction, *Act. 21. 18, 20, 21.* Where *James and the Elders at Jerusalem* do advise *Paul*, though the *Apostle of the Gentiles*, yet (because he was a *Jew*) so far to comply with the *Jews* as to own the lawfulness of their practising, what they did not think fit for the *Gentiles* to do; clearly distinguishing between the *Gentiles*, and the *Jews among the Gentiles*. Thou seest, brother, how many thousands of the *Jews* there are which believe, but yet are all *Zealous of the Law*: And they are informed of thee that thou teachest all the *Jews* that are among the *Gentiles* to forsake *Moses*, saying, that they ought not to circumcise their Children, neither to walk after the Customs, ver. 20, 21. Which was true as to the *Gentiles*, but not as to the *Jews among the Gentiles*. For taking off which prejudice, they advise him to take to him four men who had a *Vow*, and purify himself with them; to satisfy the *Jews* that he had been misrepresented, and that himself (a *Jew*) walked orderly and kept the Law, ver. 23, 24. But, as touching the *Gentiles* which believe, we have written (say they) and concluded, that they observe no such thing, save only that they keep themselves from things offered to Idols, and from blood, and from strangled, and from fornication, ver. 25. But nothing of the *Jewish Sabbath* (in contradistinction to the *Lord's Day*;) Which I take to be particularly intended by the word *Sabbath*, Col. 2. 16.

Of these Two Questions I shall speak distinctly; and first, *That we have sufficient ground for Celebrating the Lord's Day.*

To this, your great Objection is, that there is no *Express Command Recorded in Scripture*, for so doing.

In Answer to this I shew'd first, that an *Express Command Recorded*, is not necessary for our Warrant: And then, that there is otherwise in the Word of God sufficient to warrant us therein.

In order to the first, I gave you divers Instances (*Disc. p. 16, 17.*) to which I do not remember that you give any Answer. God was worshiped by Sacrifices very early; at least as early as that of *Cain* and *Abel*. And though (I suppose) you think they had some Command for it, yet we have no such *Command Recorded*, antecedent thereunto. The like of *Jacob's* consecrating a *Pillar*, by pouring *Oyl* upon it, without any antecedent *Command Recorded* for consecrating either Things or Persons by *Anointing*, or pouring on of *Oyl*.

ridian. For, a *first Meridian* is that from whence we reckon 1, 2, 3, &c. till at 360 we come round thither again. For, so reckoning, makes this (to you) the *first Meridian*. Onely you reckon from thence 1, 2, 3, &c. *Westward*: whereas others do so reckon from their *First Meridian Eastward*. But in pag. 71. you so reckon *Eastward* as others do. Both which make it a *first Meridian*.

I have but one thing more here to note and I shall dismiss this point. And it is your prudent choice of the *Equinoctial day*, when the days and nights be equal all the World over. For if you had pitched upon any other day than one of the two *Equinoxes*, the *Obliquity of Horizons* (as you are well aware, *Rep. p. 70.*) would quite have spoiled your reckoning. For though, to all under the same Meridian, it be *Mid-day* at the same time, and *Mid-night* likewise; yet *sun-rising*, and *sun-setting* be at very different times, even to those under the same Meridian. And accordingly the Sabbath not to begin, at all times of the year, at *Rome, London, New-England, &c.* so long before or after that at *Jerusalem*, as your *scheme* appoints. But I shall press this no farther.

But thus much is undeniably evident from your own Scheme, that, at *Japan* for instance, or Mount *Sinai*, the same day may indifferently be called *Saturday* or *Sunday*, according as from *Jerusalem* you reckon *Westward* or *Eastward*. Which is enough for the purpose to which I allege it.

From what hath been said, I think it is very plain, That since, according to your own Scheme (any where but at *Jerusalem*;) the same day may be indifferently called *Sunday* or *Saturday* (the *first* or the *seventh* day) according as to that place we reckon from *Jerusalem* Eastward or Westward: I am still of opinion that we should not quarrel upon a circumstance which doth not influence (as you call it *Enq. pag. 27.*) the *lively, fiery, morning and evening Word and Prayer*: for men may be as *dead and formal* on a *Saturday* as on a *Sunday*.

You next fall upon me (*Rep. p. 2.*) to know *what Church* it is I would not disturb; for *we live in an age* (you tell us) *wherein are variety of Churches*. Now this I take to be a captious Question. Would you have me here enter on a Dispute of *Whigg* and *Tory*; of *Conformist* and *Non-conformist*; *Episcopal*, *Presbyterian*, *Independent*, *Anabaptist*, *Jews* and *Quakers*? (Pray which Church or Churches of all these is it that you have a spight at, in contradistinction to the Churches of Christ, who's true peace, you say, you would not disturb?) No I shall not be lead aside from the point in hand

hand to any of these disputes, which are nothing to the present purpose. By the Church whose peace and practice I would not herein disturb, I mean the *Generality of Christian people amongst whom I live*. For (without disputing what other varieties there may be amongst us) I think we are all agreed, except your self and some few others (not so many, I hope, as to be called the Church,) to celebrate the *Lords-day*, not the *Jewish Sabbath*.

I would say the like as to your other excursions (in which you seem to take great pleasure) against *Christmass*, *Easter*, *Whitsuntide*, (and other tides as you call them) *Holy-days*, *Rome*, *Purgatory*, *Mas* and *Monkery*, *Formal Worship*, *Forms of Worship*, the *Lords Prayer in Publick*, *Ceremonies*, *Tradition*, *Black Garments*, your thoughts of *Monarchy*, *Swearing to a point*, *Abjuring Endeavours*, and other the like excursions; with which I mean not to trouble my self: Because, whatever there be of Good or Bad in any of these, it is nothing to our present purpose of a *Saturday-sabbath*. You are very touchy with me (*Rep. p. 31, 32.*) for but naming the phrase of *Hold-ing forth*, though (I think) very innocently. (And so, I suppose, will those think, that consult the place, not as you cite it *Rep. p. 32.* but as it is in my *Discourse*, p. 29.) This you call *Bleating*, and *Highly Blamable*. (Whether you take me for a *Sheep*, or a *Calf*, I cannot tell.) But, pray Sir, are the Words and Phrases of *Non-Conformists*, so sacred, that a man may not venture to *Name* one of them, without a Reprimand? While you take the liberty to be always Flirting at the Words, Phrases, and Practises of others, when it is nothing to the Purpose. It may prove perhaps that you have a *special Knack at Finding Fault*, but proves nothing to the point in hand. You would not take it kindly of me, if I should upon all occasions (or without occasion) be still inveighing against *Schism*, *Separation*, *Non-conformity*, and *Judaizing* (with many other like *To-picks*) or charge you (by insinuation) with *worshiping Saturn upon Saturday* as oft as you do us with *worshiping the Sun upon Sunday*: (But, to *worship the Sun upon Sunday*, runs so glib upon your tongue, that you must needs be at it again and again, even after I had shew'd you plainly that there is no Foundation for it.) Now if it would not become me (as I think it would not) to be still snarling as I go along, at what is nothing to the purpose; pray consider, whether you or I are most *blamable* in this regard. And, if I have handled you therein more *softly* than perhaps another disputant would have done; you should not *blame* me for it; but rather take it kindly.

These things I mention in the beginning, that I may at once throw off these Extravagances and impertinent Excursions, and

till we come there, it must yet be *Saturday March 11*; though perhaps 23 hours (or more than so) later than at *Jerusalem*. And this, I think, you will not deny to be a just account of your Scheme, according to your own mind, *Rep. p. 73* though in somewhat fewer words.

And according to this Scheme, at *Sinai*, *Jordan*, and *Mount Olivet*, (for we are not yet come to *Jerusalem*, all these places being Eastward from it,) it must yet be *Saturday March 11*: later by almost 24 hours than at *Jerusalem*. And particularly at *Mount Sinai* (which is, you tell us, 6 degrees Eastward from *Jerusalem*, that is, 24 minutes of time) it must yet be *Saturday March 11*, but later than at *Jerusalem* by 23 hours and 36 minutes. At *Mount Olivet*, it must yet be *Mar. 11*: (for we are yet short of *Jerusalem*) but later by almost 24 hours (wanting less than one minute.) So that, if Christ did eat the Pass-over, on *Thursday*, the Thirteenth day of the first month, and after went to *Mount Olivet*, it would there be but *Wednesday* the Twelfth day; and when he came back to *Jerusalem*, it was there again *Thursday* the Thirteenth, and if he had returned back again to *Mount Olivet* the same night, it would now again be but *Wednesday* the Twelfth.

But you may remember that you told us before (*Rep. p. 67, 68, 69*) that though the *Sun* travel *Westward*, yet the *Posterity of Adam* and *Noah* did travel (not only *Westward*, but) *East, West, North* and *South*, over-spreading the *Earth*; and wherever they came (Eastward or *Westward*) after Six days of travel or other work, as the *Sun* did set, their *Sabbath* was to begin. (I will not trouble you with *Greenland*, where if they must wait till *Sun-set*, they must have no *Sabbath* for divers Months together.)

Now those who travel Eastward from *Jerusalem* must therefore reckon the same day, fifteen degrees Eastward, to be an hour sooner than at *Jerusalem*, and so in proportion the further they go; one hour for every fifteen degrees. And your self give us a precedent of such reckoning (*p. 71*.) at *Sinai* (being about six degrees of Longitude Eastward from *Jerusalem*) the seventh day at *Sinai* was about 24 Minutes sooner than at *Jerusalem*, yet was the Seventh day at both.

Let us now begin where you left, that is, at *Sunday Mar. 12. 1691* at *Jerusalem*. This at *Sinai* will be *Sunday* (the same day) but 24 minutes sooner than at *Jerusalem*, as you tell us, *pag. 71*; But, according to your other account, *pag. 73*, it was to be *Saturday* 23 hours and 36 minutes later than at *Jerusalem*. And whether of the two reckonings must we follow? And at *Japan*, 'twill be

be the same day (*Sunday*) but earlier by 7 hours than at *Jerusalem*. And at *New-England*, the same day (*Sunday*) will be sixteen hours sooner than at *Jerusalem*. And *Sunday* at *Rome* will be 12 hours sooner than at *Jerusalem*. And so onward till you come to *Jerusalem* again. But then (and not till then) instead of calling it *Sunday Mar. 12. 24 hours sooner* than at *Jerusalem*, we must call it *Saturday Mar. 11. at Jerusalem*: Which is a just account, according to your own Scheme, as to those who travel Eastward; or so reckon as if they did so travel.

So that, at *Japan*, (according to your two accounts) it is indifferent whether to call it *Saturday 17 hours later*, according to *pag. 73* or *Sunday 7 hours sooner* than at *Jerusalem*, according to *pag. 71*. And at *New-England*, 'tis indifferent whether to call it *Saturday eight hours later*, or *Sunday 16 hours sooner*, than at *Jerusalem*: for 'tis just the same time either way.

But, notwithstanding this indifference, I would, as to *New-England*, comply with your Scheme *pag. 73*, and call it (as you do) *Saturday eight hours later*, (though in going thither we cross the first Meridian,) because in *New-England* they do so account their days. But, as to *Japan*, I would not comply with you, to call it *Saturday seventeen hours later*, but would choose to call it *Sunday seven hours sooner* than at *Jerusalem*; because, at *Japan*, they do so account their days. And therefore though I do acknowledge (as you speak *Repl. p. 2*.) that the Word is the Rule of *Worship*; yet I would here be guided by the Practice of the place, (for the Word hath herein determined nothing either way) which practice therefore I would not disturb.

And this doth furnish a Third Expedient (beside the Two which I gave you before) by travelling to *Japan*. For what you call *Saturday* (or the Seventh day) seventeen hours later, will be the same with what they call *Sunday* (or the first day,) seven hours sooner than at *Jerusalem*. That is, Your *Saturday-sabbath*, will be the same with their *Sunday-sabbath*. Or if to *Japan* be too great a Journey, 'twill be the same case if you go but to *China*, *East-India*, *Persia*, *Babylon*, or but to *Syria*, or any place Eastward to *Jerusalem*.

But (in erecting this Scheme, and setting out from *Jerusalem* Westward, reckoning *Mar. 11*, till we come round to *Jerusalem* again) you do it, you say, without setting a Meridian; I suppose, by Meridian, you mean without setting a First Meridian (for otherwise every place hath its Meridian;) But in thus reckoning you do (though you be not aware of it) make this a first Meridian.

parison with the Substantials of a Duty, as that I would not on this account give disturbance, though not upon the day that I should choose.

But *What day I would choose*, you say, *you know not*. And you seem to *Hope*, *Rep.* p. 2. and *Think*, and *Judge*, and would have it thought, that *I would Choose your seventh day Sabbath*: and this *after the best judgment you can make of my book*, (for which reason I shall less trust to your *Judgment* another time,) and insinuate (broadly enough) p. 62. as if I did *but espouse a notion* (against my own judgment) *by which I have a benefit*, and, for fear to loose or endanger that benefit, do employ my learning and ingenuity to cavil at you, and the direct will and word of God, and *Teach the contrary*; notwithstanding my doubts and scruples; and p. 74. that I do it *for some worldly advantage*: whereas you *Hope* and *Think* and *Judge* that (if left to my own choice) I am really of your mind. And you have the confidence *Rep.* p. 18. to desire that the *Doctor who is very able* would undertake your cause: As if you thought me one of those who may be indifferently retained on either side as there is occasion: (but, however, to be retained on both sides is not fair practice.) With many hard censures all along. (I believe that (till now) you had a better opinion of me. Have I lost all my reputation with you for not approving your Saturday-Sabbath?) I should not have expected that Mr. *Bampfild* would have thus insinuated without any ground, and take it to be more uncharitable than all the hard Words you complain of (p. 63.) from Mr. *Tress*. (Which yet are most of them your own.) I am so charitable as to think Mr. *Bampfild* (though in an Error) doth argue according to his own judgment, not for worldly advantages contrary thereunto.

But, to put you out of Doubt (and answer your surmise) I will tell you, (without hesitance, and without doubt or scruple.)

I would choose (if it were left to my choice) that Day which I think the Apostles did observe, and the Christian Churches in their time, (and ever since,) which (in contradistinction to the Jewish Sabbath) they called *the Lords Day*; and *the first day of the week*, or *the first day after the (Jewish) Sabbath*. And the middle part of this day, being the chief time for Action or Business (suppose from Sun-rising to Sun-setting,) I should take to be the middle-part of such Sabbath-day; taking into it, so much Backward (toward the Mid-night last past) and so much Forward (toward the Mid-night ensuing) as is wont to be accounted time of business (or the *dies practicus*;) and that so much of the time (between

tween mid-night and mid-night) as is to be time of business should (on that day) be employed in *Religious business* (as, on other days, it is or may be employed in *Civil business*;) and so much of it (next after the mid-night past, and next before the mid-night following,) as is reasonably to be allowed for *Natural Rest*, should on this day be a Relaxation from *Religious business*, as on other days from *Civil business*. This is the Day I would choose; and thus bounded.

But if I were in *New-England*, where (I am told) they use to begin their Sabbath on Saturday-night about Sun-set: I would then and there comply with the practice I there find, rather than give them any Offense or Disturbance therein. For I do not think it the design of the Fourth Commandment, to descend to such Punctilio's; but rather that the Sabbath-day should be so reckoned and so bounded, as other days are reputed to be.

But I have somewhat further to add to this purpose, upon consideration of the Scheme you give us, (*Repl.* p. 71, 72, 73.) for the accounting of Days.

You please to begin or set forth (as you say) at *Jerusalem*; (And why so, but because you please? Another perhaps would choose to begin at the First Meridian, or elsewhere. But, be it as you please.) From *Jerusalem* you begin your account on Saturday Mar. 11. 1693, and bring your account round the Earth to *Jerusalem* again. From hence Westward 15 degrees, will be Saturday still, but an hour later than at *Jerusalem*; and 15 degrees further, will be two hours later but still the same day; and so onward, for every fifteen degrees, allowing an hour. And accordingly at *Rome* (you tell us) it will be Saturday still, but two hours later than at *Jerusalem*. At *London*, Saturday will be 3 hours and 12 minutes later than at *Jerusalem*. At *Dublin*, about 3 hours and 32 minutes later than at *Jerusalem*. And passing on to *New-England*, (though in so passing you cross the first Meridian) it shall yet be Saturday, but later by eight hours than at *Jerusalem*. (Whether these be the just distances of those Meridians, is not material; but we will take them so to be.) Thence passing onward to *Japan*, it will there be Saturday still (or the seventh day) March 11. but later by 17 hours than at *Jerusalem*. And from *Japan*, You say (to pass over the other Meridians and rest of the land in Asia) about seven hours. (That is, in *China*, *India*, *Persia*, *Babylon*, *Syria*, &c. 'tis still Saturday Mar. 11. but later and later, till in 7 hours more we come from *Japan* to *Jerusalem* again.) And, because 17 and 7 are 24, when we come to *Jerusalem* again, we are then to call it Sunday March 12; but till

such account) to the Peace and Practice of the Church where I live, so that a Sabbath be duly observed, though perhaps not upon what day I should choose: Which I find doth give you some disturbance, and it will take up some time to answer your Query's about it. I am of the same opinion still. For Reasons I then gave, p. 1, 2, 10, 11, 12, 13, 14, (To which you make no Reply.) Because I think the *Substantials* of a Duty, are of greater moment, and more intended in the Commands of God, than the *Circumstantials* that do attend it; and these upon occasion to give way to those.

I gave you many precedents to this purpose, p. 1, 2, 10, 11, 12, &c. Circumcision was, by the Institution, to be performed on the *Eighth day*; but in case it were then omitted, it might be done the next day, or some time after, rather than not at all. Abraham was 99 years old, and Ishmael 13, and the other Males in Abraham's family of several ages when they were at once Circumcised, Gen. 17. 10, 23. And Proselytes were circumcised at any Age.

And Circumcision, (you know) was omitted in the Wilderness for forty years together (as inconvenient by reason of their uncertain travels) and those who were born during that time were at once Circumcised at Gilgal, Josh. 5. 2, 3, 4, 5, 6, 7. And Timothy was doubtless more than eight days old, when Paul caused him to be Circumcised, because his Mother was a Jew. Act. 16. 1. And all this notwithstanding your great Objection, No other day Commanded, no Promise to any other, nor Threatning for the omission.

The Passover was, by the Institution, to be kept on the *fourteenth day of the first month*; but Hezekiah (when it could not conveniently be done in the first Month) kept it in the *second month*, instead of the first (after it had been a long time intermitted,) 2 Chron. 30. 2, 3.

The Jews had their Feasts of the *New Moons*; but were at great uncertainties (as I there shewed, p. 11, 12) as to one, two, or three days; and it was left much to the Priests discretion, which of those days should be reputed the day of the *New moon*, yet was not the Service to be neglected; but to be performed, if not on the *just day*, at least on the *reputed day* of the *New moon*. And no scruple (that I know of) was made upon it. Of which you may consult, if you please, Mr. Selden's Treatise, De *Judaica Civilis Veterum Institutione*. The Jews, I presume, have at this day *Kalendars* as other People have; and that some of their later Rabbins, since Ptolemy's time, have Tables of the Motions of the Sun and Moon borrowed from him; But we are here speak-

speaking of the times of Moses, and thence downward to Christ's time. And that they had then such Kalendars, I do not know, nor do believe. They had no doubt at that time a Solar Year (how exact, I know not,) according to which they judged of the Equinox, and of their Summer and Winter and Seed-time and Harvest: But their Feasts did depend on their Lunar Year, which was very uncertain; sometimes of Twelve sometime of Thirteen Months; and the beginnings of these Months very uncertain.

And the same uncertainty did affect the Pass-over also: For if the day of the *New moon* were uncertain, it must be equally uncertain which should be the *fourteenth day* on which the Pass-over was to be kept. And we know Christ with his Disciples did eat his last Pass-over on One day, and the Jews on Another; which could not both be on the *fourteenth day* from the true New Moon; but were both so reputed, one by him, the other by them. And I do not find it blamed in either. I suppose you will not blame Christ and his Disciples. And I would not blame the other, because I find that God's Providence so ordered it that on this day Christ (the Antitype and true Paschal Lamb) was Crucified; not on the day when himself did eat the Pass-over. I would rather conclude from both, that the nicety of a Day was not then thought so considerable as to vitiate the Service.

And this of the Day might so happen as to make the Month uncertain also: For if the *Full-Moon* happened near the *Equinox*, it was much at the Priests discretion, whether it should be reputed the *thirteenth Month* of the year Past, or the *first Month* of the year Coming. To all which (and much more) you make no Reply at all.

And as to Circumstances, even in other Institutions, they may be part of the Narrative, when they are no parts of the Institution. As, in the Institution of the *Lords Supper*, that it was in an *Upper Room*, and *After Supper*, &c.

And, when in the first Institution, some Circumstantials were but Occasional (as to that Time and Place) they may cease to be Obligatory, when the case is altered: As, in the Pass-over, that it was to be eaten *standing*, with their *Loins Girt*, and *Staves in their Hands*, as in haste to be gone; and *not to stir out of the House till morning*, Exod. 12. 11, 12. Notwithstanding which, Christ with his Disciples (at his last Pass-over) did eat it *sitting* or rather *lying*, and went the same night to *Mount Olivet*, Mat. 26. 20, 30, 36.

For which considerations, with others of like nature, I think the difference of a day in many cases so inconsiderable, in com-

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THE First Edition, of the First Part, being Dispersed, and Scarce to be had; Care was taken to Re-print it, in the Second Edition, (with very little Alteration) Page for Page, so as not to Disrupt the Chapters. R A

TO

Doctor WALLIS'S DISCOURSE

Concerning The

CHRISTIAN SABBATH

BY

JOHN WALLIS D.D. And Professor of Geometry in the University of OXFORD.

OXFORD,

Printed by A. Knapton, for Thomas Bennet, at the Bible Shop in St. Paul's Church-Yard, LONDON. 1694.

A
DISCOURSE

Concerning The

Christian Sabbath.

PART the SECOND.

BEING

A Rejoinder to Mr. BAMPFIELD'S Reply.

SIR,

WHEN I answered your former Book, which you call *An Enquiry*, &c. I did not know who was the Author of it, (or that you had entertained that Opinion,) and therefore could not pay you those Respects that otherwise I should have done. For though I had made Enquiry as I had opportunity at Oxford, of many there, (and particularly some of your good friends, and Non-Conformists, whom I thought most likely to know,) they all agreed that it was not Mr. Bampfield the Counsellor at Law, but some relation of yours. Nor was I rectified therein, till (a great while after my book was abroad) when I was informed by another good friend of yours (Mr. P. F.) that it was your Book. And I am not sorry (for some reasons) that I did not know it sooner.

However; it was not the Man, but the Doctrine, that I was to answer: And if, in so doing, I did not pay you those respects I would otherwise allow you; yet I hope there is nothing in it Undecent or Unbecoming a fair Disputant.

You observe (*Rep. p. 1.*) that I had said (in my *Discourse p. 1.*) That I would not (for my own part) give any Disturbance (on such

Imprimatur,

HEN. ALDRICH,

Vice-Chan. Oxon.

Junij 20th.
1694

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TO

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And (to conclude) the Ministers of the Gospel should well consider, that, by the appointment of *Jehovah* they are to bear the *Iniquity of the Sanctuary*, Num. 18. 1, 2, 3, 4, 5, where (as in other places) the LORD speaks to the Priests then who had the charge of the Sanctuary, to look well to it, that they did not trespass in any thing of what was appointed in his Worship, or in any thing which concerned their Office, contrary to his Order and Direction, for that if they did, the Sin should be imputed unto them; *Be ye clean that bear the Vessels of Jehovah*, Isa. 52. 11. The Priests were Keepers of the charge of the Altar, Ezek. 40. 46, & 44. 10, 11, 12, 13, 14, 15, 16. Mal. 1. 8, 11, 12, 14. & 2. 1, 2, 3. & 3. 3. And I take the force of the Apostle's Expression, 1 Cor. 11. 23, *I have received of the Lord that which I delivered to you*, (about administering the Lord's Supper) to lye eminently in this; That what he did was by Christ's appointment. And more remarkable, as to all Gospel-Administrations in general, is that of Mat. 28. 20, where our Lord's Commission and Command to all his Ministers, to the end of the World, is, to *Teach all Nations to observe all things whatsoever he has commanded them*; and in so doing he promises (there) to be with them: By which Word, Command, and Promise of Christ, it seems to me certain, that as the Apostles (their Predecessors) could not, so Ministers of Christ (their Successors) have no Liberty left them by Christ to pick and chuse in Christ's Commands, which, or what part they will obey, and which not, and which they will teach, and which not: 'Tis to teach and practise what Christ has commanded, not what Man's broken Traditions pretend to command, but what Christ has commanded. Will-Worship is and ought to be a Stranger to his Sanctuary; and that strange Fire, which comes not from Heaven, Christ will not be served with. And Christ's Expression [*I am with you alwayes*] does import, that although the Work of Ministers, to teach all the Commands of Christ, and to oppose all the Traditions of Men, (which make void, or change, or lay aside all or any one part of Christ's Commands) be hard Work, yet that Christ would be with them and their Successors, in the Ministry, in their doing and teaching his Commands, as long as the World shall last.

F I N I S.

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NO. 10. 1837

First hour
Ora Labora

where find it) altered in the Scriptures; because so plain a Command, not repealed nor altered there, and so confirmed by Christ, faces their Consciences, answers all the Books, and throws down all the Batteries raised against it. Fain they would find out some colourable Objections to shelter themselves in a continual Violation of it, but still that Law rises up, and overthrows all Opposition: They pray to God to *encline their Hearts to keep that Law*, and yet keep it down what they can, but all will not do.

GOD, who has reserved a Tenth of our Substance, has reserved but a Seventh of our Time, which we should neither alter nor begrudge. And indeed, it seems to me marvellous, that the observation of the weekly Seventh-day Sabbath should be so long laid aside here in a Land of Light, notwithstanding so direct and plain a Command, and that the First day should so far obtain, for which we have so very little Colour, some at first by Subtilty making, and others by Carelessness letting in that Observation, and now finding some Good by the Ordinances then celebrated, approve of the day also, and have put all their Strength to defend it: An Opinion blown up to a wonderful height, which yet God by his Word can easily take down.

For the present, some have altered, and in part abrogated this old Command, and set up a contrary one in its stead, and so do become (in this) not God's Subjects, but his Law-givers; as if they could make a more holy

*See Char-
nick's Attrib.
pag. 75.* righteous Law than the Law of God, and have so far forsaken God's Law, and walked after the imagination of their own Hearts, *Jer. 9. 31. In the taxing his Wisdom, as if he did not understand, Job 21. 22.* How unreasonable is this, to impose any Law upon God, and force him to revoke his own.

Upon the whole, to my weak Understanding it seems evident,

That the World was made by the Lord Jesus Christ, and that he is *Jehovah*, who after the Creation instituted the Seventh day, rested on it, sanctified it, and blessed it; and that it was observed from the Creation, till it was repeated at Mount Sinai, and that there the Commands were given by Christ

Christ the Redeemer to *Jews and Gentiles*, (i. e. to all Mankind); and that same Seventh day observed by *Moses* and the Prophets till his Incarnation; that the Ten Commands (and therein the Seventh-day Sabbath) were confirmed by *Jehovah* our God and Saviour, after his taking our Nature upon him; that the same Seventh-day Sabbath, and no other day of the week, was kept by him during his life here, and that perfectly and constantly; and when he had finished the Work of Redemption, that his Body rested in the Grave the next Seventh-day Sabbath, and himself in Heaven (as he rested the Seventh day, after he ended the Work of Creation); and that, while he rested in Heaven, and his Body in the Grave, Believers then rested also, according to the Fourth Command; and (by the Testimony of the Scriptures) that the Seventh-day Sabbath was observed by the Apostles, and all other Believers, after our Lord's Resurrection, and that constantly; and that the Holy Spirit does call the Seventh day only (and no other day of the week) the Sabbath, throughout the Scriptures of the Old and New Testament; and that after Christ's Ascension, and after the pouring out of the Holy Spirit; and that there is no Law, nor any Word to be found in the Scriptures (which do most certainly and fully contain the whole and perfect Duty of Man) which requires the keeping holy the First day of the week, and that there is not there one word of Promise made to the Observers of it, nor any Promise of Acceptance from the LORD, for any person in that Observation, and that there is not one word of Threatning or Displeasure there against those who do not observe it: Not one word there which constitutes the First day a Sabbath, or calls it by that Name; and, How can it be proved by any man to be of God, when the Word of God does not tell us of it? Not one word that repeals or alters the Fourth Command in any jot or tittle; nor any Power there given to any (that ever were, are, or shall be) in the World, to make any Alteration therein, (and, Who can tell us the persons authorized from God to do this?) Which therefore, as long as the Heaven and Earth abide, seems to me unalterable, and shews, that the Seventh day is the true weekly Christian Sabbath, and ought to be observed.

*2 Tim. 3. 17.
Acts 20. 32.*

*Luke 16. 17.
Exod. 24. 10.
Matth. 5. 18.*

Divers learned men understand his *wearing out the Saints*: to prophesie his Prosperity for a Season; and his *changing of Times and Laws*, to be of changing the Sabbath, which would be given into his Hand; and a time and times, and half a time, to be the Three years and an half elsewhere spoken of, Rev. 12. 14. & 11. 11, with Dan. 7. 24, 25. Compare also Isa. 24. 1, 5. Hos. 2. 11. But when those Three years and an half will end I know not.

And it seems to be somewhat observable, That *Ludovicus* (the Name of a great Prince now in the World) has in the numerical Letters of it the exact number of 666, Rev. 13. 18, which Note, as I am now of late credibly informed, (since the writing of these Sheets) has been taken notice of 3 or 4 years since, by a learned Doctor and Prelate of the Church of England, and it may be since by some others. And if this be the Meaning of the Holy Spirit in that Place and Context, it has many Consequences, which much concern the Churches of Christ at home and abroad, to consider.

But that, in truth, this Change of the Seventh day was introduced by the Bishop of Rome, let any man who peruses those few Collections before, about that matter, judge.

And if the observation of the First day, no where commanded in the Word by the Lord, that I could ever find, or read, or hear of, be an Error, as I conceive it is, *Jehovah the Messiah*, who is Head of the Church, who loves it, and gave himself for it, can by his Word and Holy Spirit cleanse it from this and all other Mistakes, which yet remain, and will present it a glorious Church, *without spot or wrinkle, that it may be holy, and without blemish*, Eph. 5. 23, 25, 26, 27.

Charnock's Attributes, f. 755, 756, 757, 758, 782, 783, 414. That no man ought to alter God's Laws; and that Disputes against them are intolerable; and that it is a controuling of the Divine Wisdom to make any Alteration in his Precepts. *Charn. Attrib.* f. 400, 402, 403, 404. *The wise in Heart will receive the Commands*, Prov. 10. 8.

I have heard Mr. *Charnock's* Practice was to preach upon the First day, but what his Judgment was in the main point I do not remember to have read in those Writings of his, which are in my Hand, Mr. *Pool*, of whom mention is made before, I think, might be in Opinion and Practice, for ought I know.

I know, for the First day; and of the same Opinion have been and are many other worthy men, as has been acknowledged.

Yet still, Sin is the Transgression of the Law, 1 John 3. 4. And *this is the love of God, that we keep his Commandments, which are not grievous*, 1 John 5. 3, nor have any thing in them which Men should be unwilling to keep. *The Wisdom of God appears in his Laws*, *Charn. Attrib.* f. 412. *Submit to his Wisdom in this Case*, f. 413.

"The Moral Law cannot be abolished or altered in the whole, or any part of it, without Reflection upon the Wisdom and Righteousness of Christ the Law-giver." *Charn. Attrib.* f. 449.

Man's Glory in the World lies in his Conformity to Christ, and our Conformity to him lies in our keeping his Commands; *His Law is holy*, Rom. 7. 11. *Pure*, Psal. 19. 8. Holy and pure, as it is a Ray of the pure nature of Christ the Law-giver, f. 559, though they be never so many and great who are of another Opinion.

The Law to alter the Seventh day to the First, you may see before in the Collections out of the Centuries, was by the Bishops of Rome, who though they pretended to dispense with the Laws of the Church, could not alter or dispense with the Laws of God, because no Law can be dispensed with, or altered, in any point, by any Authority, but that which is equal to that which enacted it. Now no Pope, or other men on Earth, can pretend to an Authority equal to the Authority of God; so as if there be no Divine Precept for any other than the Seventh day, then it is certain, that no Decrees of Popes or Councils, or any Tradition, can be of any force to alter that Law God hath declared to be his Law.

The Apostles have made no new Laws about this, (as before) but left it as they found it: And that neither the Pope, nor any other Power can dispense with the Law of God, I think, has been agreed by all the great Protestant Writers, and the Reason is evident, The Laws of God are above them, and no Church, or Man, or Men, can dispense with them in any Case.

It may be some may secretly wish that this Fourth Command, for the keeping holy the Seventh day, were not so plain, or that it were expressed, (or that they could somewhere

contrary, that we must follow them so far (and so far only) as they are followers of Christ, and no further. 1 Cor. 11. 1. Eph. 5. 1. 1 Pet. 3. 13. And seeing that all our Thoughts, Words, and Actions should now be governed, and shall at last be judged by Christ, as our Judge, and by his Law and Word, as the Rule, it behoves us not to reject any Light which he graciously offers, to set us right, in any part of his Will.

And as God of old reserved the more open giving, restoring and divulging of his Law upon Mount Sinai, (and therein this Fourth Command) to the time of his delivering his People Israel out of literal Egypt, whether he have not also reserved the calling the Western Churches, and those of the Eastern Churches of Christ, which have in any sort sucked in the like, or any other Corrupt Alterations, to the time of delivering his People out of spiritual Egypt, or thereabout, I cannot tell; but that he will some time or other restore the Knowledge and Practice of his Will in this, I do the more expect, because of his Promises by his Holy Spirit, to teach us all things, John 14. 26. And for that reason, as I ought not to prescribe, so I am indeed no Judge which time is fittest, but do plead his Cause, in my day, as I think my Duty is, and hold my self, and all others, bound to the observance of his Commands, although I acknowledge great Imperfections in our Obedience to every one of the Commands, which nothing can expiate, but the perfect Righteousness of Christ.

I remember, some had a desire to keep up Circumcision, not fully understanding that God had abolish'd that Ceremony, while Paul was clear in the Doctrine of laying it aside; and it often comes to pass, that God puts a Thought into our Mind, that like a Sun-beam makes a Truth visible in a moment, which before we could not discern.

The Holy Spirit divides to every man severally, 1 Cor. 12. 11, as he will, and distributes the Treasures of Evangelical Knowledge, sometimes upon the meanest of Earthen Vessels, and maketh use of one man in one, and of another in another Case, that none may Glory, and all may see their Need of Him, and of one another, and may all be willing to receive all his Will. As Christ is Lord of his Grace, so he is Lord of his time, when to dispence it, and of persons, to use whom he will about it, Acts 17. 26.

Quest.

Quest. 12. If the Seventh-day Sabbath were prophaned by the Church, before the Coming of Christ, and reformed? And, whether it be prophesied by any of the Prophets, who should change the Sabbath in the Times of the Gospel?

Q. 1. If the Sabbath day were prophaned before Christ's Coming, and reformed?

Ans. The Restauration of the Jewish State, after a long discontinuance of it, was brought about, and their Temple rebuilt by Nehemiah, Governour under the King of Persia, Nehem. chap. 1, to the 7th Chapter; and when he had drawn Israel's Princes, Priests, and People into an Oath to observe God's Commands, and not to buy Wares on the Sabbath day, Neh. 9. 38, & 10. 28, 29, 31, he saw some who trod Wine-presses, laded Asses, brought in Sheaves, Wine, Grapes, Figgs, and Burthens into the City on the Sabbath day; and the men of Tyre brought all manner of Ware, and sold on the Sabbath to Judah in Jerusalem, (so here was a notorious general Violation of that Law) whereupon he contends with the Nobles of Judah, What Evil is this that ye do, and prophane the Sabbath day? Did not your Fathers thus (it seems keeping Markets upon the Sabbath day was before his time) and did not our God bring all this Evil upon us, and upon this City? Yet ye bring more Wrath upon Israel, by prophaning the Sabbath. And then he commanded to shut the Gates (as it began to be dark) till after the Sabbath, and set his own Servants at the Gates, that no Burthens might be brought in on the Sabbath, Neh. 13. 15, to 22.

Q. 2. If it be prophesied by any of the Prophets that the Sabbath should be changed in times of the Gospel, and by whom?

Ans. That other which should rise, and be diverse from the first, Dan. 7. 24, I find, many Expositors think agrees best with Antichrist; And who should wear out the Saints of the Most High, and think to change Times and Laws, and that they should be given into his Hand, until a time and times, and the dividing of times, Dan. 7. 25.

See the Dutch Annotat. on Dan. 7. 24.

Divers

brate the Passover with the *English*, *Poles*, and *Saxons*, and other neighbouring People: They say, the *Poles* began to celebrate the Passover in the *Roman* manner *Ann. Dom. 716*, *Bedæ*, *Sigebertus*, has it *Ann. 700*, and many *German Churches* were drawn to the *Roman Paschal Celebration*.

And in *Spain* they differ'd in this from *Rome*. *Fol. 290. B. C. D.* The *Britains* still opposed and rejected the *Roman Passover*.

Fol. 291. A. In the *East* some observed the Passover one day, and some another.

Cent. 9. fol. 15. E. Pope *Paschal*; *fol. 184. B. & 284. B. E.* made Pope without the Assent of the Emperor.

Fol. 281. you may read his Character, where they say he held the place of Antichrist seven years, to *Ann. Dom. 824*.

Cent. 10. We have little that I can find of this matter in the Tenth Century.

Cent. 11. Nor in the Eleventh Century; only *fol. 219. E.* one *Humbert* contended strongly, That *Christ* eat the Passover the Fourteenth day of the Moon, and not the Thirtieth.

Cent. 12. Fol. 660. We have Pope *Paschal* the Second. *Fol. 677.* Pope *Paschal* the Third Antipope.

Cent. 13. Nor is there any thing considerable that I find of this Question in the Thirteenth Century.

He who will take the pains, may find much more of this about *Easter* in *Annals*, and in *Magdeburgensis*, and in *Engelbini*, which I had also collected, but upon further thoughts I think this sufficient.

The Difference that still remains about the time of observing *Easter*, between *Rome* and those who (with *Rome*) observe the new stile, and those Nations who observe the old stile, shews, that in this also one of them is an Error; and I think, they are both out (as before.)

Upon the whole of this matter, it seems to me, the first Endeavour of *Rome* was, to introduce (without any Command from God) the yearly observation of the Passover, upon the First day of the week, in the Spring, which was about the Second and Third Centuries, and then the weekly observing the First day instead of the Seventh all the year long, and by degrees they introduced other yearly and weekly Feasts and Fasts; the weekly

weekly Fasts are *Wednesdays*, *Fridays*, and *Saturdays*, (which *Saturday* is their *Lady Maries* day) the yearly Fasts are *Lent*, and the Eves of Saints days.

Their weekly Feast is the First day; their yearly Festivals are, the *Passover*, *Pentecost*, *Christmas*, and a multitude of Saints days: So a great part of the year is now all in Feasts and Fasts, and the rest of the Fourth Command (*Six days shalt thou labour, and do all that thou hast to do*) is in effect much less aside also, as well as the Seventh day, for Rest; such Confusion has *Rome* brought into the World, for which I see no other total Cure, but by laying all Additions aside, and returning singly to the Law and Word of God.

And as I say to that about the First day, the same I say to this of the Passover, that neither one nor the other is commanded in the Word; tis, I think, evident they both come from *Rome*.

I know a little, that whosoever varies from Peace and Truth, other mens common Sentiments in matters of Religion, in any one point, he presently falls under Prejudice: And because there have been many Errors and Heresies, therefore the plainest Truths, however confirmed by *Christ* and his Word, become suspected, plain Christians, for fear of displeasing others, are frighted from looking into the Scriptures, and searching there, whether things are so or no, and so, for Peace sake, go on in ways of Sin, because it is the common Road and Track of others, whom they esteem, and whose Kindness they endanger, if they be not made Masters of their Faith and Practice; which Peace is a great thing, and carefully to be maintained, but still so far as is consistent with Truth and Holiness, and no further; for, otherwise the Reformed Churches had never put far, nor obtained that great degree of Reformation which we have, if they must (for Peace sake) have late down contented without those Alterations, wherein they now generally differ from the Church of *Rome*; and we must contentedly have late down under all Administrations, as they are used in that Church, without looking further, if Peace had been a Rule abstracted from Truth and Holiness; but, in regard the Lord has made it the Duty of every Man and Woman to obey GOD rather than Man, *Acts 4. 19*, and whatsoever others (whether they be more or less) lay or do to the

laid down sufficient to prove, that the Feast of *Easter* began more of Custom than by Command of Christ, or any Apostle. See: 1st Book, Chap. 2. 1. Pol. 343, 344. *Weyl* yodall D. 345. 1671. *Lewis*, Gen. 3. fol. 324, B. the Passover observed and celebrated as an yearly Solemnity of the Lord's Resurrection; where we have also the Paschal Vigils or Watchings by Night (which I think were at Rome.)

Cent. 6, fol. 170, C, all are said to observe the Passover; yet there fell out a Contention between the Spaniards and French, about the time of celebrating the Paschal day, for the French celebrated the Fourteenth of the Calends of May, the Spaniards the Twelfth of the Calends of April (a pretty great Variation); but Sigabert says, that Scise was taken away by Miracle; for, the Spaniards, in the time of the Passover, wanted Water to baptize, which the French had; and so it seems it was counted clear from that Accident, in that Age, that the French were in the right.

In the Seventh Century, *ſee* 22, E, there is ſaid to be a great Contention between the *Engliſh* and *Scots*, about obſerving the Paſſover, whether it ſhould be obſerved after the manner of *Rome*: So that theſe Obſervations did come from *Rome*, and have plainly ſerved to divide the Chriſtian World, but are not inſtituted in the Scriptures.

at the Paschal Solemnity. That Baptizing amongst the Christians was mostly

at the Paschal Solemnity.

Fol. 82, A, B, About observing the Passover, the Britains varied from the Roman Churches; as Bede, lib. 3, Cap. 25, A great Dis-
sentient between the Scots and English about this.

in Bochim a Synod which Theodoric caused afterwards in England, it was ordained, That the Passover should every where be held upon the Dominical after the Fourteenth day of the Moon of the first Month, (*Ux Pasche ubiq; separatim Dominica post decimum quartum Mensem primis mensis*); Bede lib. 4. cap. 25. mo. 11. Mon. 4. 4. D; Those who did not fast on the day of Christ's Passion were to be debarred from the Paschal Joy, (this was designed against those who would not fast on the Seventh-day Sabbath.)

Upon

Upon the day of our Lord's Birth, Clerks are commanded to tell the People what day of the Month the Passover was to be celebrated: And *fol* 114, G, the like.

And fol. 123, B, G, Pope John, in his Epistle to the Scots, reprehends them for observing the Passover different from the Roman Church, Tonsures, and Unctions, and Latin Masses, and the Paschal Rite the Popes of Rome obtruded upon the Britains (or some of them) about the Year Six hundred Sixty six, or a little after: And there, and in fol. 124, we may see many other Romish Rites introducing.

Feb. 125, B. And there were some then who opposed and blamed the Domination of the Pope of Rome.

Fol. 132, The Britains did not observe the Dominical day of the Passover in its time, but from the Fourteenth to the Twentieth day of the Moon. But *Austin* the Pope's Legate endeavoured to perswade the Britains to celebrate the Passover in the Roman manner; but *Columbanus* and *Dagan* Bishops of the Scots and *Picts*, were so tenacious of their own Ceremonies, that they would not Eat nor Lodge with those pretended Reformers: And in the Isle of Man things came from Disputes to Arms, and those addicted to Rome slew (as they say) 1200 Monks (if they do not misreckon) who defended the Rights of their Ancestors.

Fol. 133, The *English* about that time, I think, began to observe the Passover in the *Romish* manner, but Bishop *Coleman*, with those with him, would not assent, but rather left his Bishoprick.

Fol. 151, G, There was some Difference in Spain, about

Fol. 190, D, E, F, G, H. and fol. 191, 192, A Synod is called in *Britain*, about the Controversie of the Paslover, where the King and his Son differ about it. And there is a long Dispute between Bishop *Coleman* and Presbyter *Wilfrid*; and much of that Dispute is again repeated fol. 289, 290, where *Ofius* the King turns to the *Roman* Observation of the Paslover; and *Coleman*, and others, who would not receive that Alteration, nor the shaving of the Crown, returned to *Scotland*. So the Churches are all along beholden to *Rome* for this Controversie also.

Cent. 8, fol. 202, B, C, The Britains (i. e. I think, the Welch) about the Year of Our Lord 731, did not yet celebrate

others two days, others more days, others measured the day by Party hours Night and Day, since seven days. Philoſophia has So great Diversity and Uncertainty there is in all these devised Feasts and Fasts, which God has not appointed.

And fol. 123, 124, we have a little more to like purpose as before, which is what I find in the second Century.

Lucius, Cent. 3, fol. 82, A, the *Manichees* are said to frequent no Passover nor Vigils.

Fol. 86, B, *Fertullian* says, that the Passover and Pentecost were solemn days for Baptizing.

Fol. 99, D, the Passover is said to be one of the Christian Festivals.

Fol. 134, B, he says, Without doubt the Controversie about holding the Passover with the Jews, was agitated in divers places.

And that the Passover was to be celebrated when the Sun and Moon had passed the Equinoctial Equator.

And fol. 156, B, and 157, A, B, C, we have a Learned Disputation of *Jerome*, about the Passover, when it was observed, where the *Romans* say, Before the Eleventh of the Calends of April.

Fol. 161, E, *Eusebius* says, It was not to be celebrated till after the Vernal Equinox.

Lucius, Cent. 4, fol. 108, C, B, the *Antiochians* (Hetericks) kept the Passover with the Jews.

Fol. 124, B, D, the *Antiochians*, of indifferent things, (they say) The Passover is not to be observed, because Christ our Passover is sacrificed for us: Who, though they were erroneous in great Christian Principles, yet in this they were (I think) in the right.

Fol. 121, H, At *Constantinople*, in the first day of the Paschal Feast, the Bishop read the Book of the Gospel, which the Deacons repeated.

Fol. 123, In *Thessalonica* they used to Baptize only on the Passover-days.

Fol. 147, B, they say, In this Age human Traditions were more and more heaped on, and the Christians were cumbered with long Fasts. And they say, a Fast for six days of the Passover, which is now grown up to about six weeks, is affirmed to be instituted by the Apostles.

But

But no body, I think, yet can tell us where that Institution is, no more than the first day.

Fol. 248, G, they say, When the whole East, in celebrating the Passover, imitated the Observation of the Jews, *Constantine*, by the Synod of *Nice*, (rejecting Jewish Observations) chased the Christians through the whole World, to keep the Passover the same day together which the Western Churches and *Rome* kept it, viz. after the Vernal Equinox.

And fol. 249, B, there is mention of Diversity about celebrating the Passover.

Fol. 259, In the *African* Churches, how the Passover is celebrated, as to Feasts and Fasts.

Fol. 333, G, 334, A, The Schism in the East about observing the Passover as the Jews did, continues.

Fol. 369, A, B, C, D, and this old Dissension about celebrating the Passover, still troubled the Churches; some upon one day, some upon another; so that we may plainly see what high work these Inventions have made in the Church in former Ages, even in the Primitive times.

Fol. 391, G, H, 392, A, A Synod at *Rome*, where Pope *Sylvester*, the Bishop of the Holy and Apostolick See, Prelate of the City of *Rome*, said about the Solemnity of the Passover, It was commanded to all Bishops and Presbyters, to keep the observation of the Passover from the Fourteenth of the Moon to the Twenty first.

Fol. 417, D, The *Neocæsariensis* in a Synod, constituted, That the Feast of the Passover should be celebrated when the Jews celebrated it. And fol. 499, A, See fol. 608, C, D, 639, B.

Fol. 856, B, the Jews are said to celebrate the Passover twice in one year.

Fol. 263, B, the Passover was observed as one of the times for Baptizing.

As for the observation of *Easter*, neither our Saviour nor his Apostles have commanded us any where to observe it, which some in the latter Age celebrate the Fourteenth day of the Month; others in other parts of Asia vary in the Month, yet hold it on Sunday, and gather, that the celebration of the Feast of *Easter* came up more of Custom, than by any Law or Canon: Those who keep *Easter* the Fourteenth day, bring it from Apostle *John* for their Author; but *Rome*, and the *West* parts, acknowledge *Peter* and *Paul* for themselves. And *Socrates* says he has

laid

and Ceremonies to them; and he so thinks, first, because *Petrus Cluniacensis Abbas* writing to *St. Bernard*, affirms, That *Serms*, according to the manner of the *Grecians*, were used of old to celebrate the Passover their time, not the *Roman* time.

And then secondly, he quotes *Cardinal Galsfridus*, who witnesseth, That the *Britains* wholly refused to receive *Augustine* the younger, the Legate of *Pope Gregory* the Great; nor would they acknowledge any Primacy the *Pope of Rome* had over them: Which *Galsfridus* lived about Seven hundred years after Christ. So that the *Romish* Observation of the Passover was not received in *Britain* for some hundred years after Christ; and so there is that Tradition against *Easter*.

Lucius, *Cent. 2*, fol. 89, C, D, E, F, G, H, of the Passover, That some Observations stuck long in Christianity, fetch'd from the Old Testament, the celebrating the Passover in many places was accommodated to the Rites and Customs of the *Jews*, either because being born and educated in *Judaism*, they did not understand Christian Liberty, or because some great and excellent men in the Church thought, that a sudden abrogating all the *Jewish* Rites could not be without troubling the Weak; of which opinion was *Augustine*, who celebrated this saying, That the Synagogue was to be buried with Honour; (but, it seems, he thought it must be buried.)

In the observation of the Passover, it is certain, many Pious and Praise-worthy men were tenacious of the *Jewish* Custom, for that Diversity remained from the Apostle's times even till *Victor* Bishop of *Rome*, and long after; for it is not written what time, in the *Eastern* Churches, the Custom of celebrating the Passover in the *Jewish* manner, was wholly abrogated; unless that, after a sharp Dissention between *Pope Victor* and the *Eastern* Churches, it was decreed, That no man should ever revive that Controversie. The *French* then observed it the Eighth of the Kalends of *April*, according to the *Jewish* account.

But in the *Roman* Church they observed it upon the Dominical day, after the fourteenth day of the Moon; and this *Pope Pius* first instituted. And some draw it from the Vision of the *Hermits*.

But when that Decree was not observed by all Churches, (*Pope Victor*, not without great Dissention repeated it, and the *Arian* Churches not being willing to receive that Custom, he excommunicated them all together.

Here

Here now this (*Lucius*) is to be observed, that the Apostles and Apostolical men never constituted any Law, neither of the *Passch* (or *Passover*) nor of any other Festivals (whatsoever, (which do include *Sunday*) but left Liberty safe and entire to all; and cites *Socrates*; that neither the Saviour, nor the Apostles, commanded this to be observed, by any Law.

So it is here acknowledged, that there was no Law of Christ, or of his Apostles, for this yearly Observation, only *Rome* would have it so, and excommunicated those Churches (as above) which would not obey their Will.

And *Cent. 2*, fol. 100, A, *Pope Pius* is said to command the Feast of the Passover to be celebrated upon the Dominical day.

And fol. 113, D, it's said, That *Pope Pius* and *Victor*, in their Letters command, that the Passover ought to be observed by all Churches, in the same manner: They add a Reason, Because it does not become the Members (i. e. other Churches) to dissent from the Head, which is the *Roman* See. So the Headship was claimed by *Rome* very early, if that be true.

But of this Reason there is some doubt, whether it be not foisted in, and whether it were then assigned; for that Headship of *Rome*, seems not assumed in divers Centuries after.

More to the same purpose we have fol. 117, 118, about the different observation of the Passover, and that it is evident, the Apostles left the Churches at liberty.

Fol. 120, 121, we have *Pope Victor* blamed for his resoluteness to bring all Churches to his Observation, and for damning and nick naming them *Quarto decimani* Hereticks, who observed the Passover the Fourteenth day of the Moon.

And the Mischief of this is said to be the greater, for that hereby the Bishops of *Rome* were made more insolent, to constitute other Ceremonies, and obtrude them on other Churches. And this was an abuse of Excommunication, and an Example of excommunicating those, for not observing human Traditions, who otherwise were of sound and right Minds.

Lucius, fol. 121, quotes *Nicetas*, saying, That some in *Asia* pertinaciously retained their own Manner. Which *Nicetas*, lib. 4, cap. 39, I find, speaks also of the Differences that were about Fasting, as well as about the day of the Passover Festival; for, some thought they ought to fast but one day.

others

not to be reckoned from the day of the Equinox (which Fourteenth day was always in the Month Nisan) I cannot tell. *Lucius, Cent. 1. lib. 1. fol. 119, D.* But this I doubt, and rather take the first, viz. That the Month or Moon Nisan began after the Vernal Equinox, and that the Paschal Lamb was to be killed the Fourteenth day of that Moon: Or, what other Reasoning they had, I cannot certainly resolve.

To this Feast of the Passover (i. e. passing over the Houses of the Israelites, when God slew the First-born of the Egyptians) our Lord's Parents went up to Jerusalem every year, *Luc. 2. 41.*

This Passover, though it preserved the Memory of the great Deliverance the Israelites had out of Egypt, yet the Lamb then killed was eminently a Type of Christ.

This Passover was also observed by Christ, *Mat. 26. 17, 18, 19. Mark 14. 12. Luke 22. 7.* The day when Christ went with his Disciples to keep the Passover was probably the Evening before our Friday, and that Evening (i. e. the beginning of Friday) he and his Disciples probably began to keep it, and that night he was betrayed and taken, and on Friday was crucified; which Passover the Jews observed upon the next day after, being the Sabbath day.

The Ancients say, the Jews had a Custom when two Feasts, viz. the Passover and the Sabbath, came so near together, as to be next one another, that by Rabbinical Tradition they observed both upon one day, viz. upon the Sabbath day.

It is said thereupon, that the Jews, by that Rule, then kept the Passover upon the Seventh-day Sabbath (which began in the Evening) which they should have observed upon Friday, the Sixth day of the week. And that Christ kept it upon the Evening of the Sixth day, which was the night day, which was the Evening after our Thursday, *Mark 15. 42. Luke 23. 54. John 19. 14.*

See *Lucius, Cent. 1. lib. 1. fol. 259, B.* Whether the Apostles kept it after the Death of Christ I cannot yet resolve, although in *Acts 10. 21.* the Feast which the Apostle says he was to keep at Jerusalem, seems to be the Passover, though that be not named, and if it were, I think Paul took occasion to be there at that publick great Concourse of People, to preach Christ to that Multitude. And so in *1 Cor. 5. 8.* the Feast there spoken of might be the Passover, though it be not named.

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But, that the Apostles were under no obligation to keep that Feast of the Passover, after the Death of Christ, is to me past doubt, because the Passover and Lamb then slain were a Type of Christ, and prefigured him, who is our Paschal Lamb, who being himself slain and sacrificed for us, *1 Cor. 5. 7.* at his Death the Passover, the Type and Figure wholly ceased, and was abolished by his Death, the true Antitype, and so the Apostles, and all others, were by his Death delivered from that, as well as other Ceremonies, which are all nailed to his Cross, and the keeping the Feast with Unleavened, the Apostle, *v. 8.* expounds of their sincerity of Life, who believed in Christ.

Lucius, Cent. 1. lib. 2. 36. H. However, there were some (particularly those at Rome) in conformity to the Jews Passover, though in crossness to the day the Jews kept the Passover on; or it may be out of a good Intention, in memory of the Resurrection; or for what other reason I cannot tell, who (it seems by the Histories) did, about the Second and Third Centuries, observe one yearly Festival in commemoration of the Resurrection, which Resurrection falling out to be the First day of the week, they would have others yearly observe upon the First day, which the Eastern Churches generally opposed, those there who kept it keeping it the fourteenth day of the first Month, the day Christ kept it upon, whatever day of the week it fell out to be: But what Law from Christ either they or any others had, or have, to make any such Observation now upon either of those days, or upon any other day, I am wholly to seek.

'Tis true, the Jews observed the Passover, as appears *Mat. 26. 17, 18, 19.* whose the Passover is rendered (Easter.) And that some yearly Feast was kept by divers Christians in lieu of the Passover, is very likely. *Lucius, 1 Cent. lib. 2. fol. 387. C, D.* where John and Philip the Evangelist, and other Apostles, are said to keep that yearly Feast the fourteenth day of the first Moon, and that some cast it (renewed) upon the Dominical day.

Cent. 2. fol. 7. C, D. where a Question being moved, Who first preached the Gospel in Britain? 'tis said, It does not sufficiently appear, but certainly this is not unlikely to Truth, That that Church (i. e. in Britain) was planted in the beginning by the Grecian or Oriental Teachers, and not by the Romans or Western Teachers, and that the Grecians transferred their Rites

The *Habissines* or *Midland Ethiopians* reverence the Sabbath (*Saturday*) keeping it solemnly, equally with the Dominical day. *Wood's Enquiries*, 128, 131, 132, 155, &c. *Purchas* writes of the *Habissines*, as subject to *Peter* and *Paul*, and especially to *Christ*, as observing the *Saturday* Sabbath. *Purch. Pilgrims*, part 3, fol. 1176, 1177. So that there are a multitude of Christians in the World, besides those in *England*, who still keep the Seventh-day Sabbath.

Sandu Travels, fol. 173, the Author travelling in the Eastern parts, speaks of the *Ethiopian*, a Christian Empire, still celebrating *Saturday* (as he calls it) as well as the *Sunday*; they have it seems divers Errors amongst them, and also many ancient Truths; and this is taken notice of in other Histories.

I shall easily acknowledge this Collection out of the Councils, Centuries, and Histories, to be very broken, being made but out of a few Books; and that at several times, and in several places, as that Condition (which the Lord saw best for me) would give me leave, and that they are hastily and weakly put together, my Time and Strength having been for divers years much taken up in Studies and Business referring to my own Profession, and what with Weaknesses, Winters, Persecutions, and Age, I could do little. But it seems to me these Instances of the Seventh-day, still observed in so many parts of the Christian World, not only for many hundred years, but even down along to this Century; though they are but as Scrapps of History, may be sufficient to shew, that Tradition is for the Seventh-day Sabbath.

And if the Collections before cited be right, then there is not one line in that Author's Note on *Rev. i. 10*, before cited, that is not mistaken.

And this may also suffice to satisfy the Conscientious, that this is not a new Doctrine, which so many Christians have held, and still hold and practice to this day.

I should not have thought it meet to have written at all upon this Question, but that I see the more Able take it not in hand; by this Essay therefore I have endeavoured to provoke some other, better furnished to clear this up (if need be) to greater satisfaction, which I have only a little looked into; and such may find (as I think) much more than I have, who also by many Removes under this late Persecution, have lost (as I think) divers Authorities which I had collected for my share, in which
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Persecution I have great cause to bless God, as giving me leisure to look into this and other matters.

I have also passed by some Expressions in the Histories in favour of the First day, which are written by the Favourers of the *Romish* Opinion, which are very common in the Writings of the Monks and other *Romish* Prelates.

And now I leave all with the Son of Man, the LORD of the Sabbath.

But what I have gathered out of a great deal of Rubbish, (and before mentioned) may be sufficient (in my weak Opinion) to prove to the satisfaction of the unprejudic'd, that the Word of God fully, and a strong Tradition, are for the Seventh-day Sabbath, and against the First day.

And if the Seventh day be the true Christian Sabbath, and that day (and that day only) be commanded to be kept, as it plainly seems to me by the Scriptures, and (very far) by Tradition, (except that of *Rome* and its Followers) then do we weekly and wilfully break the Fourth Command, in a point wherein there seems no sound Reason can be assigned; for God expressly commands to keep the Seventh day, and we will keep not that which he commands, but one of those upon which he has commanded us to labour.

What a learned Noble Gentleman means by his Inequality of days, in his *Cosmical Suspensions*, I know not. (See *Isa. 30. 19, 26. Prov. 1. 1, 2, 16. Ork. Jamniam*). Nor what of Truth there may be in the Story of *Fluvius Sabbaticus* in *Palestine*, which some say, only flows; (another, that it only rests) upon the Seventh day, but divers take notice of it. *Baronius*, *An. Chr.* 33, fol. 28, sect. 12. *Josephus* 7. de bello 24. *Plin.* 35, *Hist.* 2. c. 6. but on these I build not.

And here I think it may be of some use to bestow a Sheet or two upon the case of *Easter*, to shew how that came in, and is held up.

As to the time of keeping the Passover, the Lamb was to be taken up the tenth day of the first Moon or Month *Nisan*, which *Nisan* (they say) answered to part of our *March*, and part of *April*, and was to be killed the fourteenth day of that Month. *Exod.* 12. 1, 2, 3, 4, 5, 6.

The Month *Nisan* I take to be the first New Moon after the Vernal Equinox, which Vernal Equinox is our Eleventh or Twelfth day of *March*; and whether the Fourteenth day was

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time, & 6 Edw. VI. cap. 3, which Act was made about 150 years since, where *Sunday*, and many Holy-days, the Feast of *All Saints* and of *Holy Innocents*, are established Festivals, and jumbled all together, (it seems then esteemed much alike.) Which Act provides, that it shall be lawful for Husband-men, Labourers, Fishermen, and all others, in Harvest, or any time of the year, when Necessity shall require, to labour, ride, fish, or work any kind of Work at their free will and pleasure, upon any of the said days. So that the Civil Government of *England* did never (that I find) give Countenance to *Sunday* by any Act, till about 150 years since, and then allowed a Liberty so large, as shews what Esteem they had of that, as well as other Holy days: Tho' I remember, in one of the English Chronicles, I met with an Act of the Common Council of *London*, in favour of the First day (as I take it) about their Markets, which was some time before this, but when I do not remember.

That the Seventh day of the week has held the name of the Sabbath from the beginning of the World to this day, I take to be evident; though 'tis also true, that some late Writers (within Eighty years, or thereabout) have endeavoured to apply the name of the Sabbath to the First day, which (as is acknowledged by others) is no where given to it in the Scriptures.

The ancient Liturgies do prove this, and the Mass-book now in use still retains the Name of the Sabbath for the Seventh day.

Our own Records in *England* do also prove this; those of the House of Lords, the highest Court of *England*, *Eliz. fol. 94. 95.* and their Journals to this day, whereof I have seen many; and every one that will, may see, that all things entered in the Journals of that House, as done upon the Seventh day, are entered as done *Die Sabbati*, upon the Sabbath day, (i. e. upon the Seventh-day Sabbath.) And the like Orders for the House of Commons are weekly printed (*Sabbati*) for the Seventh day.

The Rules and Records of the *King's Bench*, *Common Pleas*, and the Latin Records in the *King's Court of Exchequer* and in *Chancery*, and those also in the *Chequer-Chamber*, do call the Seventh day the Sabbath (whereof I have now some in my Hand.)

This all Lawyers and Attorneys know, and all others (who will ask the Question) may know; and there is no other Latin Word in the Courts of *Westminster*, nor any Latin Process from any of them for the Seventh day, but (*die Sabbati*) the Sabbath day,

day, and (*Sabbati*) upon the Sabbath; but when the Courts began to sit upon the Sabbath, I do not remember to have found, but guess it might be after *Edward the Third*, who died about Three hundred and fourteen years since.

So that this Question is not yet so fully settled, but that some did long observe the Seventh day Sabbath, and that day has the name of the Sabbath to this day; and I remember nothing by the Parliament of *England*, in favour of the First day, till the time of *Edward the Sixth*, about One hundred and forty years since, (whereof before.) All which put together, seems a very strong Tradition for the Seventh-day Sabbath.

The *Grecians* and their Churches solemnize *Saturday* Festivals, *Brerewood's Enquiries*, f. 128, and eat therein Flesh, forbidding, as unlawful, to fast any *Saturday* in the year, except *Easter Eve*, *Villan en voyage*, l. 2. c. 2. & c.

The *Grecians* are under the Patriarch of *Constantinople*, under whose Jurisdiction, in *Asia*, are the Christians of *Natalia*, (excepting *Armenia the Less*, and *Celicia*) of *Circassia*, of *Mengrelia*, and of *Russia*. In *Europe* are the Christians of *Greece*, *Macedon*, *Spiru*, *Thrace*, *Bulgaria*, *Rascia*, *Serena*, *Bosnia*, *Malabia*, *Moldavia*, *Podolia*, and *Moscoria*, and all the Islands of the *Aegean Sea*, and others about *Greece*, as far as *Constan* besides a good part of the large Dominion of *Polania*, and those parts of *Dalmatia*, and of *Croatia*, that are subject to the Turkish Dominion.

And the *Melchites* or *Syrians* celebrate Divine Service, as solemnly on the Sabbath as on the Dominical day. *Brerewood's Enq.* f. 131, 132. And these *Affrians* are esteemed for their number the greatest Sect of Christians in the *East*.

So that a vast number of Christians in the World have not yet fully received this Alteration.

The *Georgians*, who are also very numerous, together with the *Mengrelians* and *Circassians*, are Christians of the Greek Communion, and their Religion the same in Substance and Ceremonies with that of the *Grecians*.

The *Moscorites* and *Russians* also repute it unlawful to fast on *Saturday*, and have not any material Difference in Religion from the *Grecians*.

(The *Maronites* in the Mountain *Libanus*, in *Aleppo*, *Damascus*, *Tripoli* of *Syria*, and in *Cyprus*, fast not on the Dominical day, nor on the Sabbath, *Id. a. f. 17. par. 2. c. 6.*)

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furnished with, or have the use of a better Study, may collect if they please, and give a more exact account thereof. But these Writers, as to Matters of Fact written by them, I take to be of Credit, although one of them, viz. *Binus*, were a protest *Romanist*, and Canon of the Virgin *Mary* at *Colen*, and wrote *peruissu* *peruissu*. But the *Magdalenenses* and *Lucian* were Protestants, and are generally allowed, for ought I know, as persons of Fidelity in their Collections. So that as to the Matters of Fact which I have brokenly gathered from them, some for, and some against my Opinion, I think there remains little doubt: Inferences from what I have collected I leave to the impartial Reader.

Binus's 13th Century. King *John*, about *Ann. Dom.* 1208, and the Tenth year of his Reign, (upon occasion of a Popish imposing upon his Prerogative in a Case of *Conce de l'ur*) was excommunicated by the Pope, and his Kingdom interdicted, which bred so great Troubles at home and abroad, as at last forced him to lay down his Crown at the Feet of *Benedictus* the Pope's Agent. After he was humbled by that Excommunication and Interdiction, this King, *an.* 15. of his Reign, by Writ removes the Market of the City of *Exon*, from the Dominical or first day of the week, on which it was formerly held, to *Monday*. *Primm's* History of the Pope's Usurpations, *part 1. fol. 17.* So that *Exon* kept Markets on *Sunday* above 1200 years after Christ. And the Market of *London* was from the first to the fifth day of the week. And in the 2d and 3d of *Henry III.* the next King succeeding King *John*, *K. Henry III.* removes another Market in *Devon*, and Ten more in other Counties, from the First day to other days of the week: Which alteration of Markets (which we find before in the Case of the Abbot of *Flay*) King *John* would not then admit. And 6 *Hen. III.* *Primm's Jurisdiction of Courts, fol. 153.* there is the King's Writ (*Ballivus de Hastings*) to answer before the Justices, for removing Markets from one day to another, without the King's Licence, unless it be from the Dominical day: It seems some then held Markets on that day, but might remove them to another day without the King's Licence. And those who then and need such Precedents, may probably there find many more like these, there coming to hand upon the perusal of a few leaves of that voluminous Book.

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In our Records, we find by the Writs to summon Parliaments, that they were of old appointed to meet upon *Sunday*. *Elsyn's* Method of holding Parliaments, *fol. 91. 92.* in the time of *Edw. I.* *Edw. II.* and *Edw. III.* which *Edw. I.* succeeded *Henry III.* who succeeded King *John*.

But *Rich. II.* (who was deposed by his Popish rebellious Subjects and Clergy) and who succeeded *Edward III.* the Parliament appointed to meet upon *Sunday*, met that day, and adjourned till *Monday*. *Primm's Jurisd. of Courts, fol. 4.* From which time of *Rich. II.* *Primm* says, no Parliaments have been summoned to meet on the Dominical days: And *Primm* thinks [*Modus tenendi Parliamentum*] was compiled after *Rich. II.* for many ancient Parliaments of *Edw. I.* *Edw. II.* and *Edw. III.* were summoned to meet on *Sunday*, on which day (the *Modus*, &c. says) Parliaments ought not to be held, but upon all other days (that excepted.) So that it seems in *Edward the Third's* time, *Sunday* was not much (if at all) observed by that King and the Civil Government of *England*. See his *Jurisd. fol. 42.* and his *Register, fol. 10. 11. 15.*

England, (which one lately, in his Defence of the First day, calls a barbarous and remote Corner of the World) had the Gospel here preached in the First Century, (as Historians say) and it was afterward generally entertained for some hundreds of years, before they received the Change of the Passover to the Dominical day, and (by the best Collection I can make with my few Books) about 1200 years (or more) before they received the observation of *Sunday*, and yet had a weekly day of Rest, which all the Records of old, yet extant, and down along to this day, did then, and do still, call the Sabbath day: And having once received the Gospel, they did not so soon receive Alterations in Religion for the world, as other places nearer to *Rome*: as appears by the Case of the Passover, the change of which from the 14th day of the first Moon, to the first day of the week, was not here admitted (as I take it) till the Sixth or Seventh Century (and then also but in part) as appears in the Passage of Bishop *Coleman*, which Alteration *Scotland* then refused. And for the First day, it seems to be introduced by the Popes and their Agents, by degrees, but not generally to obtain in *England* (nor at all in *Scotland*) till the beginning of the 13th Century, and without any Law (that I can recollect) made by the King and Parliament, till *Edward the Sixth's* time,

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the Sabbath ever since had been universally laid aside: I have therefore inserted it, and from hence it is plain that only the Jews, and not the Christians, have always kept the Sabbath.

That the First day, (which some call the Dominical or Lord's day) was not observed by the Christian Kingdom of Scotland, (nor, I think, by England) Twelve hundred years after Christ.

Of the Dominical day, the *Magdeburgenses* say, it was ordained in a Council in Scotland, about the observation of the Dominical day, newly and lately brought into that Kingdom. (It is before noted out of *Beatus*) That it should be holy from the Twelfth hour of Saturday Even, till Monday.

And, *fol. 788*, a Synod in Scotland, under Pope Innocent III. *An. Dom. 1203*, for inaugurating the King, and the Feast of the Sabbath, which, I think, might be about a year or two after the Abbot of *Fleury* being *William King of Scotland* called a Council of the Chief of that Kingdom, and commanded them to do Homage to his Son.

There came also a Letter from the Pope with a Sword, and a purple Hat, Indulgences and Privileges to the young King; also there is decreed, That Sunday, from the Twelfth hour at Noon, should be holy; That the People should do nothing profane, but early themselves to church, and that they should do even until Monday. *Beatus, fol. 788*, which place in an hasty looking I could not find.

By inaugurating the Sabbath was the more solemn settling of that matter, which was, as I guess, about a year or two before first initiated, or brought in, by the Abbot of *Fleury*. *An. Dom. 1203*.

Or whether this inaugurating were not by the King and Parliament of Scotland, because it is said to be by the King and the Council, of the Chief of his Kingdom, I cannot say, but this last seems to me most probable.

But that makes no difference in the case there, and this will agree with that of the Abbot of *Fleury*, and I think about a year or two before. And how far this Precedent, after the first Decree of the Epistle from Heaven, and after this Abbot of *Fleury* coming to *Tork*, may reach to this Kingdom of England, you may see there.

I shall

I shall quote *Beatus* once more, the same Book, *fol. 1441*, where he says, "At a Council at London, celebrated by *Habeas* Archbishop of *Canterbury*, in the time of Pope Innocent III. *An. Dom. 1200*, they decreed, That every Dominical day the Host should be renewed. (The Host is the Host in the Popish Mass, i. e. a round Wafer Cake) which after the Priest's Consecration, they suppose to be the Body of Christ.)

The Church of England then, and some time before, and long after, till Edward the Sixth's time, were devoted to the Church of Rome, notwithstanding the Kings and Civil Government were dissolved, whereof we find a little in the President before cited of *Eusebius*; and we have no Statute made for Sunday till that in Edward the Sixth, which was but about 150 years since, (whereof more hereafter.)

And *Beatus, fol. 877, 878*. In the time of Pope Martin II. there were some who kept the Sabbath day, *Sabbatum*, (which I think, was in Rome) who it seems held, that the Dominical day was not to be observed (*Dominicus dies non observatur*), and this was *An. Dom. 1555*. In the sixteenth Century; but they (as is true what is written of them) by Popish Writers, were called wife Heretical, as in their sense all Dissenters from them are.

And if they were Hereticals, yet this will disprove part of the *Beatus* before mentioned, but frequently the most Orthodox men called Hereticals, as they are by them and others.

In *Lucius's* Thirteenth Century, *f. 264, B. and f. 117, C, D.* of introducing the Dominical day into Scotland, we have before in the Story of the Abbot of *Fleury*, and the King's Council, of Scotland, *An. Dom. 1203*.

An. Dom. 1203, a Synod was held at Oxford, *An. Dom. 1223*, by Stephen Archbishop of *Canterbury*, where they determined, That all Dominical days be kept with all veneration, and a Fast upon the Sabbath.

So that how far some part of England then followed the Example of Scotland, is worth further enquiry, which is about Twenty one year after that of the Abbot of *Fleury*.

And this is the sum of what I have collected out of those Books. As for the Books quoted (by *Beatus*, by the *Magdeburgenses*, and by *Lucius*) I had very few of them, where those Passages probably would be found more at large, which such as are

and to the Records of that Kingdom of *Scotland*, (where so great a Transaction cannot probably be lost) further Enquirers are referred.

Which Matter of Fact strikes off One thousand Two hundred years out of the Kingdoms of *England* and *Scotland*, from the Sixteen hundred years universal Concurrence, so confidently affirmed as before.

And take out 1201 out of 1690, and there remains 489. Which is a Prescription much too modern and weak to alter and lay aside a lesser matter than the ancient establish'd Law of God; I may safely leave any Reader to make his own Inferences in so plain a case, only there being (here and afterward) mention made of Judgments inflicted on such as violated the Dominical day; this I may say of that, though I doubt many supposed Judgments are mistaken, wrested, and misconstrued; and the Instances before given may be better applied to Breakers of the Seventh day Sabbath, than of *Sunday*, they being Instances of Facts done about the ninth hour upon the Sabbath day.

Yet I know not why, without any damage to the Question, it may not be admitted, that whilst persons are perswaded (tho' mistaken) any thing is to be religiously observed, and yet violate it, the Lord might then, and may still, in like cases, punish that Violation by Judgments; as we find in the Histories he frequently punished Heathens, when they profaned their *Heathenish Worship* and *Temples*.

Particularly *Xerxes's* Army, who were sent to pillage and destroy the Temple and Oracle of *Apollo* at *Delphos*, for which themselves had some veneration, were said to be destroyed by Thunder and Lightning. And *Hered's* Messengers digging (that so they might rife the Temple) for hidden Gold, a Fire is said to break out of *David's* and *Solomon's* Coffins, and to have consumed them to Ashes. And *Marcus Crassus* a Roman Consul and General, taking Two thousand Talents of Gold out of the Temple at *Jerusalem*, which *Pompey* left there, his whole Army was routed a little after, *Crassus* was taken, and some of that melted Gold poured into his Mouth, which was thought a Judgment for that Sacrilege.

And *Cepio* a Consul of *Rome*, after he with his Army had destroyed the Church of *Tholouse* in *France*, and had taken thence a great Mass of Gold, the History says, every man in his Army came to a miserable End; whence when any man was remarkably

kably followed by the Hand of God, they used this Proverb, saying of him, *Parvum bibe Tolosum*, He has some of the Gold of *Tholouse*. And whatever gross Mistakes some men have been and are still under in their own devised medium of Worship, whereof some have been (as that of *Apollo*, at *Delphos*) was plainly Diabolical, (and others very diverse from what God has instituted in his Word) yet how far the Lord may make men Examples, or suffer them to be so made, for sinning against their own Consciences, though they be Misinformed Consciences, I cannot tell. And I think it may be true also, that some Judgments have been executed upon Violators of the Sabbath, whereof the Stick-gatherer of old is one famous Example, and whereof I could assign some very Signal, within these few years past, if that were a good way of reasoning. And what more there may yet be I know not, Christ can vindicate his Commands, and recover his own, when, and by what methods shall please him, and to him I wholly leave it. But, this I am fully satisfied in, that he that walks according to his Commands has no manner of cause to fear his Displeasure for obedience to his Will.

And this I assign as Answer to the many Reflections about Judgments supposed to be inflicted in this Case, which Judgments of God I acknowledge to be a great Deep, and hard to be fathom'd by the Wisest, and are sometimes easie to be wrested both ways by willing Minds, but are then best understood, when considered as directly punishing Sins against the plain Commands and Word of God.

Now, although this Precedent of *Eusebius* be somewhat long, yet being Seconded by a Council, and that transmitted, and published to all the World, in one of the Volumes of the General and Provincial Councils, (out of which I have translated it) and this passing at the initiating or first bringing in of the Celebration of the First day of the week, or *Sunday*, into the Kingdom of *Scotland*, which is famous for having the Gospel early preached there, (and in this as famous, viz. for not receiving this Innovation so soon as some other parts of the World); and *England* being then much of the same mind, (as before has been said) and this being one Precedent, which may serve to abate what is printed about the First day, as if all the World, since Christ and the Apostles time, had observed it, and as if

Then the Enemy of Mankind envying these and other Admonitions of this Holy Man, put into the Heart of the King and Princes of Darknes, (so, it seems, the King and Nobility of England did not keep Sunday at that time) that they commanded, That all who should keep (or observe) the aforesaid Traditions, and chiefly, all who had cast down the Market for things vendible upon the Dominical days, should be brought to the King's Court, (or to the King's Examination) to make satisfaction (or purge themselves) about observing the Dominical day.

But our Lord Jesus Christ, whom we ought to obey rather than men, who illustrated, (or made famous) and as exceedingly renowned, dedicated unto himself this day (which we call Dominical, or Lord's day) by his Birth, and by his Resurrection, by his Coming, and by the sending the Holy Spirit upon his Disciples, he raised up Miracles of his Virtue, and thus manifested it upon some Transgressors of the Dominical day.

Upon a certain Sabbath, after the ninth [hour] a certain Carpenter in Beverlac, making a Wooden Pin against the wholesome Admonitions of his Wife, being struck with a Palsie, fell to the Ground. And a certain Woman knitting after the ninth hour of the Sabbath, (i. e. after Three of the Clock upon Saturday) whilst she was very anxious to knit out part of her Work, falling to the Earth, struck with a Palsie, she became dumb. And at Nasfortun, a Village of Master Roger Armale, a certain man made for himself Bread, baked under the Ashes, upon the Sabbath day, after the ninth [hour,] and eat of it, and reserved to himself part until the Morning, which when he brake, upon the Dominical day, Blood came out of it. And he that saw it hath given Testimony, and his Testimony is true.

And at Wakefield, upon a certain Sabbath, when a Miller, after the ninth [hour] endeavoured to grind his Corn, suddenly, in the place of Meal, there issued out so great a stream of Blood, that the Vessel put under was almost filled with Blood, and the Mill-wheel stood immovable against the vehement impulse of the Water; and those who saw marvelled, saying, Forgive, Lord, forgive thy People. And in Lincolnshire, (whether he mean Lincolnshire, or what place else, I cannot tell) a certain Woman had prepared Dough, or PASTE, or Pudding pye, which carrying to the Oven, after the ninth hour of the Sabbath, she put it into a very hot Oven, and when she had drawn it out, she

she found it not baked, and she put it again into the Oven made very hot, and on the morning, and on Monday, when she thought to have found the Bread baked, she found the Dough (or Pudding pye) unbaked. Also in the same Province, when a certain Woman had prepared her Dough, willing to carry it to the Oven, her Husband said to her, It is the Sabbath, and the ninth hour is now past, let it alone until Monday; and the Woman obeying her Husband, did as he commanded, and wrapt the Dough in Linnen, and in the morning, when she went to look to her Dough, lest it should exceed the Vessel, because of the Leaven put into it, she found, by the Divine Will, Bread made thereof, and well baked without material Fire. This is a Change of the Right Hand of the Most High; and although the Almighty Lord, by these and other Miracles of his Power, did invite the People to the observation of the Dominical day; yet the People, fearing more Kingly and Humane Power than Divine, and fearing those more, who kill the Body and can do no more, than Him who after he hath killed the Body, can send the Soul to Hell, and fearing more to lose Earthly things than Heavenly, and Transitories than Eternals, (Obsequy!) as a Dog to the Vomit, returned to keep Markets of things saleable upon the Dominical days, *Hoc ille.*

This refers to England; so Scotland did not receive the Change till 1565, and the King and Princes of England would not then agree to change the Sabbath, or keep Sunday by this Authority.

This was (I think) in the time of King John, against whom the Popish Clergy had a great Pique, as not favouring their Prebacy and Monks, by one of whom he was poisoned.

So we have here an Authority (and for Matter of Fact, undeniable, for ought I know or can find) of a Council held in Scotland, for initiating (that is) for the first bringing in there the observation of the Dominical day, (i. e. the first day of the week, or Sunday) and the King, Princes, and People of England were then against observing Sunday.

That Kingdom of Scotland was Christian very early, and generally received the Christian Religion about Ann. Dom. 435, (as before) and has this Honour, that they were one of the last, in this part of the World, which admitted the First day, and that was not till One thousand Two hundred years after Christ: And to Rufus, Boethius, Hoveden, and Matthew Paris, and

you any thing by another Epistle, but I will open the Heavens, and
 for Rain, I will rain upon you Stones, and Logs of Wood, and the
 Water by night, that none may be able to prevent, but that I may
 destroy all wicked men: Thus I say unto you, Ye shall die the Death,
 because of the Dominical Holy-day, and other Festi-
 vals of my Saints, which ye have not kept; I will
 send unto you Beasts having the Heads of Lions, the
 Hair of Women, the Tails of Camels; and they shall be
 so hunger starved, that they shall devour your Flesh; and ye shall de-
 sire to flee to the Sepulchres of the Dead, and bide you, for fear of the
 Beasts; and I will take away the Light of the Sun from your Eyes,
 and will send upon you Darkness, that, without seeing, ye may kill
 one another: And I will take away my Face from you, and will not
 show you Mercy, for I will burn your Bodies and Hearts, and of all
 those who keep not the Dominical Holy-day. Hear my voice, lest ye
 perish in the Land, because of the Dominical Holy-day; recede from
 Evil, and be penitent for your Evils, which if ye do not, ye shall per-
 ish, as Sodom and Gomorrah. Now know ye, that ye are safe by the
 Prayers of my most holy Mother Mary, and of my holy An-
 gels, who daily pray for you. I gave you Corn and Wine abundantly,
 and then ye did not obey me, for Widows and Orphans daily cry un-
 to you, to whom ye do no mercy; Pagans have mercy, but ye have
 not: The Trees which bear Fruit I will make to dry up for your sins,
 the Rivers and Fountains shall not yield Water. I gave you the Law
 in Mount Sinai, which ye have not kept; by my self I gave the Law,
 which ye have not observed. For you I was born in the World, and
 my Festival ye have not known. (this, I think, refers to Christmas-
 day, whereof it seems they were then also ignorant) naughty men!
 the Dominical day of my Resurrection (i. e. Easter-day) ye have not
 kept. (So they neither knew Christmas-day, nor kept Easter-
 day.) I swear to you by my right Hand, unless ye keep the Dominical
 day, and the Festivals of my Saints, I will send Pagans
 to kill you: Yet ye take away the things of others, and of
 this ye have no consideration; for this I will send upon you worse
 Beasts, which shall devour the Breasts of your Women. I will curse
 those who do any Evil upon the Dominical day; I will curse those
 who do unjustly towards their Brethren; I will curse those who evilly
 judge the Poor and Orphans, whom the Earth beareth, but ye forsake
 me, and follow the Prince of this World. Hear my voice, and ye
 shall have good Mercy; but ye cease not from evil Works, nor

from the Works of the Devil, because ye commit Perjuries and
 Adulteries, therefore the Nations shall encompass you round, and shall
 devour you as Beasts.

Then the Lord Eustacius Abbot of Flay came to York (in En-
 gland) and being honourably received by Galfred Archbishop
 of York, and the Clergy, and the People of that City, he
 preached the Word of the Lord, and of the transgressing the
 Dominical day, and other Festivals (or Holy-days); he gave
 the People Repentance and Absolution, under such (or this)
 Condition, That they hereafter should bestow due Reverence to the
 Dominical day, and other Festivals of the Saints, (it seems, the
 People here in England had little Reverence for Sunday before
 this, or for Holy-days) not doing in them any servile Labour; nor
 should exercise or keep Market of things vendible, on the Dominical
 days; but should devoutly employ themselves in Good Works
 and Prayers.

These things he constituted to be observed from the ninth
 hour (i. e. our Three of the Clock in the Afternoon) of the Se-
 venth-day Sabbath, until the rising of the Sun on Monday;
 and the People, devoted to God upon his preaching, vow-
 ed to God, that hereafter they would neither buy nor sell any
 thing upon the Dominical days, unless (perhaps) Food and
 Drink to such as passed by: They vowed also, That of all
 things which they sold, of the value of Five Shillings, (*de singulis
 quinque solidatis rerum*) they would give a Farthing, (or a fourth
 part) to buy a Lamp (or Candle) for the Church, and for the
 burial of the Poor: And for the collecting of this, the aforesaid
 Abbot ordained to be made an hollow piece of Wood, in all Pa-
 rish Churches, under the Custody of two or three faithful men,
 where the People should cast in the fore-mentioned Brass. The
 aforesaid Abbot also ordained, that an (*elemosynarie*, or) Alms-
 dish (or Platter) should be daily had to the Table of the Rich,
 in which they should send part of their Meats to the use of those
 who were Indigent, who had not prepared for themselves.
 (Which, in part, was a very charitable Appointment.)

And the same Abbot prohibited, That none should buy or
 sell any thing, or litigate in Churches, or in the Church
 Porch, (or Church-yards.)

Then

Cent. 20. *Augustine* in the 6th Chapter of *John*, Tract 26. saith, That in some places they communicate upon the *Saturday* and *Sunday* only; which is quoted in *Galvins fol. English Institution fol. 701*; (*Quare when and where that was*) in *Bentley*, Cent. 13. *Tom. xlviii*; *par. altera*, fol. 1448. We have the initiating or first bringing in the Dominical day by a Council into *Scotland*, which is there said to be *An. Dom. 1203*; that is in the 13th Century, which is a famous Instance, and as to that Kingdom, will strike off Twelve hundred years of the pretended Sixteen hundred years Tradition: It was in *Scotland*, which Kingdom had direct early Plantation of the Gospel, in some parts of it, but generally received the Christian Religion about the year 435. (*Haylin's Geog. fol. 338*) but if my Authorities be good, had no observation of the First day until the year 1201, or 1202, or 1203, which *Bentley* says, was 1203; near Eight hundred years after Christianity was planted and professed in that Church and Kingdom, and but about 490 years since *Bentley's Council, Tom. lxxiii*; *Par. altera*, fol. 1448. A Council was celebrated in *Scotland*, about the initiating or first bringing in (then surely it was not there before) of the Dominical (i.e. of the First day, which some now call the Lord's day, or *Sunday*, which he calls the Dominical) which Council, he says, was held *An. Dom. 1203*, in the time of Pope Innocent III. See *Roger Hoveden*, whom *Bentley* quotes, *An. 1203*, and *Adam Paris* old Impression, fol. 191, 193, and *Lucius's Ecclesiastical History*, which he gathered out of the oldest and best Writers, printed at *Basil*, 1624, fol. 164. *Lucius* says of the Dominical day, In a certain Council in *Scotland* it was enacted, That it should be holy, beginning it from the twelfth hour on *Saturday*, until *Monday*.

Boethius, lib. 13. de *Scotia*, and fol. 337. C, D. In *Scotland*, *An. Dom. 1203*, *William* King of *Scotland* called a Council of the Principals of his Kingdom; there it was decreed, That *Saturday*, from the Twelfth hour to Noon, should be holy, (and that they should do no prophane Work) and that they should observe till *Monday*. *Hoveden* says, this Council was about the observation of the Dominical. (So as I take it, here are those Witnesses to the Truth of this Story, *Roger Hoveden* and *Adam Paris*, great Authorities as to the truth of the Matter of Fact.)

Says

Says *Bentley*, The cause of celebrating this Council in *Scotland*, seems to be what *Roger Hoveden* describes, *An. 1201*, in these words:

The same year *Eustachius* Abbot of *Flay* returned into *England*, and therein preaching the Word of God from City to City, and from place to place, he prohibited using Markets on the Dominical days, for he said, that this Command under written, about the observation of the Dominical day, came from Heaven. (So this Device, by the Abbot, of a new Command from Heaven, was especially used by him to alter the Sabbath day in *England*.)

Of the observation of the Dominical day, an holy Command of the Dominical day, which came from Heaven in *Jerusalem*, and was found upon the Altar of St. *Simon*, which is in *Golgotha*, where Christ was crucified for the Sins of the World; and the Lord commanded this Epistle, which was taken upon the Altar of St. *Simon*, which for three days and three nights men looking upon, fell to the Earth, praying G O D's Mercy.

And after the third hour, the Patriarch erected himself, and *Akarius* the Archbishop, and stretched out the Bishops Mitre or Label (*expanderunt insulam*) and they took the holy Epistle of God, which when they had taken, they found thus written:

The Lord, who commanded you, that ye should observe the Dominical Holy day, and ye have not kept it, and ye have not repented of your sins, as I said by my Gospel, Heaven and Earth shall pass away, but my Word shall not pass away: I have caused Repentance unto life to be preached unto you, and ye have not believed: I sent Pagans against you, who shed your Blood, yet ye believed not; and because ye kept not the Dominical Holy day, for a few days, ye had Famine, but I sent you Plenty, and afterwards ye did worse. I will again, that none, from the ninth hour of the Sabbath, (so the Abbot of *Flay* still called the Seventh day the Sabbath, and put part of the Sabbath into the First day) until the rising of the Sun on Monday, do work any thing unless what is good, which if any do, let him amend by Repentance. And if ye be not obedient to that Command, Amen I say unto you, and I swear unto you by my Seat, and Throne, and Cherubims, who keep my Holy Seat, because I will not command

venth-day Sabbath by all the Christian Churches, (except the Romans and Alexandrians) must be some years after *Constantine's* Death.

Which Testimony of so substantial a Witness (besides the former and after Testimonies) I do somewhat rely upon as an humane Authority and Tradition, against that Affirmation of neither Trace nor Footstep for any other than the First day, and this without the dissent of any single person (as they remember) dissenting in 1600 years; whereas, if this (and divers Facts before and after remembred) be true, (which by an Historical Faith no man can well doubt) then all the Christians in the World, between three and four hundred years after Christ, (except the Romans and Alexandrians) in their Assemblies, as every week came about, celebrated the Mysteries upon the Sabbath day, whilst the Romans and Alexandrians celebrated the First day, which they called the Dominical day; which I take to be a very great Evidence, that the change of Times and Laws, prophesied *Deut. 7. 25*, was brought about by Rome.

Cent. 7. Caranx's Councils, fol. 311, 312, 339, 340, the sixth General Council held at *Constantinople*, the Emperor *Constantine*, *Pogonatus* President, and Legates sent from Pope *Agatha* were present; in the year of our Lord 673, *Can. 52*, the Fathers of that Council enacted, That no new Consecration should be all the *Lent*, unless upon the Sabbath and Dominical. The Sabbath is yet named, by a General Council, before the Dominical day, and that in the seventh Century; for, we command, that those days be kept Festivals, and not to mourn or fast upon them; so that 673 years after Christ, the Sabbath, by a General Council, is established a Festival even in *Lent*.

And, *Fol. 340, Can. 55*, the Fathers being informed, that in Rome they fasted in *Lent* upon the Sabbath, against the Tradition and Custom of the Church, (here is

Tradition for
the Seventh-day
Sabbath, *Ann.*
Dom. 673.

Tradition affirmed by a General Council, for observing the Sabbath as a Festival, and that in *Lent*) it seemed good to the holy Synod, that in the Church of Rome the Canon should forthwith obtain (or be put in execution) if any Clerk be found in the holy Dominical or Sabbath fasting, (besides one, and one only) let him be deposed; but if he be a Laick, let him be excommunicated. So severe was this *Eastern* General Council, to

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continue the Sabbath a Festival, and that against Rome it self.

It is true, the First day of the week, in some few places, where Popery much prevailed, at that time might be observed under the name of the Dominical day as a Festival, and from the Contention which had been, and then was, between the Eastern and Western Churches, about observing the Passover yearly, and the weekly Festival upon the Dominical day, it came to pass (as I think) that so many Popes, Abbots, Bishops, Canons, &c. assumed the name of *Dominicans*.

As before, (whilst the Disputes between the Popes and the ancient Churches lasted) about what day to keep the Passover upon, divers of the Popes and Antipopes assumed the name of *Paschalis*.

And when this Controversie about the Sabbath was by the Popes somewhat quieted in these Western parts, which was about the Thirteenth Century, (whereof more afterward) then affixes *Dominicus* the Hermit, and then St. *Dominic* about 1143, (i.e. about 447 years since) and erects the Order of *Dominicans*, which is continued amongst the Romanists to this day.

Cardinal Baronius's Annals, An. Christi 603, sect. 2, & rom. 8. Adonatus, sect. 17. This year, at Rome, St. *Gregory* the Pope corrected that Error, which some preached by Jewish Superstition, or the Grecian Custom, That it was a Duty to worship upon the Sabbath, in like wise as upon the Dominical days; and he calls such Preachers *The Preachers of Antichrist*.

By which it is evident, that some then held themselves and others obliged to keep holy the Sabbath, and preached it up, (and probably in Rome) though the Pope calls it an Error. This was in the seventh Century.

So as notwithstanding all the great contrary Affirmations and Boastings, there are in the ancient Histories many Evidences of Tradition for the Seventh-day Sabbath.

Cent. 9. Baronius, Ann. Chr. 828, sect. 25, 26, 27, mentions a Story of a Maid possessed with a *Demon*, who being examined by a *Romish* Priest, said, He was an Officer and Disciple of Satan, sent with Eleven more, to destroy the Kingdom of the *Blacks*, because (inter alia) they did not keep the Dominical days (as that *Demon* calls them) and other Holy days. So, it seems, it did not then obtain in France. To which the Case of Abbot *Eustachius* in Scotland has some resemblance.

P

Cent.

Eccl. 139, D, E, F, of the Sabbath *Thomas (Aquinas)* The Precept of sanctifying the Sabbath, literally understood, is partly moral and partly ceremonial; moral as to this, that Man do put some part of his Life, to apply it to Divine things; and to this, he says, there is in Man a natural inclination, and sometime to be deputed to Divine things falls under a moral Command, but as to the determining a special time, so it is a ceremonial Command, and that the Command for sanctifying the Sabbath is put amongst the Commands of the Decalogue, so far as it is a moral Precept, not in what it is ceremonial. So *Thomas* doth not much differ from *Eusebius*.

I shall add here a few other old Collections about observing the Sabbath.

Socrates scholasticus, in the fifth Book of his Ecclesiastical History, chap. 20, about the diversity of Observations in divers places, touching Easter, Fasting, Marriage, Service, with other Ecclesiastical Rites, says, *Touching the Communion, there are sundry Observations and Customs; for, though in a manner all the Churches throughout the whole World do celebrate and receive the holy Mysteries every Sabbath day, before other, yet the People inhabiting Alexandria and Rome, by an old Tradition, do not use it.* The celebrating and receiving the Holy Mysteries, I take to be their public weekly Assemblies for preaching, and for their hearing the Gospel preached, for Prayer and Praises, and for Baptisms and the Lord's Supper; which, in a manner, were celebrated and received by all the Christian Churches throughout the whole World upon every Sabbath day after other, yet the *Alexandrines* and *Romans* did not use it. This was in the 4th Century, between the year of our Lord 380, and the year 397, *Socrates*, fol. 263. 264. (*Ann. Dom. 380*). This Writer *Socrates* was born and brought up in *Constantinople*, where he lived and flourished about 412 years after Christ, and so lived in that Age, and saw with his Eyes many of the things whereof he writes; his Story ends *Ann. Dom. 410*, whose Doctrine is acknowledged by *Dr. Hamer* (who translated him out of the Greek) to be sound, and the Story faithful, that *Socrates* was learned, and his Judgment grave, and his Writings of great Antiquity. So we have here *Socrates* a learned faithful Writer, positively affirming all

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the Churches every where throughout the World, as every week came about, holding their Religious Assemblies, and celebrating the Mysteries (i. e. administering of Baptism, the Lord's Supper, Prayer, Preaching, Singing, &c.) upon the Sabbath day, (i. e. the Seventh-day Sabbath) upon every Sabbath day after other, except the *Alexandrines* and *Romans*, who then refused to do, as all the Christian Churches in the World besides did. So here also Tradition is for the Seventh-day Sabbath, for at least 380 years after Christ.

Alexandria was a City in literal *Egypt*, *Rome* a City in mythical *Egypt*; these two were then famous for making a Separation and Schism in this, from the Word and Command of God, and from all the Christian Churches in the World besides; And so, by the Testimony of *Socrates*, the not sanctifying the Seventh-day Sabbath was eminently and principally made by *Rome*: And we find by many Writers, whereof some are here before-mentioned, that *Rome* celebrated their Mysteries at this time upon the First day of the week, for which they stiffly contended.

Which Testimony of *Socrates* I take to be the stronger, because it was some time before that *Constantine* appointed a Rest upon the Dominical day, by which Name he called it, favouring the *Romish* Church, under which he had his Education, whose removing from *Rome* to *Constantinople* gave one list to this day: And it seems to me, that *Constantine* being bred under the *Roman* Church, and having there sucked in their Notion of the First day, when he went to *Constantinople*, promulgates his Law for observing it, where yet it was not for a long time received, and then he commanded that day to be consecrated to Prayer, and that throughout all the *Roman* Empire, (which then comprehended both *East* and *West*) they should forbear to Labour or do any Work upon the Dominical day.

Eusebius, in *The Life of Constantine*, fol. 59. & 60; He sends an Edict to all Governours of Provinces, that they should forthwith observe the Dominical day, that they should honour Holy days consecrated to the Memory of Martyrs, (and so settles Holy days and the First day by the same Edict) which Edict was made about *An. Christi 321*, *fol. 59.* and *Constantine* died about *An. Dom. 348*, (*fol. 59.* *Socrates* in the Margin) so that this keeping the weekly Se-

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in some places, in memory of the old Religion, they used to say the Song of *Deuteronomy*, in which is contain'd the whole state of the ancient People, to wit, what they deserved by pleasing or displeasing. *Bedæ* in his *De Tempore*, 114.

Fol. 201, H. They rested upon the Dominical day, when in *Consilio Dinglefingensi* it is thus decreed, (*Teste Aventino*) Upon the Festival of *Sunday*, intent upon a Divine Rest, abstain from prophane Business; who upon this day useth Carriages, or doth such work, let his Cattel be common (*publica fides*) (i. e. as I think, Let him have them that will take them) and if he disobediently go on, let him be reduc'd to Servitude, (i. e. Let him be made a Bondman or a Slave.)

And *Charles the Great*, in his Constitutions, prohibits all buying or selling in any place on the Dominical day.

Fol. 203. Upon the Sabbath days, a sign being given by the Bells, Workmen go away from their Labour, (*Ubi dicitur Antibar. 111 a. Code-gangi*) and that the Dominical day ought to be observed from Evening to Evening: (Which for the time of beginning and ending the day, I agree, was rightly commanded, if they had not mistaken the First day for the Sabbath day; and now that of *Deut. 7. 25.* was somewhat near coming to pass.)

Fol. 312, B. Upon the Feast of *Sunday*, intent upon a Divine Rest, abstain from prophane Business, (the like with *Fol. 201*, else let him be made a Slave.) *Aventino* in his *De Tempore*, 114.

Cent. 9, fol. 34, E. *Haymo* saith, The Lord commanded to rest upon the Sabbath, which was a sign of future Rest.

Fol. 107, H. 108, A. *Romano* saith, that That Sabbath which the *Jews* were enjoynd to celebrate, is a sign of future Rest.

Fol. 141, D. *De festis*. They rested upon the Dominical day! And *fol. 141, E.* The Sabbath is holy on which Christ rested in the Grave. *Rabanus* in his *De Tempore*, 114.

Cent. 11, fol. 144, E. *De festis*. That the Feasts received in the former Ages were yet in use, is manifest in Authors, for they did to that degree abstain from prophane Works upon the Dominical day, that it was thought a Sin to make Ditches, (*Teste Crantzio in Metropoli*.)

Fol. 210. *Michael* Bishop of *Constantinople*, and *Zao* Arch-deacon, did blame (*dammabant*) the Church of *Rome*, because they used unleavened Bread in the Supper, and observed the Sabbath in *Lent*. This in the 11th Century.

Fol. 291, D, E. Pope *Urban* the Second, That Mass is to be celebrated upon the Sabbath, to the Honour of the Lady *Virgin Mary*. *Nauberus* in his *Chronicon*, 1126.

Lucius, Cent. 11. See *Balan's Acta Romanorum pontificum*, That *Urban* the Second, one of the Pope's, who lived *An. Christi* 1126, (who, if we may believe the Historians, was a very bad man) made certain Statutes, wherein (amongst other things) he dedicated the Sabbath day to the *Virgin Mary*, with a Mass; which Dedication (I think) remains amongst the *Romanists* to this day.

Binius 572, *fol. 570, 571*, says, Pope *Innocent* the First constituted a Fast on the Sabbath day; which seems to be the first Constitution of that Fast: But the alteration of the Sabbath, and the turning it into a Fast, and dedicating the Sabbath to the *Virgin Mary*, came all from *Rome*, and was made in the XII. Cent: or thereabout, by Pope *Urban* the Second.

Fol. 134, B. *Thomas* (I think *Aquinas*) the Precepts of the Decalogue are by divers diversly distinguish'd; for, *Eschius* saith, The Precept for the observation of the Sabbath is none of the Ten Commands, because it is not at all times to be observed, according to the Letter; yet he distinguisheth four Precepts belonging to God:

That the first is, *I am the Lord thy God.*

The second, *Thou shalt have no other Gods.*

The third, *Thou shalt not make to thy self any graven Image.*

The fourth, *Thou shalt not take the Name of the Lord thy God in vain.* And those pertaining to our Neighbor, the first is, *Honour thy Father*; (and so the Command for the Sabbath is none of the Ten Commands) whereof before.

But he says, This seems to be inconvenient, that the Precept for observing the Sabbath should be put amongst the Precepts of the Decalogue, if it do not at all belong to the Decalogue.

Fol. 134, P. he says afterward (as I understand him) that in the Precept, *Thou shalt not make a graven Image*, and in the fourth Precept the determinate day of the Sabbath, are ceremonial: And if that be the meaning, then the Command against graven Images, as well as that for the Sabbath (in the Opinion of some) were ceremonial. Which Opinions agree well with some now.

Publica, let them be accursed (*Anathema sit*) or excommunicated.

Fol. 740, A, B. Pope Sylvester changed the Names (*at Sunday, Monday, Tuesday, &c.*) of all the days of the week, changing the Name of the First day, which he called *The Lord's day*, (*Dominicane dixit*) &c.

Fol. 915, A. the Wife of the Emperor Valence is called *Dominica*.

Fol. 360, A, B. *Primasius* shews, that in some places of Syria and Egypt men did assemble in the Church upon the Sabbath day, and some by night after Supper.

Fol. 380, G, H. when the Writers of that Age speak of Fast, ing, they mean (Not Dining.) As Peter and his Disciples lived together in Concord, so let those live together in Concord, who fast upon the Sabbath, whom Peter planted, and those who dine upon the Sabbath, whom his Disciples planted. Also he says *Sanctus*, that in one Church it was frequent to have some dining upon the Sabbath, others fasting.

In the Eastern Churches they never fasted upon the Sabbath, one Sabbath in the whole year excepted, which is (*Præfatiæ*) the day before the Passover.

The Churches of the West, on the contrary, celebrated a Fast every Sabbath of the week.

Cent. 5. fol. 381. of this Diversity *Augustine* speaks, If we should say, that it is sinful to fast upon the Sabbath day, we should damn not only the Church of Rome, but also many places near to it, and somewhat remote, where the same Use is held, and remains; and if we should think it sinful not to fast upon the Sabbath, with a sort of Rashness we should blame so many Eastern Churches, and the far greater part of the Christian World. And elsewhere he shews from the beginning, that this was peculiar to Rome, and to a few Western Churches, that they observed the Fast of the Sabbath: And of the same Sabbath Fast in the African Churches, he saith, That one Church, and the Churches of One Region, have those that do fast upon the Sabbath, and who do not fast.

Fol. 383. That the Dominical day was observed (by some) at that time, appears out of *Augustine*: Also at *Colem* the Dominical day was a Festival. *Vincetius* & *Solemn. Max. Turonensis*.

Lucius.

of *Lucius Cent. 6. fol. 213, B.* we read of *Dominicus* Bishop of *Orléans*.

Fol. 370, D. *Dominicus* Bishop of *Autun* & *Collensis*.

Fol. 411. *Dominicus* Presbyter and Abbot.

Fol. 323, C, D, E, F, G. *Symon* *Adolfscowshi secundus*, held by Command of King *Yanbrun*, made certain Statutes, pertaining to Ecclesiastical Discipline and Ceremonies, which they promulgated in a Synodal Epistle in this manner, viz.

We see the Christian People, in an unadvised manner to decline, to contempt the Dominical day, and, as in private days, to indulge in carnal Labours, &c. And therefore they determine, that every one of themselves, in the Holy Churches, should instruct the People subject to them, to keep the Dominical day, &c. which if not observed by the Lawyer, he is irreparably to lose his Cause, and a Country man or Servant not keeping it, is to be beaten with heavier blows of Cudgels.

Cent. 8. fol. 189, &c. 206. We find two other Bishops named *Dominicus*.

Fol. 68, D. Amongst the days, the Dominical is most named, for, amongst the Saxons, (a People in France, near the River *Sein*) *Lupo* performed the Sacrifice upon the Dominical day.

Also the day of the Sabbath is found amongst some. It was the Sabbath day, the third year, when the People in the Popish Market (*in fano Populi*) were oppressed in the Church by *Grimoldus Sabellian*, *Annal. 8. lib. 2.* (whereof before.)

Fol. 95, E. When they did assemble, is not expressly shewn, but the most mention is made of the Sabbath, and of the Dominical day: As it is written of the Emperor *Constance*, in the Book belonging to the Pope, (*de Libris Pontificali*) That coming to Rome, (*per viam*, which I think was) on Wednesday, that day he went to the Church of St. Peter to Prayer, and upon the Sabbath day to St. John's, and to Peter's upon the Dominical, &c. (*In vidualibus*) this might be in *Luc*.

Fol. 103, D. The Fathers, in a Synod held in a Town in *Narbon* in *Pyrene*, had the doing any Country Work upon the Dominical day.

Cent. 8. fol. 188, A. Assemblies at the Church were to be either upon the Dominical days, and then those things only were to be done which pertained to the Worship and Service of God, (*Synod. Arelaten. & in Turonensi*) or upon the Sabbath day; for,

Cent. 1. The Thirtieth Century brought forth the famous *Dominical*, by whom a new Order of *Dominical* was instituted, fol. 556. 30.

Fol. 20. 44. Esau says, The Precept for observing the Sabbath is none of the Ten Commandments, yet distinguisheth four Precepts as belonging to God: the first, *I am the Lord thy God*; the second, *Thou shalt have no other Gods before me*; the third Command (he says) is, *Thou shalt not make to thee any graven Image*; the fourth, *Thou shalt not take the Name of the Lord thy God in vain*. And, he says, There are six pertaining to our Neighbour, the first of these is, *Honour thy Father and Mother, &c.* And so the Sabbath was none of the Ten Commandments, (such wild Concessits have some had about the Moral Law, and to lay aside the Seventh day.) And, *Fol. 331. 32.* one *Thomas* saith, The Precept of the Sabbath, literally understood, is partly moral, and partly ceremonial; moral as to this, that Man should depute some part of his Life to give his Mind to Divine things: But as to this Command determining a special time, in sign of the Creation of the World, so the Precept is ceremonial. Thus he determines, that a special time in the Fourth Command is ceremonial, and that this Command is only moral as to some part of Man's Life, and says not what part. And *Esau* says, that the Fourth is none of the Ten Commandments.

LUCIUS's Ecclesiastical History, which he gathered out of the Magdeburgenses, and out of the oldest and best Historians and Writers, printed at Basil, 1624.

Cent. 1. Contentions were stirred up by *Anicetus* and *Victor* (Bishops of Rome) about celebrating the Passover upon the Dominical day, fol. 387, A, B, C.

Cent. 4, fol. 41. The Emperor *Constantine* commanded, that the Dominical day should be free from hearing Causes, and doing Business [à judicio & negotiis] except Tillage, and as holy, to be observed by all, fol. 230, A, C, D, E.

See

See *Magd. 4th Cent. fol. 224.* *D. Sozomenus* shows, in many Cities and Villages amongst the *Egyptians*, they used to assemble the Evening of the Sabbath, on which day, that there were publick Assemblies, *Athanasius* signifies also; where he names these days of Ecclesiastical Assemblies, viz. The Sabbath, the Dominical day, the Second of the Sabbath, *Parasceve*, (i. e. a Preparation, or Good Friday) and the Fourth of the Sabbath or week (i. e. Wednesday) (I think this was in Lent.)

They say, *Sozomenus* has delivered down [Tradidit] that at *Constantinople*, and almost amongst all the Christians did assemble upon the Sabbath, and also [Una Sabbati] upon the First day of the week; but at *Rome* and *Alexandria* not so.

Fol. 248, Can. 23. *Concilii Eliberini* constituted a Fast upon the Sabbath day.

Fol. 268, F, G. (of the Rights or Customs of the Church of *Rome*, Publick Assemblies) is said, That the Ecclesiastical Assemblies at *Rome* were not upon the Sabbath, as in the Churches of the rest of the World: So that the rest of the World kept the Seventh day Sabbath in the fourth Century.

Sozomenus seems to shew, *fol. 271, D, E.* that a Fast upon every (quocunque) Sabbath day, was peculiar to the Church of *Rome*. *Socrates* saith, At *Rome* they fast every Sabbath, Fasting in *Lent* upon the Dominical day, was forbidden by *Damasus*.

Fol. 308, D, E. *Constantine* admonished all the Subjects of the Roman Empire, that they should keep holy the days dedicated to the Saviour; and likewise, that those which are Sabbaths should be honoured or worshipped; and he gave a Law to the Presidents of all Nations, that they should observe the Dominical day, according to the Nodd (or Will) of the Emperor; and, that they should honour the days of the Martyrs. *Eusebius*.

Fol. 396. At a Synod in *Elebride* a City in *Spain*, *Can. 26.* it pleased them to correct an Errour, that they should celebrate a Fast of Fasts (*jejuniorum superpositionem*) upon every Sabbath day.

Fol. 477, G. 29th *Can.* Christians ought not to Judaize, and to rest upon the Sabbath, but they are to work upon that same day, preferring the Dominical before that day; if this please them, let them rest as Christians; but if they shall be found to

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Ju.

it is amongst the Romans, and some others, to this day. This
 Disorder had plain to teach us the Sabbath, and have look'd
 a little into Church History (whereof more hereafter.)

March 6. Can. at Synod. 1140. where were conven'd
 some French Bishops, &c. I find by a Canon of that Synod a
 very great Complaint against the Christian People, as contem-
 ning the Dominical day, and as continually working on it, as
 upon private days, for which they order Country-men to be
 beaten with Cudgels, and if he were a Lawyer, he must irre-
 coverably lose his Cause, (which was very hard for his poor
 Client, when his Cause was good.)

Cent. 7. In the seventh Century we have two Bishops by the
 name of *Dominicus*. *Fol. 312, 387.* & *fol. 160.* they say, The
 Sabbath was consecrated a Fast; and *fol. 140.* That amongst the
 days (for publick Assemblies) the Dominical day is mostly na-
 med; also amongst some the day of the Sabbath is found. It
 was the Sabbath day, the third hour, when the People were op-
 pressed in the Church by *Origen*. In the *Popish Marker*
 (which was in *Rome* it self) *Sabbatum* *Exodus 8. lib. 2.* So that
 in *Rome* it self, in this seventh Century, some kept the Sabbath,
 for which they were oppress'd, and yet (for ought I find) in all
 other respects were free from all Exception.

And, *fol. 161.* they say, The Dominical day was solemn to
 Christians; but amongst other Festivals, observed,
 (they say) *fol. 161.* its Office remembers (of *Mark* mention of) the
 Sabbath.

And, *fol. 187.* they say, When they did assemble, and how
 often is not expressly written, but the most mention is made of
 the Sabbath, and of the Dominical day, as it is written of *Con-*
stantine the Emperor, (in *his* *Passion*) that coming to *Rome*
periphrast, (which I take to be our *Passion*) that same day
 he went to the Temple of *St. Peter*, and upon the Sabbath day
 to *St. Mark*, and upon the Dominical day to *St. Peter's Church*,
 (which probably was in *Em.*)

Cent. 8. In the Eighth Century, *fol. 1.* they say, That the Face
 of the Church of God was deformed, and laid, being miserably
 afflicted with two Antichrists, the *Seventh* addicted to the Blas-
 phemy of *Mahomet*, and the Popes of *Rome*, Antichrist sitting
 in the Temple of God.

Fol.

Fol. 177, 178. they say, That the Monks in *the 14th*, and
 the *15th*, began to celebrate the Sabbath in the *Roman* manner,
Ann. Dom. 716. Bede, lib. 5. cap. 23.

Cent. 9. In the Ninth Century, they kept holy the Domini-
 cal day, and *Synod. Moguntina* (as held at the City *Moguntia*
 in Germany) says, We have decreed, that all Dominical days be
 observ'd with all Veneration. I find little more of the Domini-
 cal day or Sabbath in that Century: How far the Canons of
 that Synod at *Moguntia* were influence'd from *Rome*, or how far they
 reach'd in their Power, I know not.

Cent. 10. *fol. 365, 54.* we find, that servile Works are not to be
 done upon the Dominical day.

Cent. 11. *fol. 287, 44.* *Leo the Ninth* endeavour'd to obtrude
 a Fast upon all the Sabbaths of the whole Year, even in *Em.*
 upon the *Eastern Churches*, &c.

But *Nicetas* said, That only in the Year to be observ'd the
 Lord's Burial, and that a Fast.

Fol. 289. we have four Columns of Festivals, above forty
 Festivals. *Fol. 290, 91.* *Urban the Second*, in a Synod at *Clare-*
mont, ordain'd, that the Office of *Mary* (i. e. *St. Mary*) should
 be solemnly celebrated upon Sabbath days [*Dicitur sabbatum*
in].

Fol. 341. On the Sabbath *William the Conqueror*, in the princi-
 pal Feast, had magnificent and sumptuous Banquets, *Malmesb.*
lib. 3. cap. 52. which they call a Prophanation of the Sabbath:
 (Which of the days this was I cannot certainly say, but I think
 it was the Seventh-day Sabbath.)

Fol. 342. 10. Pope *Urban the Second* decrees the Mass to be
 celebrated upon the Sabbath day, to the Praise of the Lady Vir-
 gin *Mary*, [*Dominica virginis Mariae*]. So now at *Rome* the
 Lord's Sabbath day was the Lady *Mary's* day; so was it in this
 they were in that Age.

Cent. 12. *fol. 911. 17.* (*de Festis*) They kept holy the Domini-
 cal day, and (they say that) it is the Christian Sabbath.

Fol. 216. The Sabbath is a Figure of the Passion of Christ,
 and now we must celebrate the Dominical day, because of the
 Resurrection of Christ.

Fol. 999. 10. (Prophanation of the Sabbath) That Slaves and
Saxons, upon every Dominical day, frequented a Market. (*ferre*
Pluvium) neglecting Divine Worship, which Bishop *Gerold*, by
 the Word of God, prohibited.

Cent.

siastical Assemblies; the Sabbath the Dominical day; the Second of the Sabbath, (which I think was *Monday*) *Good Friday* (*Parasceve*); and *Quintum Sabbathi*, (which I think was *Wednesday*) (*Good Friday*), could not be weekly, but yearly.

So I guess this was in *Lent*, but where this was I remember not.

Cent. 4. Concilii Eliberini, Can. 23, constituted a Fast upon the Sabbath day; so now the Festival of the Sabbath was by some turning into a Fast.

Cent. 5. fol. 436. Ambrose said, When I came to Rome, I fast upon the Sabbath, when I am home I do not fast.

Cent. 5. fol. 477. they say, The Ecclesiastical Assemblies at Rome were not upon the Sabbath, as in the Churches of other Countries, (Bozomenus, lib. 7. cap. 19, Quemadmodum in aliarum terrarum Ecclesiis.)

So that other Churches in other Countries (except Rome) did assemble on the Sabbath, in the Fifth Century after Christ: Which may pass for one Authority against the said Writer's Objections.

Cent. 5. fol. 647. Those who lived at Constantinople had various times of assembling, and, without doubt, in other Neighbour-Churches; yet it is certain, there was one day of the whole week constituted, in which the promiscuous Multitude once assembled to hear Sermons: For so says Chrysostom, &c.

Ishchur, Presbyter of the Church of Jerusalem, in the second Book of Commentaries on the Ninth Chapter of Leviticus, In some places of Syria and Egypt Men assembled in the Church upon the Sabbath day, fol. 648. This was in the Fifth Century.

Cent. 5. fol. 685, is said, Those who fasted, and those who dined upon the Sabbath lived in Concord; and, that it was frequent in the same Church to have some dining and some fasting upon the Sabbath day.

In the Eastern Churches they never fast upon the Sabbath, one (Sabbath) of the whole year excepted, which is before the Passover; the Western Churches (by which I think they mean Rome, and thereabout) observed the contrary. And they quote *Augustine*, as speaking of this Diversity, how they fasted at Rome on the Sabbath, which if they should say were sinful, then they should condemn the Roman Church, and many places near to it, and farther from it: And if they should think it sinful not to fast upon the Sabbath, then they should blame many Eastern Churches,

and the far greater part of the Christian World. This (and take it) is in *Chrysostom's* Letter to *Jerome*, and in another Letter to *Constantine*, where he professedly writes of the Fast upon the Sabbath, and plainly shews, that fasting upon the Sabbath day was peculiar to Rome, and a few Western Churches. And if any ask why I transcribe Authorities to prove, that for so many hundred years after Christ, some Dined and some Fast upon the Sabbath day,

I answer, to shew that all the Christians in the World did agree which was the Sabbath day, and which the First day of the week, and that they all agreed to call the Seventh day of the week the Sabbath day: which some few now pretend to doubt.

2. To shew whence the Alteration was from keeping the Sabbath day as a Festival, and turning it into a Fast.

3. To shew, that this Practice, by the Church of Rome, and some Western Churches, was not followed by the Eastern Churches, nor by the far greater part of the Christian World for five hundred years after Christ: nor is it (as I think) by some Christian Churches to this day, as I shall shew afterwards.

Now, that publick Fasting days (as this was) were kept holy to God, as well as Festivals, is known to all Christians, who upon publick Fasting days (where they have liberty) do assemble for the Worship of God in Christ.

When Christians do agree upon a day to assemble, for the Publick Worship of God in Christ, there does appear no great difference, whether they Feast or Fast upon that day, only here seems to be the art of it: The Popes of Rome were about to change the Sabbath, and, it seems, devised (amongst others) this medium for one, To turn the Sabbath into a Fast before Easter; and this was under a specious pretence, as for the Honour of Christ, and in memory of his Passion, as the First day was in memory of his Resurrection; and therefore they first contended much about observing Easter upon the First day of the week, which was to be a yearly Festival, (whereof more hereafter) and the Sabbath before Easter, (because of our Lord's Body lying in the Grave) to be kept as a yearly Fast, and so, by degrees, every Sunday to be a Festival, and kept as a weekly Sabbath, and every Sabbath to be turn'd into a weekly Fast, and by degrees to be totally laid aside, and no more observ'd as the instituted Sabbath, but for ever after to be kept only as a weekly Fast, as

ces were towards the East, worshipping the Sun towards the East. And in the Temple (in *Exod. 26*) there were three Gates, one in the East, another in the North, and the third in the South, *Exod. 26. 35*, but none in the West. And that the day for worshipping the Idol of the Sun was Sunday, the First day of the week, I offer one Authority from our own Country; for, our Ancestors in England, before the Light of the Gospel came amongst them, went very far, if they did not outstrip others in this Idolatry, and dedicated the First day of the week to the Adoration of the Idol of the Sun, and gave it the name of Sunday, from whom we have the name Sunday, and hold fast that name to this day; and this Idol they placed in a Temple, and there sacrificed to it: See *Huygen's Antiquities*, p. 88. And upon like reason they made an Idol for every other day of the week, by the names of which Idols they called the several days, which names we still retain, concerning which names consider *Exod. 23. 13*, *Hos. 4. 17*, *Psal. 118. 24*, *Gen. 28. 18*, *Numb. 32. 38*, *Zech. 13. 2*, *Isa. 23. 7*, *Dan. 12. 3*. And I think I do remember to have read in the Histories, that a very great part of the World, and particularly those parts of it which have since embraced Christianity, did antiently adore the Sun upon Sunday.

Obj. A Learned Writer objects, That the First day was set apart by the Apostles, and that *there is no the least Place for any other day (besides the First) for Sabbath-worship*; and for this they have (he says) the universal Concurrence of all the Christian Churches, for One thousand Six hundred years.

Ans. In answer to which Affirmation I premise, That all the Tradition in the World cannot add to, take from, lay aside, or alter any Word of Christ, on any Duty of any Man.

Obj. And the same Learned Objector on *Rev. 1. 10*, notes, "The vain Cavil of those that deny (the Lord's day) here to mean the Christian's day of Holy Worship, even the First of the week, I have fully confuted in a Book upon that Subject; and it needs no confutation to those that are acquainted with Church-History, who know that this day hath been kept holy, as of Apostolical Ordination and Practice, by the Universal Church, ever since the Apostles days, the Hereticks themselves consenting."

An

Ans. An Answer to that place, *Rev. 1. 10*, I think you have before, and that the Lord's day there mentioned is not the First, but rather the Seventh day of the week, the true Lord's day.

Ans. And for further answer to the rest of that positive Affirmation, I shall shew, that there have been many Christian Churches, who have for some Hundreds of years after Christ assembled for Publick Worship on the Seventh day Sabbath; which will prove, there have been some Dissenters from his Opinion in former times. And to the rest.

1st. I answer first, That the Seventh-day Sabbath was observed for Publick Worship, during the Apostles time, (I think) is plain in the Scriptures, and so prov'd before in the Answer to the Ninth and Tenth Questions. And, who could change it after that, *Num. 15. 35*.

2^d. And if it were true, that the Churches ever since the Apostles days, One thousand Six hundred years together, had walked contrary to the Commands of God, yet the Commands are the same, and oblige us now, just as they did the Apostles, and others, in Christ's time, and after his Death; and the contrary Practice of all the World (if it were so) will not impeach any one of Christ's Commands, nor make those Hereticks that observe them.

3^d. For the clearing up of this Matter of Fact, I shall offer some broken Collections which I have made out of the Centuries, for the observation of the Seventh-day Sabbath, and against it for the First day; which I think will answer these two last Objections.

The Ecclesiastical History printed at Basil, 1560. written by John of *Malactenburg* in Germany, who were Protestants, *cent. 1. lib. 1. cap. 4. fol. 44*, they say, It is only the Work of God to institute and to abolish a Sabbath (which is true and sound.)

Cent. 1. lib. 2. cap. 6. fol. 503, They acknowledge the Apostles and others, mentioned in the *Acts of the Apostles*, kept the Sabbath (which is true also) as before.

Cent. 4. fol. 410. Socr. lib. 7. cap. 19, shews, That in many Cities and Villages, amongst the *Egyptians*, they used to convene the Evening of the Sabbath; upon which day, that there were publick Assemblies, *Arthanasius* shews in *Lib. de Interpretatione Psalmorum*, where he names these as the days of their Eccle-

must be searched and known by other places that speak more clearly: And (perag. 10.) "The Supreme Judge of all Controversies in Religion can be no other but the Holy Spirit, speaking in the Scriptures. And the Elders and Messengers of the Congregational Churches, &c. that met at the Savoy, Ann. 1658, in their Declaration of their Faith and Order, Ch. 1. Art. 4. say, "The Authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any Man or Church, but wholly upon God (who is Truth itself) the Author thereof, and therefore it is to be received, because it is the Word of God. (See also Art. 5. 6.) And Art. 9. is said, "The infallible Rule of interpretation of Scripture, is the Scripture itself, &c. As in the Assemblys Confession above cited, and Artic. 10. to the same effect with the Assemblys Confession on also. And the Confession of Faith of the Antiochian Church speaks the same things, and in the same words, or at least with very little variation of the words.

As to Traditions for the First day, called Sunday, the observation thereof amongst some, I acknowledge is ancient; and that the Heathen Nations did of old, long before the Birth of our Lord, offer Sacrifice to the Sun; and worship it as a God upon Sunday. My first Authority shall be out of Job, who probably was in the time of the ancient Patriarchs; If I beheld the Sun when it shined, or the Moon walking in brightness, and my Heart hath been secretly engaged, or my Mouth hath kissed my Hand, then would I have been punished by the Judge: for I should have denied the God above. Job in answer to Job, chap. 31. (and it may be especially to Job, 5.) In his Apology professeth his Innocency, as to open or secret idolizing of the Sun or Moon, which in his days (it seems) was a common practice, which probably had its Rise from some broken Traditions touching the Dominion given to the Sun, whence they termed the Sun *Moloch*, (see he that reigneth or ruleth, of the King) mentioned *Lam. 1. 2. 10.* and in many other Scriptures. The Sun had also the Name of *Bel*, (i. e. Lord) *Nam. 12. 4. 11.* the Idol of the *Molech*, whom they supposed to be Lord of All; for with these great Titles they honoured this Idol, and worshipped him as the Great visible Lord, and

and Ruler of the World, whose glorious Light, and other Influences, together with that Blindness contracted by the Fall and Dispersion of Mankind, led them to make and worship various Images thereof.

The Priests of this Idol were called *Chemarim*, ^{Chemarim} from their black Garments, whom *Josiah* put down, ^{Garments of} *2 Kin. 23. 5.* which Name of *Chemarim* the Lord ^{Heathen Priests} threatens to cut off, *Zeph. 1. 4.* And it is likely the *Romanists* have that black Colour and Habit from the Heathen Priests, (for any thing from Christ or his Apostles, in precept, practice, or in favour thereof, I do not remember.) Unto which Idol of the Sun some of the Kings of Israel did sacrifice, and build high places, which other gracious Kings, as *Hezekiah*, *Josiah*, &c. broke down, whereof see the Histories at large in *Kings* and *Chronicles*; which the Lord forbade, as that which he had not commanded, *Deut. 17. 3.* and which also the Prophets sharply reprov'd, *Jer. 19. 5. 8. 12. 35.* as that which the Lord never commanded, which was the manner used by the Prophets, to reprove and brand Corrupt Worship, That it was not commanded by the Lord; which is the same Exception we take against the First day. And be that went a whoring after *Moloch*, the Lord would set his face against that man; which high Places, and Images of the Sun he threatens to cut down and destroy, *Lev. 26. 30.* And the *Egyptians*, to whom the Remnant of *Judah* would go down, had Temples dedicated to the Sun, whereupon the Lord threatens to send the King of Babylon into Egypt, to break the Images in *Bethshemesh*, (i. e. in the House of the Sun, *Jer. 43. 10. to 13.*) And this sort of Idolatry was anciently performed about the rising of the Sun; and this was that Sin which (in a Vision) the Lord shewed *Ezekiel*, viz. 25 men of *Judah* with their Faces towards the East, worshipping the Sun towards the East, *Ezek. 8. 16.* And hence it was, as I remember, that the Heathen Temples were generally built toward the East, the East being the Point wherein the Sun riseth in the Vernal, and to which it returns in the Autumnal Equinox; which, as some think from *Gen. 2. 8.* is directly over *Paradise*, where the Sun is supposed first to have shined; whence might arise a Custom amongst Idolaters, of praying towards the East, which is also very ancient, (though *Solomon's* Temple had its Priests and Sacrifices turning towards the West, to avoid that Superstition) *Ezek. 8. 16.* where their Backs are said to be towards the Temple of the Lord, when their Faces

paltry enquiring Mind (who has leisure enough) is to read Mr. *Tracy* and Mr. *St. John's* Treatises about it; wherein a plain Mind may discern to large Concessions about the Obligation of the Moral Law, as seem to me to answer all Objections; besides the great Contrariety there is amongst the Writers for the First day, wherein he that will observe the Order of Time wherein their Books are written, may find (especially now of late, that the last Book printed for the First day is ordinarily a tacit Answer to that which was last printed before it for the First day; as two eminent Writers for the First day (as it seem to me in answer to Mr. *Hughes* (without naming him) and to one another, do shew (whereof somewhat before); by which 'tis evident, they think some hurt the Cause they write for; and no two (that I know) of the many that have written have yet agreed upon the Grounds of its Observation. And now, at last, it is openly avowed by one of the greatest of all the Writers for the First day, that it is not instituted by the Scriptures: By which words, I think, he gives up this Cause; for, if it be not instituted by the Scriptures, and consequently not by Christ, or by his Apostles, or by the Holy Spirit there, by whom, when, and where was it instituted? Who but Christ has Power to institute a Sabbath day, or to alter his Institution? To whom has Christ given any Authority to alter one *Law* or *Feast* of the Moral Law? Who are they that are bound to observe a weekly day not instituted by Christ in the Scriptures; or are bound to lay aside what he has there instituted, because of Private Men's Sayings and Writings? And now this Law for the First day, being an Universal Law, and endeavoured to be imposed on the Universal Church, can be removed from us by a Usurpation of the Divine Authority, and from an itching Christ, as if he had not sufficiently done his Work, I know not. And whatsoever some write for Objections to their Inventions, I cannot imagine they think any shall be condemned or blamed by Christ at last, for not doing what he has not required in his Word, or that they would have us live by the Rule of Tradition, when they know and acknowledge we must be judged by another Rule, viz. by the Word. And thus the Word of God, which we have, is the Rule by which all Worship, Doctrines, Conversation, Discipline, and all Mankind, are to be tried in this World, and shall be finally judged at last, I take to be the great Christian Principle, as to this, and that which

which (as far as I can recollect) is generally avowed by all the sound Protestants that I have read or known in the World. And I shall not wonder if some men, under the colour of Tradition, usurp the Divine Authority against the First Command; and if such write and plead for what, I think, I can shew is forbidden in the Second Command; and if they break in upon all the Commands, for all which Men may easily plead Tradition, all Ages, more or less, having brought forth some Transgressors of all the Commands, which to such Arguers are Historical Evidences for such Practices.

But, follow no man farther than he follows Christ.

And there is no Principle more evident and universally confessed by all the Reformed Christians, than that whatever God commands us in his Worship, or otherwise, that we are to do, be the things themselves in our Eye great or small: And when Men can bind God's Promises of Assistance and Acceptance to their Inventions, (whether they be days or any thing else in his Worship, or other Duty of Man) then (and not before) they may appoint a new day of Rest.

Ob. And whereas one learned Writer for the First day thinks we cannot make good any one single Verse of the Scripture without Traditions;

Ans. I had thought to have shewn in a Sheet or two, that the sound Protestant Divines do generally agree, that a Christian may be infallibly certain of his Faith by the Scriptures, the Certainty whereof the Lord by his Spirit seals upon the Hearts of his Converts, *John 16. 7. 8. 13.* And, I had thought to give Instances of those converted by Christ, and by his Apostles, and since by his Ministers, by his Word and Holy Spirit, as never sent nor going to Tradition, to assure them of the Divine Authority of that Word, which did convert them, which Word *liveth and abideth for ever; And this is the Word, which by the Gospel is preached unto us, 1 Pet. 2. 25. and is sealed in Heaven, Psal. 119. 89. and will stand for ever, Isa. 40. 8.* But thus much may be a sufficient Answer to that Objection.

The late great and learned Assembly, in their *Confession of Faith*, *chap. 1. par. 9. 10.* say, "The infallible Rule of Interpretation of Scripture is the Scripture itself; and therefore, when there is a Question about the true and full sense of any Scripture, it must

sudden recollect, from the Old or New Testament, any light of two distinct publick meetings of the Churches, one before Noon, and the other in the Afternoon, as Standing Duties of the Sabbath day, and as distinct from the Evening and Morning Worship; but this I submit to farther Enquiry. We have one Psalm for the Sabbath day, (*Psal. 92*) and but one expressly appointed for that day, (that I find) although the rest of the Psalms may be used on that day, as the rest of the Scriptures. And as to the time of that one Publick Meeting and Worship of the Churches, upon the Sabbath, I think it would be enquired, whether the Direction we have about it be not towards Noon; which seems to be the time of feeding and resting spiritual Flocks, *Solomon's Song, ch. 1. v. 7. Evening and Morning, and at Noon, will I pray and cry aloud, Psal. 55. 17.* And *Daniel* kneeled upon his Knees three times a day, and prayed, and gave Thanks before his God, as he did afore time, *Dan. 6. 10, 13.* which (as I take it) were the three stated times of Worship among the *Jews*, but what certain Rule the *Jews* had from God, as to their daily precise times of Evening and Morning Worship, I know not, but only *Evening and Morning, Exod. 29. 39, 41, 42, 43, 45. Num. 28. 4, 8.* When the *Holy Spirit* was given to the Disciples, it was the third hour of the day, (which was our Nine of the Clock) *Acts 2. 3, 4, 15.* And *Peter's* Vision was about the sixth hour, *Acts 10. 9,* (which was about our Noon.) And *Peter and John went into the Temple at the ninth hour, the hour of Prayer, Acts 3. 1,* for the *Hebrews* accounted the twelve hours of the day thus; our six of the Clock in the Morning was their first, our ninth their third hour of the day, our twelve of the Clock at Noon their sixth hour, our three of the Clock in the Afternoon their ninth hour, our six of the Clock at Evening their twelfth hour (as Scholars know); so that their sixth hour was Noon, and *Peter's* Vision was about Noon. And *Cornelius was praying about the ninth hour, Acts 10. 30.* But whether that of *David*, or *Daniel*, or *Cornelius*, or this of *Peter* and *John*, were upon the Sabbath, (being not directly written that I know) I cannot tell; And although we have so much of our LORD's constant keeping of the Sabbath, (as his manner was) and of *Paul's* keeping the Sabbath (as his manner was) yet I do not remember any Instance of their publick congregating or preaching above once upon that day. But this also I submit entirely to the Word, and to farther Enquiry.

But

But if that be the Mind of Christ which he has directed in his Word, I think there is much to be said for it, as accommodated to the ordinary Cases of Mankind, both spiritual and worldly; and I am credibly informed, that in some parts of *England* Christians do meet but once upon the Sabbath day.

As for Tradition, I mean, so far as I can weakly gather from my small Stock of Books, about the Seventh day Sabbath, when the observation thereof ended, and about the First day, when the observation thereof began amongst any Christians, (hoping the World may hereafter have a more exact account thereof (if need be) from some one or other, who has better Abilities, a better Library, and more Youth, Strength, and Leisure, whom the Lord may raise up) I shall offer such broken imperfect Collections as I can, after so many Removes of my little Study (by the Distresses of this Age.) But this I premise, that my own clearest satisfaction, that the Seventh day Sabbath is not altered, came by the means of the Scriptures, and the Writings of the most Conscientious and Learned for the First day; and after all, I am of this opinion, That the Sabbath cannot be repealed or altered, but by the same Power and Authority which first commanded it, which was our LORD himself. As for me, it was (as I remember) some years after I was convinced of the Seventh day Sabbath, before I had seen any Book that was written for it, or before I had spoken with any person that was for the observation thereof; and I did and do find, that the ablest Writers (in my weak Opinion) for the First day, have with that soundness established the Ten Commands, and their abiding Obligation to the end of the World, and then by Conjectures have endeavoured to bring in the First day, that the more I see, the more I am confirmed, that the vulgar Opinion for the First day is a vulgar Error, which wants nothing to remove it (as I humbly apprehend) but only the time when Christ will, by his Spirit, give an efficacy to his plain Command and Word; which First day has this Evidence of its weak Foundation, that while some of the most Learned do what they can by Writing and Practice to support it, they often beget new, and confirm old Doubts about it, and so discover the Dust they raise to darken the Question, to be but Dust, and show the Sandiness of the Ground upon which they build that Change: And one sure way to convince an impartial

Anomy or Lawlessness, as to God's Commands, abounds; which Anomy is rendered *Iniquity*, *Mat. 7. 23. & 13. 41*, and in many other Texts in the New Testament, *Mat. 23. 8, Rom. 6. 19*, Antichrist is called that Lawless one, *the Adversary of Anomy*, *2 Thes. 2. 3, to 10*, and *the Law* (i. e. the Moral Law) *is good, and is made for the Lawless*, *1 Tim. 1. 8, 9*. And certainly, it behoves us no longer to yield to this Lawlessness, because *the Lord Jesus Christ gave himself for his People, that he might redeem them from all Anomy or Lawlessness*, *Tit. 2. 13, 14*, from all manner of Contrariety in Principle or in Practice, in whole or in part, to Christ Laws, (i. e. to the Ten Commands, which Paul consented, were all (without excepting the Seventh day) *holy, just, spiritual, and good*, in which after the Inner man he delighted, and which he loved, (i. e. yielded Obedience to it; which Commands he that keeps (without excepting the Seventh day) *loves Christ*, *John 14. 21, & 1 John 2. 3*. Which Commands some laying aside, hold the Tradition of Men, and the Commandments of Men, and so lay aside the Commandments of God, *Mark 7. 7, 8*.

The Law our Lord has given us in the Ten Commands is excellent, which absolutely requires in All all manner of true Love to GOD and Man, *on which Two Commands* (which include the Commands of both Tables, i. e. all the Ten Commands) *hang all the Law and the Prophets*, *Mat. 22. 37, 38, 39, 40*.

Obj. As for such as think that the Blessing and Sanctification in the Fourth Command are not appropriated to the Seventh day, but to the Sabbath day, because of the words there, *Wherefore the Lord blessed the Sabbath day and hallowed it*, and so think the change of the Seventh day to be thereby insinuated;

Ans. The express words of the Command, *Exod. 20. 10, are, The seventh day (is) the Sabbath of the Lord thy God*; and so the Seventh day was that day; and that Sabbath day which he blessed and sanctified; Read the Command, and Judge, and the Seventh day is there twice named.

These I take to be the great Objections, and were it not that the First day hath got possession of the Names which belong not to it, and had we not been generally educated in this Mistake, wherein also some of us have lived long, and so are rivetted; and this defended by Writers of Renown in the World, I see little

difficulty in this Question, if the Scriptures (as they ought) be the Rule to judge by.

As to the time when the Sabbath doth begin, I conceive it not to be at Midnight, nor to end at Midnight after, (when we generally sleep) according to the reckoning of this Kingdom; nor at Noon, as some other Countries reckon; nor in the Morning, when we usually rise, as upon other days, and so to end at Night, when we usually go to Bed, as upon other days, as others reckon; but upon the Evening before, and so to the Evening after, as the Lord reckons the Days to begin and end, *Gen. 1. 5, 8, 13, 19, 23, 11. and Gen. 2. 1, 2, 3*, and I do no where find that first Distribution of Days altered or distributed by Him; wherein Mr. *Shepherd* (in the latter end of his learned Book for the First day) having done very well, I refer the Reader (who makes any doubt thereof) to him, for farther satisfaction in that, if need be.

As for the manner of keeping *holy the Sabbath day*, there is in Principle no great variety of Opinion or Practice amongst the Protestants, but what an ordinary Understanding, who is willing to live by Rule, may with a little help resolve; although I have known some over strict, and many overlook therein: And it seems, in short, to live in a lively spiritual converse with the Father, Son, and Holy Spirit, in private Duties and publick Ordinances, (where they may be had) and in a Holy Rest all that day, saving only nightly and dayly emergent Cases of Necessity and Mercy, for Men and Beasts, Sick and Well, which generally are well stated by the Ministry of the Gospel.

For, that which I enquire is, Whether the Law of the Fourth Command, as to the Seventh-day Sabbath, be repealed or altered by any Word of God: Which Enquiry may be allowed to one that is no Minister, and indeed to every Christian whom in Practice it equally concerns with me.

As to the publick Worship of that day, I think it ^{Sabbath Wor-} ^{ship.} worthy some further Enquiry, Whether that Worship should not be twice as much as the Evening or the Morning Worship ordinarily is; and, Whether all that Publick Worship of the Sabbath should not be performed at one Publick Meeting: Which Evening and Morning Worship in their proper Seasons is not to be intermitted upon the Sabbath day; and for this see *Num. 28. 3, 4, 8, 9*. And I cannot, upon the

came to Jerusalem, some told him, that many Thousands of the Jews, who believed, were zealous of the Law, (i. e. of the Ceremonial Law) and were informed of Paul, that he taught the Jews which were among the Gentiles, to forsake Moses, that is, the Ceremonial Laws given by Moses, saying, They ought not to circumcise their Children, neither to walk after the Customs; and then they advise Paul to purifie himself, to remove that Objection; to whose Advice Paul yields, v. 24, 25, 26, which occasion'd the Commotion, v. 27, 28, Crying, Men of Israel help, this is the man that teacheth all men every where against the Law (i. e. the Ceremonial Law) of Purifications and Offerings, v. 26. And yet these Texts speak of the Law in general, but cannot be understood as meant of the Ten Commands, because the Ten Commands were not in dispute.

The Law which concerned Circumcision and Purifications, with their Offerings, (which were all ceremonial) was that only then in question, and so becomes applicable to that Law in question, and not at all to the Ten Commands, or any jot or tittle of them, which were not in question; which (as before) stand fully established. And this Difference the Occasion and Context do best explain; and this in Acts 21, is an Instance may open divers Expressions about the Law in some of the Epistles; for Paul, in those Primitive Times, when the Ceremonial Law was fresh in memory, and the Gospel newly preached, had much ado to remove the first converted Jews from Circumcision and other Ceremonials; as we find in his Epistles, 1 Cor. 9. 19, 20, where in the 20th Verse, Law, as I think, refers to the Ceremonial Law; where to the Jews he became as a Jew; and in the 21st Verse, Law refers to the Moral Law, which, unto Christ, Paul was under: And in other Cases Paul, to preserve the Liberty he had in Christ Jesus, says, Titus was not compelled to be circumcised, Gal. 2. 3, 4, Acts 16. 3. a Liberty which Christ has purchased for his People, to be no longer in Bondage to the Ceremonial Laws: And upon this Difference we find Paul withstanding Peter to the face, Gal. 2. 11, 12, (which in a good case may still be done to others, though otherwise — never so eminent.) And as to this Case of Circumcision, Paul effectually lays that aside, by saying, that if ye be circumcised, Christ shall profit you nothing, Gal. 5. 1, 2, 3, 4, for, those who were for Circumcision were Debtors to the whole Law (i. e. to all the Ceremonial

monial Law) and therefore he there advises them to stand fast in the Liberty wherewith Christ hath made us free, and not to be entangled again with that Yoke of Bondage. ^{Justified not by the Law.} It may be also some amongst the Jews had Con-
 ceits of being justified by the Law, of such Paul says, they were fallen from Grace, and that Christ was become of none effect to them, Gal. 5. 4, which Saying of Paul is true, Let their conceits refer to what Law it would, for if Righteousness be by the Law, then Christ is dead in vain, Gal. 2. 21. It seems, some of the Jews thought, if they were circumcised, and observed the external and ceremonial part of the Law, they should be sure to go to Heaven; and if they were that which we call Morally Righteous, and as concerning the Law (as Paul said of himself) blameless, they thought then, as the Romanists do now, that their Works would save them. And the Romanists think also they may supererogate, whence arises the Doctrine of Merits of the Saints, and Indulgences, whereas true Justification is, and ever was, only by Faith, viz. by Christ and his Righteousness, by Faith in whom Abraham was justified, Rom. 4. 3, 9, Gal. 3. 6, Jam. 2. 23, to whom the Gospel was before preached by that word, In thee shall all Nations be justified, Gal. 3. 8. And yet all this Doctrine about Justification by Faith doth no way hurt or touch the Doctrine of Obedience to Christ's Ten Commands, nor let any man at liberty to sin in any thing, as some weakly, and others maliciously would infer, for of that true Faith, universal and sincere conformity to the Laws of Christ, (i. e. to the Ten Commands) is the Evidence and constant inseparable Companion, and so by works Faith is made perfect, Jam. 2. 22. And, ^{by Faith a Believer goes when God commands him, Heb. 11. 8;} (and this I write also to avoid Slanders.) And on this Subject the generality of Protestant Ministers have written very well; and if any dream that Paul made void the Moral Law by preaching up Faith, God forbid, (or be it not) as the Greek imports: *Yea, be established the Law, Rom. 3. 31.* And 'tis, as I have thought, observable in the 2 Pet. 3. 15, 16, 17, Peter speaking of Paul and his Epistles, says, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures: Beware therefore, lest ye also being led away with the error of the Wicked, (i. e. the Lawless, the Greek is *Antinomoi*, from *Thelmos*, a Law) fall from your own steadfastness. And about the Law there are many Errours, and this is an Age wherein

And, I hear, some of late, in defence of the First day, have positively affirmed, that the First day of the week is the Seventh day of the week, and so the very day which the Letter of the Command requires: by which Rule that which the Word calls the Seventh day, should then become the Sixth, and the Sixth the Fifth, and so all the days in confusion, and all the Jews and Christians hitherto in the World out in their reckoning of Seven.

Whilst I was considering this Question, a learned Manuscript was sent me from an unknown Author, who, to maintain the First day of the week to be the Seventh day, by the Fourth Command, says to this effect: That we ought to invert the Days, (i. e. to reckon them backward) and then that which the Scriptures call the Seventh day is the First, the Sixth the Second, the Fifth the Third, the Fourth the Fourth, the Third the Fifth, the Second the Sixth, and then the First is the Seventh: so great contrariety there is, and must needs be, in defending a Paradox.

Obj. and Ans. Some farther object, That the Sabbath was a Type, and which acknowledge it a Type of that Rest which is above with Christ, in the upper World, which we shall easily admit, provided such will admit also (when we think good to be denied to Types) that the Sabbath, which is the Type, continue till Heaven the Antitype do come.

Obj. and Ans. Those who build the whole of this Change upon the Authority of the Church, and not upon the Word, (which Word is against them) who are very confident, may take this short Answer: That if the Church have Power to change one of the Commands, the Consequence is plain, why may not the Church change more? If any one of them be left to the Discretion of the Church, certainly all are exposed (as was said before).

Obj. and Ans. Some Objections these are, who misunderstanding certain general Expressions in Paul's Epistles, about the Law, misapply them against the Ten Commandments, and so by this all the Moral Law, which general Expressions are evidently meant of the Ceremonial Laws, and may sometimes be written against some then erroneous Conceptions of Justification, by obedience

dience to the Moral Law. And others taking advantage of some incautious Writings, about the Privileges purchased by Christ, have thus way attempted to throw down the Ten Commandments (a Doctrine which would surely please many in this debauched, licentious, and erroneous Age, if it would hold) and some of these (with the Law) take away the Old Testament.

Obj. and Ans. One thinks the Decalogue is not at all in force to the Gentiles, and thinks the Preface to it, *Exod. 20. 2.* (*I the Lord thy God, which have brought thee out of the Land of Egypt, out of the House of Bondage*) was to shew, that it (only) concerned the Jews. Whereas if we consider, that the Church then in Egypt was the Church of Christ, and that Deliverance was of the whole then visible Church of Christ in the World, amongst whom there were also many Gentiles, as well as Jews, I think it may be allow'd, that the Preface concerns all Christians; and that Deliverance (expressed in the Preface (as before) ought to be celebrated in all After-ages, by all Christians in the World, whereof there is often mention in the *Psalms*, and other Scriptures, and so that Consideration from the Preface does not lessen the Obligation of the Decalogue upon the Gentiles, but strengthen it.

And for the Obligation of the Decalogue, when I find Christ so directly confirming the Law, *Mat. 5. 18.* and *Luke 16. 17.* (by which Law is understood the Decalogue) I think I ought not to be over-ruled by any man's contrary Opinion, whatever esteem I have of those who thus write, and of many useful things written by them. *Mark 10. 19.* and *John 14. 15.* *If ye love me, keep my Commandments:* By which Commands the Decalogue is generally understood.

I do believe that Text, *Blessed are they who do his Commandments, Rev. 22. 14.* relates to the Ten Commandments.

And those general Expressions about the Law, in the *Acts* and Epistles, will be better understood if we reflect upon the occasion of them.

In *Acts 15. 1.* certain men taught the Brethren, *Except ye be circumcised after the manner of Moses, ye cannot be saved:* Where it was Circumcision and the Ceremonial Law that was in question, not the Moral Law; the Ceremonial Laws were as a burden laid aside by the Death of Christ, and by the Holy Spirit; as is plain in that Chapter. And when Paul, *Acts 21. 17, 18, 21.* came

The words are, *Exod. 20. 10.* *The seventh day (a) is the Sabbath of the Lord thy God; the leaving out the Verb (a) in the Hebrew (I conceive) imports, (as is common in that Tongue) that it was, is, and will or shall be the Sabbath.*

And those who would translate it (*A seventh*) as they therein depart from our English Translation, which herein rightly renders it (*The seventh*) so, I think, they manifestly depart from the Hebrew Text.

And we think the [H] in *Hafabbat*, *Exod. 20. 8.* at the beginning of the Command, and *u. 11.* at the end of it, to be emphatical, that is, an earnest, express, and forcible signification, that the Holy Spirit here means that very Seventh-day Sabbath which was first instituted, *Gen. 2.* and that very day mentioned in the 10th and 11th Verses, is to be kept holy; and the day that is to be kept holy, is *the* or *that* *Seventh day*, (which two [H] in *u. 8.* and *u. 11.* do refer to one another) the Sabbath too, for, or of *Jehovah thy God*. *Who* *don't* *say* *it* *is* *the* *Sabbath*; *but* *The* *seventh* *day* *is* *the* *Sabbath*; and lest there should be found some who would curiously distinguish a seventh part of time from the seventh day expressly commanded, and by so subtle and plausible a distinction enervate the Command, and transfer the rest of the seventh day to some other day of the week at their will and pleasure, as either to the first day of the week, as some Heathens and some Christians do, or to the sixth day of the week, as the *Moslems* do. To stop up all such Gaps, which one would think largely provided for by the former words of the Command, and to leave it beyond all Doubt and fair Dispute, with such as acknowledge the Law of God to be a Rule to walk by, (who generally are such as we now reason with) the Lord has, I think, made sure work against this Objection, in *u. 11.* where he graciously condescends to give us a Reason why we are to keep *only* the seventh day, because in six days he made these Heavens (which we see) and this Earth (which we stand and lye upon). And here Opposers will certainly admit the two *us* to be emphatical, and not at all to refer to any other Heaven and Earth, as the *Moslems* or elsewhere: And He did quietly rest in *that* (*the* *Seventh*) *day*, [H] *u. 12.* *Begin*; where the *u* (the *H*) is compensated by *Degeeth*. *The* or *That* *seventh*; wherefore he did *not* *the* or *that* day of the Sabbath, or the same weekly Seventh-day Sabbath, whereon He first rested, and whereon He only rested,

rested, and not at all upon the First day of the week: Which never any man has yet affirmed, or so much as (that I know) pretended. And it seems to me impossible for any but God only, who is infinite in Wisdom, in so few words, so warily, so straitly, and with like exact Wisdom and Circumspection, to secure any thing by words as this Command (in the body of the Ten Commands); and, the very Seventh day (in the heart of the Fourth Command) is secured by Christ against this new Concoit and Cavil of *A seventh*, and not *The* or *That seventh*: Such surely deal over-slightly, and somewhat quibble with the word, who take such a liberty to turn (*The*) into (*A*), and so to overturn the commanded day, and to lay it aside, and then to set up another Day of Rest every week; which (as has been said) we do not find commanded by the Lord; when they certainly know, that the Day observed in obedience to the Fourth Command, by the *Israelites* and *Profelytes*, was the Seventh day, and no other, and the Sabbath and Seventh day did both result in the weekly Seventh-day Sabbath, and both relate to the first Sabbath, *Gen. 2.* ordained by Christ, which they know was the Seventh day, and no other day of the week: And whosoever (not over-prejudic'd) does read this Command, I think, will find this strongly there enforced, viz. That the weekly day the Creator rested on, is the very day to which this Command refers, and that all the World, who have and receive the Word, do know, and confess, was not the first, nor sixth, but the seventh day of the week, and that day only, and no other day; and upon this I do insist.

And here I commend to the Reader *Heb. 8. 10.* where the Lord promises to put his Laws into the Minds of his People, and to write them in their Hearts, which is called a *new Covenant*, *v. 8.* with which we may compare *Jer. 31. 33.* which Law promised to be written in our Hearts, I think, is the Moral Law, which Moral Law is the Ten Commands, whereof the Fourth is one: And with how many Distinctions must the Word, the Promises, New Covenant, and Command be mangled, to be accommodated to such a new sense of the First day? Which change of the day (well considered) may be one cause of the *Israelites* standing off from Christ; *Who will be converted, grafted into Christ, and saved by him?* *Rom. 11. 7.* — *26.*

And

But if the time of Flight thus mentioned, referred to the Season of any Desolation then, and still yet to come, then the Scripture in *Mat. 24* is the stronger for the Seventh-day Sabbath, though I think it fully strong enough, by referring to Thirty eight years after Christ's Death; although divers Expressions in those Chapters of *Mat. 24*, and *Mark 13*, (in my weak Opinion) may and do refer to some other great Periods of Time, and, I think, most certainly to Christ's second Coming, *Mat. 24*, 29, 30, *Mark 13*, 26, (which answers the Question of the Disciples, *Mat. 24*, 2, 3.) and it may be, to some other time of great Trials, which would come upon the Churches, whereof one may not be far off: (but of that I have no certainty.) All which fences of longer Times will carry the Observation of the Seventh-day Sabbath till the Times there mentioned come, which are not yet come. But however that be, I think it is agreed, that Prophesied Flight was partly fulfilled upon the *Romans*, besieging and taking *Jerusalem*, about Thirty eight years after the Death of Christ; and so the Sabbath by the Lord Jesus Christ, in that express Text, *Mat. 24*, 20, was not to be abrogated by his Death or Resurrection, nor Thirty eight years after; which, I think, is as much as to say, Not at all, as long as the World should last: And whenever the Desolation Christ prophesied in that Chapter should come, he directs his Disciples, *Mat. 24*, 12, to pray their Flight might not be in Winter, (the season of Cold or Wet would greaten the Difficulties) not on the Sabbath day, which they were commanded to rest upon, and to keep holy, for such a Tribulation would be heightened, if it fell upon a day whereon they used, and ought (without some real cogent necessity) to compose themselves to an Holy Rest. And for (eminently) gracious persons, as the Apostles were, and all Believers in their measure are, by any hindrance (though lawful) to be diverted from any Ordinance of Christ, where they may sedately enjoy Communion with Father, Son, and Holy Spirit, and that for a whole day together, is a matter to be deprecated.

Secondly, And that the Sabbath in *Mat. 24*, 20, was the Jewish Seventh-day Sabbath, I have the Opinion (I think) of all that write upon it, that it was the Seventh-day Sabbath they were to pray that their Flight might not be upon.

(And I cannot now imagine, that *Paul*, in his Epistles to the *Romans*, *Galatians*, and *Colossians*, before mentioned, went about to abrogate what Christ had so confirmed. And upon the whole,

I do

I do think this one place of *Mat. 24*, 20, compared with *Mark 13*, 20, (which refers to the like Case with *Mat. 24*) is sufficient to prove the Seventh-day Sabbath is not altered, but ought to be still observed.

As for those who think a weekly Seventh-day of Rest was appointed in *Paradise*, and who acknowledge it to be ordained from the foundation of the World, before the entrance of Sin, and so belonged to all Mankind, and that a Seventh-day weekly was directly commanded in the Decalogue, wherein the Law of our Creation was revived, and so distinguished from all Ceremonial Ordinances, and so having no Concern in those fore-cited Passages in *Romans*, *Galatians*, and *Colossians*, (which with much more cannot be fairly denied) we shall easily agree with them, provided they will wish to admit (which, we think, upon what has been said, cannot be denied) that the weekly day first ordained, *Gen. 2*, 2, was not only a Seventh-day, but was the Seventh-day, and no other day of the week; and that the Fourth Command doth appoint the same successive Seventh-day, which was first commanded, which was also observed, as before.

And we now find much of this Controversie to be reduced by many Antiscripts, who still mainly build upon Traditions to this Purpose: The seventh or Sabbath day, to be required in the Fourth Command; which, to the Impairment, will reduce the Question into a narrow compass, for no man can deny the Sabbath to be a seventh day, (i. e. the Seventh-day Sabbath to be a Seventh-day of the week) and yet that admitted, would almost end this part of the Controversie. And the Fourth Command speaks not of a seventh day, but of the seventh day, but of the seventh day, which is the day of the Creation. And thus above mentioned finding the great mischief of making any Breach upon the Ten Commandments, which are so often asserted throughout the Old and New Testament, they now insist on this phrase, which words (*Remember the Sabbath day, to keep it holy*) is the sum and substance of that whole Command; and they insist that in *Mat. 24*, 20, it is not the Sabbath day, but the seventh day, as the *Romans* have said: But the Tenth Command against worshipping of Images, whereas the words used in the Fourth Command are such as should say all Commandments which would change the Seventh-day, and are such as do not leave the least Presence or Colour for such a Change.

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Some think Gal. 4. 10, spoken against Astrologers, who observe times forbidden, *Deut.* 18. 10, 12, 14, *Mic.* 5. 12, *Jer.* 27. 9, *2 Kings* 23. 5. but I rather think the Apostle speaks of, and means Weeks or Days, imposed by the Ceremonial Law, and not all such days as are commanded by the Moral Law, whereof then there was no manner of doubt.

That Magistrates or private Christians may set apart a day of Thanksgiving for some eminent Mercy, or of Fasting and Humiliation under some extraordinary Calamity, is not controverted, though such as are yearly, or monthly, or weekly, soon degenerate into Form, Custom, and Coldness. And I take this to be past Doubt, that neither private Christians, nor Magistrates, nor Churches, no, nor the greatest Councils, ever could, since the time of Christ and his Apostles, have any power to make a constant, common, weekly day, holy; so that it should be a Sin against God to labour thereon. Nor have any man a Liberty to keep Jewish Holy-days, as *Romans*, *Galatians*, and *Colossians* do reform to Ceremonial days, as days of Circumcision, *Gal.* 2. 11, 12, and other Days and Weeks before mentioned, which some of the converted Jews, having been educated in the observation of them, might be still fond of; and contend for; that they have no such sinful Conscience, as some few would draw from them.

And what I should add, Why may not the observation of Days, blamed in those Scriptures, be (amongst others) the observation of the First day, for worshipping the Sun, which was long before observed by the Heathens? And, if the First day had been then observed by the Churches of Christ, (which I think was not) or the Apostle's sense in those Epistles, had been to level all days, he had by those general words certainly (as it seems) levelled the First day with the rest; but as I think that was not the Apostle's sense, so I think also that the First day was not at all then observed by Christians, nor by any that bore that Name, for about One hundred years after, and that was one Sunday in a year, in favour of *Esau*; and when a few were corrupted in that manner, (for some Corruptions crept in very early, and Antichrist began to work in the times of the Apostles, *1 Thess.* 2. 18) the generality of Christians observed the Seventh-day Sabbath (whereof more hereafter.) But if Sunday were then observed by any

any Christians, any man may well affirm, by such an Interpretation as some would make, that those Scriptures do absolutely lay it aside; and if Sunday were then laid aside, it is wholly and for ever laid aside.

Or, it may be those places may refer to some other Heathenish Holy-days, and *Bacchanals*, as well as to Sundays, (and to the Jewish Ceremonial Festivals, which some then, (as now) in compliance with those under whom or with whom they lived, might observe, and think themselves obliged so to do; or to have a Liberty to observe, without damage to that Liberty which Christ had purchased for them, *Col.* 2. 14, but this is somewhat uncertain.

Ans. 6. And, that these Scriptures quoted out of Paul's Epistles, were never meant by him to abolish the weekly Seventh-day Sabbath, appears plainly from Paul's constantly keeping that day, as his manner was, *Acts* 17. 2, and every Sabbath, *Acts* 18. 4, (whereof before) for no man can charitably think, that Paul in his Epistles forbids all observation of any days whatsoever, and so the weekly Seventh day Sabbath, and yet that his own Practice should be recorded by the Holy Spirit, to be constantly, as is mentioned, *Acts* 17. 2, &c. 18. 4.

Ans. 7. And besides, Who can possibly understand the many Expressions in his Epistles in such a sense, wherein he commends the whole Law (where he undoubtedly means the Moral Law) as holy, just, and good, a part whereof was the Seventh-day Sabbath, whereof also before?

Ans. 8. The last Answer I offer to this Objection is taken from *Mat.* 24. 20, 21, 22, 30, and the rest of that Chapter; *Pray that your flight be not in the Winter, nor on the Sabbath day,* (with which you may compare *Mark* 13. 18, 19, 20, 26, and the rest of that Chapter.)

First, The soonest time that Flight could refer unto was the Destruction of *Jerusalem*, which was about Thirty-eight years after the Death of Christ, which, whether it were before or after Paul's writing these Epistles (which I think not much material) I do not certainly know.

L. But

And from Gal. 9. 10. 11. After ye have known God, or rather are known of God, how turn ye again to the weak and beggarly Elements, wherunto again ye desire to be in bondage? It observeth days, and months, and times, and years; I am afraid of you, lest I have bestowed on you Labour in vain.

And from Col. 2. 8, 11, 12, 14, 16, where Christ is said to blot out the hand-writing of Ordinances, and to take it out of the way, naming it to be Cross, v. 14. Let no man therefore judge you in Meat, or in Drink, or in respect of an Holy-day, or of the new Moon, or of Sabbaths, v. 16, which are a shadow of things to come, but the body of Christ. And from these Scriptures some few of the Advocates for the First day count the weekly Seventh-day Sabbath to be abrogated.

Ans. 1. But others of them, who are more wary, think these places only applicable to the Ceremonial Sabbaths, for that, if they should reach all Sabbaths, they would reach also the First day, if that were a Sabbath, and cashier that also, and make every day alike.

Ans. 2. Rom. 14. 5, 6, Gal. 4. 10, name only days, not Sabbaths; and Col. 2. 16, does name Sabbaths (or weeks, as it may be rendered, and I think ought so to be, as before) not the weekly Seventh-day Sabbath; and so all the weight of this Objection depends on their conjecture of the meaning of the word [Sabbaths] in Col. 2. 16, which word [Sabbaths] in the plural number I find no where in the New Testament applied to the weekly Seventh-day Sabbath, which is there expressed by [the Sabbath] in the singular number only.

Ans. 3. The Seventh-day weekly Sabbath was never in question (that I find) in any of those Epistles, or any where else in the Scriptures, to be abrogated or altered; and if there be no Question there found about altering it, how can such a fence be imposed? And if it were ever in question, shew us where, for I could never yet find it: And for any now to imagine the Apostle advisedly threw down part of the Moral Law not questioned, seems an hard Construction.

The Jews made many Doubts about Circumcision, and the Ceremonial Laws, whereof we find somewhat in the Acts, and more in the Epistles; but whether the Ten Commands were still

still in force after the death of Christ, there was (I think) no doubt. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 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Temple, who upon the Sabbath day did divers acts of much service Labour, as offering Sacrifices, and many other things, which in their sense would have been a Profanation of the Sabbath, yet being Labour appointed by the L O R D, and about his then instituted Worship, the Priests in doing of it were blameless, v. 5. And Christ farther tells them, that if they had known what that meant, *I will have mercy, and not sacrifice, Hos. 6. 6.* they would not have condemned the Guileless. And when in the Case of the man with a withered Hand, they asked Christ, Whether it were lawful to heal on the Sabbath day, Mat. 12. 10, and Mark 3. 1, 2, 5, Christ answers, *What man having a Sheep fallen into a pit on the Sabbath day, will not lay hold of it, and lift it out? Ver. 11.* This they themselves would do, and they also knew, that the Life or Good of a Man was to be preferred before the Life or Good of a Beast; and so Christ appeals to them, as condemning themselves in a Case which they allowed, that it was lawful to do *well on the Sabbath day, v. 12.* and cures the withered Hand, v. 14. See also his curing and defending the Cure of the Woman, who had an Infirmary eighteen years, on the Sabbath, Luke 13. 10 to 17, where all his Adversaries were ashamed of their false Glosses upon the Law of the Sabbath, v. 17.

We have also Christ curing (and defending that Cure) of the man who had a Dropsy, by the ease of an A's or Ox fallen into a Pit on the Sabbath day, Luke 14. 1, 2, 5, and of a man who had an Infirmary thirty eight years, on the Sabbath, John 8. 5, 10, 9, and v. 16, at which the Jews took exception, v. 10, where the cured man carried his Bed on the Sabbath day, v. 9. See also John 7. 22, 23, where Christ defends his curing on the Sabbath; and John 9. 14, 16, Christ curing the Blind man.

By which frequent Counsels and Examples Christ did prove and demonstrate, that the Law for observing the Sabbath did no way prohibit doing good on the Sabbath day, when Necessary or Mercy to Man or Beast did require it; as those who need may read in all the four Evangelists at large. And thus Christ, as Lord of the Sabbath, who gave it, and who perfectly understood the scope and meaning of his own Law, gives a clear and sound Interpretation and Exposition of that Law.

But, as to changing the Sabbath day, there is not the least title in those cited places, or any where else, that I can yet find in the Scripture: So that supposing the Scriptures are able to make

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the Man of God perfect, and to make one wife unto Salvation, 2 Tim. 3. 15, 17. (which is true past doubt) I think they are sufficient to resolve this Doubt. Which is that Sabbath day the Lord would have us to keep holy. And upon the whole matter I take it to be evident, that by the Testimony of Christ, in Gen. 2. 4; and in the Moral Law, and by like express Testimony of the Prophets of old, and of Matthew, Mark, and Luke, (three of the Evangelists) the Lord's day mentioned by John (the fourth Evangelist) is the Seventh day Sabbath, and that only is peculiarly the Lord's day, and so called Rev. 1. 10. And all the considerable Pretexts to subvert this plain Law of Christ in the Fourth Command, and to apply the Lord's day to the First day of the week (as far as I can gather) is meer Conjecture, Invention, and pretended human Tradition, into which he that travelleth but a little, may easily discover how those who go that wandering way, do lose themselves in endless Mazes, meeting with little else but Darkness, Contradictions, and Uncertainties. As for settlement and satisfaction to the Mind and Conscience, it comes in no other way (that I find) but from the L O R D, and his Word, and Holy Spirit: And, to my observation, there is no one thing has so much held up this Conjecture, that the first day of the week may be the day of Rest, to be observed under the Gospel, as the stealing away the Name of the L O R D's day from the Seventh day Sabbath, to which only the Scriptures do apply it, and giving that Name to the First day to which (the Scripture being Judge) it does not belong. And hence it is that, when we appeal to the Scriptures, those of the other side finding the plain Institution, Command, and Word of God against them, fly presently to Tradition, by which Tradition (if God give me Strength and Leisure) they may hereafter find a little to bear them out of that Hold; and that Tradition is not full for them in this Case, as (I think) they over-confidently pretend, but directly also against them.

Obj. Another Objection against the Seventh day Sabbath is from Rom. 14. 5, 6. *One man esteemeth one day above another, another esteemeth every day alike; let every man be fully persuaded in his own mind: He that regardeth the day, regardeth it to the Lord, and he that regardeth not the day to the Lord, he doth not regard it.*

And

which plain Arguments, I think, there is some strength, though weakly expressed.

Another Argument I take from *Mat. 12. 8. For the Son of Man is Lord even of the Sabbath day.* And the like *Mark 2. 28. The Son of Man is Lord also of the Sabbath.* And the like in *Luke 6. 5. Christ saith to the Pharisees, That the Son of Man is Lord also of the Sabbath.* (Which places also farther prove Christ's Deity.)

That the Sabbath there in *Matthew, Mark, and Luke* spoken of is the Seventh-day Sabbath, I think, is agreed by all Expositors, and appears in those Chapters to be the Sabbath which the Israelites then observed, which was then, and is still, the Seventh day of the week: And we find in *Mat. 12. 5.* that the Exception was taken by the Pharisees, as if Christ's Disciples, by plucking Ears of Corn and eating them, had done that which was not lawful to be done on the Sabbath day, *Mat. 12. 1. 2.* And surely they did not object against Christ as breaking Sunday, (i. e. the First day.) And so it must needs be the Seventh-day Sabbath that this Debate between the Lord and the Pharisees was about. And the same may be said of *Mark 2. 24. 28.* and of *Luke 6. 2. 5.* in which Scriptures it was the Jewish Sabbath that was in question. And that the Son of Man, who is there said to be Lord of the Sabbath day, is Christ, I think also certain, for that our Saviour useth this term of Son of Man about sixty times in the Gospel, and always of himself, and I think never with reference to any other man. And Christ is called the Son of Man by *John, Rev. 1. 13.* (but three Verses from *Rev. 1. 10.*) from whence this main Objection is taken: And *Rev. 14. 14.* Christ is again called the Son of Man; so that the Son of Man in *Matthew, Mark, Luke, and John*, (who writ the Revelation) is the Lord Jesus Christ, who is Lord of the Sabbath day.

As for those who would interpret the Son of Man in those places of *Matthew, Mark, and Luke*, to be ordinary Men, and so give ordinary men a Lordship over a Moral Law, as no such thing is written, so I take that Interpretation to be wholly unscriptural, and exploded by all sound Expositors, and would give Men a Lordship over the Moral Law, which would be a very loose Interpretation.

And I take it to be plain, that by the Son of Man in *Matthew, Mark, Luke, and John*, is meant the Lord Jesus Christ.

Then

Then supposing the Sabbath mentioned by *Matthew, Mark, and Luke*, to be the Seventh-day weekly Sabbath, and the Son of Man mentioned by *Matthew, Mark, Luke, and John*, to be the Lord Jesus Christ, which day then (if the Scriptures may be Judge) is the true Lord's day?

Whence I may thus reason; That day whereof Christ the Son of Man is Lord, is the Lord's day, but the Seventh-day Sabbath is that day whereof Christ the Son of Man is Lord, therefore the seventh-day Sabbath is the Lord's day. And if the Scriptures may and must resolve the Case, and the seventh day be the Lord's day, sure then there is an end of this Objection.

I know some put a very wrong Gloss (as I think) upon these three plain Texts of *Mat. 12. 8. Mark 2. 28. Luke 6. 5.* and pretend, that the Son of Man's being Lord of the Sabbath, imports, that Christ the Son of Man hath power to change the Sabbath; by which Gloss they do acknowledge, that the Son of Man there is Christ, and that by the Sabbath in those Texts is meant the Seventh-day Sabbath, and that Christ is Lord of the Seventh-day Sabbath, (which also farther proves Christ to be *Jeſus*) which no Christian man can deny; but, that there was any Thought of changing it, there is not a tittle written. And if Christ's words had had that meaning, and the Jews (to whom he spake) had so understood him, they would surely have taken greater Offence at such Doctrine, whereof there is not a word in those Texts; where the Case was this in short.

The Jews, by misunderstanding the true meaning of the Fourth Command, thought Christ broke that Law by working miraculous Cures on the Seventh-day, and that his Disciples broke it, by plucking and rubbing Ears of Corn for their necessary Food upon the Sabbath day; This Mistake of the Jews, Christ (who gave the Sabbath, and who was and is Lord of it, and so best understood the true scope and meaning of the Law which he himself gave) reproves and rectifies, by a clear Exposition of that Law.

When the Pharisees, *Mat. 12. 1. 2.* and *Mark 2. 23. 24. 27.* took exception against Christ's Disciples, for plucking Ears of Corn, &c. as doing that upon the Sabbath which was not lawful, Christ refers them to what they read about David's eating Shew-bread, which was only lawful for Priests, &c. in case of necessity, was lawful for David to do, &c. And Christ, for farther answer, refers them to the Case of the Priests in the

From Rev. 1. 10, it is plain, That *John was in the Island Patmos, and was there in the Spirit*, (i. e. in an Ecstasy and Rapture of Mind) wherein the Understanding is raised and fixed in Contemplation of Divine things, which were afterwards to come to pass in the Churches and the World: Which, also, in part, was the case of Peter, Acts 10. 10, about the sixth hour, but whether on the Sabbath I know not; and of Paul, 2 Cor. 12. 2, but whether on the Sabbath I know not; and often of the Prophets; and John being in the Spirit, was on the Lord's day. Now, to find out which day of the week this was (if it were a weekly day which is not written) I shall offer the best Evidence I can from the Word, Opinions in such undetermined Cases being only Conjectures, which I heartily submit to the Word and better Judgments, who are awed by the Word.

From the Text or Context we find nothing very considerable on either side, that I know, and therefore to find out what day this is, shall collate other Scriptures; for, whatsoever is necessary to be known, and not expressed in one Text, is found in another; for, the Word of God is certainly compleat as to all necessary Truths. I find a great deficiency in my own Understanding and Memory, but nothing wanting in the Scriptures, and whosoever is once poisoned with Concoits that the Scriptures are defective, I do not wonder if such run to any thing that is uppermost: For, as the Scriptures are given by Inspiration of God, so they are able to make us wise to Salvation, 2 Tim. 3. 15, 16, 17. And he that thinks this Scripture, or any other Scripture, false, will be no Rule to me.

And here I may first recollect what was offered on the Third Question, viz.

That after the Creation the Seventh-day Sabbath was instituted by the Lord Jesus Christ, and by him was blessed and sanctified, Gen. 2. 1, 2, 3, 4, and thence thus reason:

1st, That day which the Lord blessed and sanctified, is the Lord's day, but the Seventh day of the week is that day which he blessed and sanctified, therefore the Seventh day is the Lord's day.

That the Lord blessed and sanctified the Seventh day, (and that he that blessed it was the Lord Christ) and that the Seventh day is the day he blessed and sanctified, are expressly proved by Gen. 2. 2, 3, 4, and in the first, second, and third Questions.

And

And if it be so, it seems to follow somewhat strongly, that then the Seventh day is the Lord's day. Now, although all the days of the week are the Lord's, (that is) 'twas he that made that division of Time into Seven days, and there stayed, and every day is his; yet he having peculiarly blessed, sanctified, and called the Seventh day his day, and rested upon it, and set it apart for Man to rest on; and He having no where (that I can yet find in his Word) said any such thing of the First day, or of any other day of the week, but only of the Seventh, I dare not speak or think contrary to his express Command and Word, and the Seventh day seems to me only to be, and to be by Him called, *The Lord's day*.

2^d, Another Scripture to prove, that the Seventh-day Sabbath is the Lord's day, is Exod. 20. 10, where the Seventh day is directly affirmed to be the Sabbath of the Lord, that is, the Seventh day is the Lord's Sabbath day, or the Lord's day of Rest, or the Lord's day; and the like is in Deut. 5. 14, *The Seventh day is the Sabbath of the Lord thy God*.

Now, that which is the Lord's Sabbath day, I should think cannot well be denied to be the Lord's day, and it being his Sabbath day, does not make it cease to be a day, or cease to be his day; and if it be his day, then it is the Lord's day.

Or, we may reason thus; That day which the Lord commanded to be kept holy is the Lord's day, but the Seventh day is that day which the Lord commanded to be kept holy, therefore the Seventh day is the Lord's day.

Now, that the Seventh day is that day which the Lord commanded to be kept holy, appears from Exod. 20. 8, 10, and Deut. 5. 12, 14, 15. The latter end of that 14th Verse is very cogent, *For thus hath the Lord commanded thee to do; or, to make that day the Sabbath*.

3^d, Another Scripture to prove the Seventh day to be the Lord's day, is Lev. 19. 3, where the Sabbath is called *the Lord's Holy day*, and *the Holy of the Lord*. I think no Writer has yet doubted, that the Sabbath there spoken of was the Seventh-day Sabbath, then, and still observed by the Israelites; and it cannot be the less his day because it is his Holy-day.

And if it be His day, then it is the Lord's day; and that which He calls his day, and lays it his day, is certainly his day, and we ought to believe and acknowledge it to be his day. In

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this day; so I say here, the Lord hat no where, in his Word, cer-
 tainly revealed what day this was, but has (as it seems to me, if
 we may be allowed humbly to say write) purposely hidden it,
 and if we may humbly enquire into the reason of that hiding is
 the notorious Idolatries, Debaucheries, Uncleannesses, Blasphe-
 mies, and great Wickednesses (to which God in his Word gives
 no Countenance) accompanying its observation, may somewhat
 resolve us. As 'tis generally thought, the reason why the Lord
 did not make known where he buried *Moses*, was, that his Body
 or Sepulchre might not be to the *Israelites* an occasion of Idola-
 try, and consequently of all other Wickedness, as it was in the
 case of *Aaron's* Golden Calf, *Exod.* 32. 4, 5, 6, 7, which *Moses*
 burnt, powdered, and strowed upon the Water, and so made it
 impossible ever to be found, *v.* 29.

But the main doubt from Rev. 1-19 is, Whether it be a Weekly day, and what day of the week it is.

One of the great Writers for the First day says, There is an Universal Testimony for his observation for sixteen hundred years together; to which, if that Account were true, (which I think will appear after in this Book to be mistaken) I answer, That from Lamech, Gen. 4. 19, to the Prophet Malachi, Mal. 2. 14, 15, which (as some compute) was about 2480 years together, Polygamy, or the having many Wives, was frequently practised by some eminent in the Church at that time, and was doubtless held lawful by them, for we cannot charitably suppose they commonly and openly lived in gross Sins, and practised what they condemned in their Judgments as sinful, and yet there were Laws in the Word at that time (as now now) expressly against it, as Gen. 2. 23, 24, *The man and his Wife shall be one flesh; and after Lamech* Then shall not taken Wife to his Sister during her life, Lev. 18. 18; for that two Wives at once for one man, they would be to one another as two Sisters; and yet the having more Wives than one was for a long time practised, and little taken notice of (if at all) by the Prophets, who sharply reprov'd other Sins of that People, till the time of Malachi, which sinful practice is fully refuted by our Lord, upon occasion of his highly raising the Case of putting away a Wife, Mat. 19. 3, 4, 5, 6, Mark 10. 7, 8, *They two (viz. the Man and his Wife, and they three, four, or five) shall be one flesh;* and by the Apostles, 1 Cor. 6. 16, Eph. 5. 3, 1; and by the Council of Nicaea, which declared it

And

And so the Feast of Booths in *Nehemiah* 8. 17, was not observed, as some compute from *Joshua* to *Nehemiah*, which was for about One thousand years.

And for how many years the Seventh day Sabbath was before and under the Captivity turned into a Market-day, *Neb. 13, 15, to 21*, I know not, but 'tis there written, that their Fathers marketing upon the Sabbath, occasioned the Captivity of *Israel*, and *Israel*, under their oppressing Persecutors, was there particularly reproved for prophaneing the Sabbath by *Nebemiah*; as I shall shew more under the twelfth Question. So that Commands may be broken, and great and plain Duties may be long and generally omitted in the Churches, and great Faults committed, and yet Commands are still Commands, and Duties continue Duties, and Sins are still Transgressions of the Law; and as soon as God does give us the knowledge of any Duty, we ought to set about it; and when He discovers to us any Sin, we should bewail it, and turn from it.

And, in Truth, the longer the observation of the Seventh day has been discontinued, if it had been for Sixteen hundred years together, (which Reckoning I think you may hereafter find diminished) the louder the Lord in the Fourth Command doth call upon us to return to the Law and to the Testimony, the longer of time wherein some Churches have given a Bill of Divorce to the Sabbath, being a strong Argument to continue no longer in observance of the First day, to which we never were married (that I find) by the Lord.

And supposing the Churches had all for a long time observed the First day, and by Tradition taken it for the Lord's day, if they were long mistaken, must they therefore persist in that wrong Observation, and never be reclaimed? And, must no man dare, under pain and peril of many Reproaches and other Persecutions and Ruin in this World (so far as Angry men can do it) practise it, or speak or write a Word for it? For, all the Cry about the length of time (if it were true) has only this Force; that because we have been out of our way for a long time, therefore let no man presume or think to put us in our way again, which is no good Arguing upon the Road, nor in other Cases, and why in this?

and in the year 1800, the first of the series was published. The second volume appeared in 1801, the third in 1802, the fourth in 1803, the fifth in 1804, the sixth in 1805, the seventh in 1806, the eighth in 1807, the ninth in 1808, the tenth in 1809, the eleventh in 1810, the twelfth in 1811, the thirteenth in 1812, the fourteenth in 1813, the fifteenth in 1814, the sixteenth in 1815, the seventeenth in 1816, the eighteenth in 1817, the nineteenth in 1818, the twentieth in 1819, the twenty-first in 1820, the twenty-second in 1821, the twenty-third in 1822, the twenty-fourth in 1823, the twenty-fifth in 1824, the twenty-sixth in 1825, the twenty-seventh in 1826, the twenty-eighth in 1827, the twenty-ninth in 1828, the thirtieth in 1829, the thirty-first in 1830, the thirty-second in 1831, the thirty-third in 1832, the thirty-fourth in 1833, the thirty-fifth in 1834, the thirty-sixth in 1835, the thirty-seventh in 1836, the thirty-eighth in 1837, the thirty-ninth in 1838, the fortieth in 1839, the forty-first in 1840, the forty-second in 1841, the forty-third in 1842, the forty-fourth in 1843, the forty-fifth in 1844, the forty-sixth in 1845, the forty-seventh in 1846, the forty-eighth in 1847, the forty-ninth in 1848, the fiftieth in 1849, the fifty-first in 1850, the fifty-second in 1851, the fifty-third in 1852, the fifty-fourth in 1853, the fifty-fifth in 1854, the fifty-sixth in 1855, the fifty-seventh in 1856, the fifty-eighth in 1857, the fifty-ninth in 1858, the sixtieth in 1859, the sixty-first in 1860, the sixty-second in 1861, the sixty-third in 1862, the sixty-fourth in 1863, the sixty-fifth in 1864, the sixty-sixth in 1865, the sixty-seventh in 1866, the sixty-eighth in 1867, the sixty-ninth in 1868, the seventieth in 1869, the seventy-first in 1870, the seventy-second in 1871, the seventy-third in 1872, the seventy-fourth in 1873, the seventy-fifth in 1874, the seventy-sixth in 1875, the seventy-seventh in 1876, the seventy-eighth in 1877, the seventy-ninth in 1878, the eightieth in 1879, the eighty-first in 1880, the eighty-second in 1881, the eighty-third in 1882, the eighty-fourth in 1883, the eighty-fifth in 1884, the eighty-sixth in 1885, the eighty-seventh in 1886, the eighty-eighth in 1887, the eighty-ninth in 1888, the ninetieth in 1889, the ninety-first in 1890, the ninety-second in 1891, the ninety-third in 1892, the ninety-fourth in 1893, the ninety-fifth in 1894, the ninety-sixth in 1895, the ninety-seventh in 1896, the ninety-eighth in 1897, the ninety-ninth in 1898, the hundredth in 1899.

Ans

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 and heard behind him a great voice, as of a Trumpet, saying, I am
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The Question is, What day this was.

Ans. Some have thought this to be a yearly day, in Com-
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 think was in December, and therefore we in England, and a few
 others, who observe the old Style, keep the 25th of December;
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 part of it, who observe any day upon that account, keep the
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And some thought the day of Christ's Birth was in September;
 and I find in Gregory's *Posthumus*, p. 184, that the day of Christ's
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Ans. Some think the Lord's day in Rev. 1. 10, is a yearly
 day in Commemoration of the Resurrection of Christ, which is
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it would somewhat abate this Objection; but I admit, that One day probably was the First day.

And reading this Text, according to our Translation, (the First day of the week) I think this is certain, from that place, that Paul preached to the Disciples; which probably was till the Evening after the Seventh-day Sabbath, and continued his Speech till midnight, v. 7, and till break of day, v. 11, being ready to depart in the morning (which probably was the morning) of the First day, and then departed, v. 11, 12.

And if Paul departed and travelled, v. 11, 12, then this also will overthrow the Objection from this place, for Travelling and Sabbatizing do not well agree together, (excepting Cases of Necessity or Mercy, which Mercy is also of some Necessity.) Which I think sufficient Answer to this Objection.

And however, I do say, that here is not one word of instituting the First day; no such thing as any Command to observe it; no such thing as altering the Seventh day; And where the plain Light of the Word doth not go before us, it is our Wisdom (as I think) to sit still and be silent.

Obj. Another Objection is from 1 Cor. 16. 1, 2. *Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye, upon the First day of the week, (Or, one of the Sabbaths, or one [day] of the week); Let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come.*

Ans. 1. What that Order to the Churches of Galatia was, I cannot tell, unless it were to Remember the Poor, which he was forward to do, Gal. 2. 10, and Rom. 15. 26. And when this Collection for the Saints was to be made, I cannot tell, if it were to be upon one day of the week yearly, if that Scripture will bear that sense, (but of yearly Collections nothing is there that I know expressly written.) All Husbandmen, and most Tradesmen and Merchants (some few Cases excepted) if they be discrete and diligent, may, about once in a years time, make some probable conjecture, how God hath prospered them, and accordingly lay by in store for charitable uses: And some Callings, as Ministers, Physicians, Lawyers, and divers Handicraftsmen, may weekly make a Judgment what they have gotten, and accordingly lay by for such uses; though I never yet knew the per-

person that stoddily practis'd that Rule. Some I have known, who have for many years lain aside a tenth part of all they spent, as they spent what God bestowed upon them, (besides voluntary occasional charitable Gifts.) For instance; if they took out Ten Shillings to spend, they laid aside One Shilling; if Ten Pounds, they laid aside One Pound; and so proportionably.

Ans. 2. And whether that Order to the Church of Galatia were intended as an Order for all the Churches in the World, I find not written.

Ans. 3. And if it was a general Order for a charitable laying aside, yet it was no Order to observe the First day.

Ans. 4. And if it be an Order to lay aside upon the First day of the week, as the Objectors would have it, 'tis plainly an Order to cast up their Accounts that day, and to tell their Moneys they have got, and to reckon how much their Stock is increased, and what can be reasonably spared from their necessary Expences, and deducting all Charges, which every person must well consider that would discreetly lay aside, as God hath prospered him; which (as I said) as I never know or heard of any man that did upon the first day of the week, so I think the Advocates for the First day will hardly allow, as proper Work for a Sabbath; nor yet is very consistent with an holy Rest upon that day, which yet such must do, for ought I know, and more, who make that a general Order, such strange Inconveniencies do arise when the Scripture is strained beyond the plain meaning of them. The Order is not to give to charitable uses, or to distribute to the Poor that day, but that every one lay by him in store; which certainly must be upon casting up their Accounts; but whatever be the meaning of that place, as to Accounts on that day, the main drift of it is, that every one lay by him in store, as God had prospered him, that there might be a Stock ready to distribute to the Poor Saints as their Necessities required, which (in the general, sometime or other) serious understanding Christians, I think, do or ought. But, what one word is there in this 1 Cor. 16. 1, 2, for repealing, altering, or changing the Sabbath, or for assembling of the Churches, or for assembling any one particular Church, or for performing any manner of Worship upon this day? Let it

casion, should have the force of a Law, to repeal or alter one of the Ten Commands to all the World in all after Ages.

And this once was upon occasion of Paul's being to depart on the morrow, (i. e. on Sunday.)

This was but once that Paul preached upon the First day, but his constant Custom was, to preach on the Sabbath day, *Acts* 17. 2; and that upon every Sabbath day, *Acts* 18. 4. The other is pretended to be but once.

And not one word of instituting the First day, or repealing the Seventh day.

And if we may humbly take a liberty of offering our weak sense upon this place (as others do upon this and all the rest of the Scriptures) I further answer, that it is likely to me, that Paul abiding seven days at *Thess.* (which some think was *Thy.*, or the Country thereabout) *Acts* 20. 6.) kept (as his manner was, *Acts* 17. 2. & 18. 4.) the Sabbath there, as his Custom was, and in the Evening, when the First day began (as every other day of the week did begin in the Evening, *Gen.* 1. 5, 8, 13, 19, 23, 31.) the Disciples came together to break Bread. And that it was thus, I think I have the Opinion of a whole Synod, *Luc.* Ecclesiastical History V. Cent. 3. 3. D. & 315. 12, 13, 14, 15, *Basilica*, 1624. *Synodus Toletana*.

Which breaking of Bread might be to receive the Lord's Supper together, or it might be only for common eating or supping together, for neither is positively or particularly expressed. And, if it may be it was common Eating, because in the same Book of the *Acts*, *Acts* 27. 35, the same Greek word is used for Paul's breaking Bread (which was common Eating) in the Ship with the Centurion, Souldiers, and Seamen, who were Heathens, (whatever the other Prisoners with Paul were) which the Series of the History there shows, was common Eating, and I take to be so understood by Expositors. And, in this very Chapter, *Acts* 20. 11, when Paul had broken Bread and eaten, he departed; which may be the same breaking Bread mentioned v. 7, but is the same Greek word, and probably was common Eating. And the same Greek word for breaking Bread is used *Mat.* 14. 19, where Christ fed a Multitude with five Loaves and two Fishes, which was before the Institution of the Supper. And the same Greek word is also used *Mat.* 15. 36, at another miraculous feeding of a Multitude; and *Mark* 8. 6, 19, which could not be the Supper, being before the Institution thereof: So that compar-

ring *Acts* 20. 7, with *Acts* 20. 11, and *Acts* 27. 35, and *Mat.* 15. 36, and *Mark* 8. 6, 19, it seems, it might be common Eating; but suppose it were the Lord's Supper, 'tis likely Paul having kept the Sabbath with them, as his manner was, and intending to be gone the next morning, (i. e. on Sunday morning) they met to have the Lord's Supper together, and after Supper, that Paul preached to them, and talked long, till break of day, and then departed, which seems to be Sunday morning.

But why the coming together of the Disciples, v. 7, might not be, as Friends commonly do, (when a Minister or any other special Acquaintance intends to take a Journey in the morning) to sup with him over-night, I see no substantial Reason; which is a Sense obvious to common Understandings, as it seems, without Violence: Whereas the haling of this Text, to make a new standing Law for the alteration of the Fourth Command, and for the setting up another day of the week, to be perpetually observed as a weekly Sabbath by all the World, seems all invented, and a meer force upon the Text. Nor does the Command and Institution of the Lord's Supper need any Art to defend it; for, it is plainly and fully given and established *Mat.* 26. 26, 27, 28, *Mark* 14. 22, 23, 24, *Luke* 22. 17, 18, 19, 20, which Institution was also observed by the Apostles, *1 Cor.* 11. 23, 24, 25. And this I add to avoid Slanders, which, unless God awe some men by his Word, I expect upon every point.

And upon this place, in *Acts* 20. 7, and upon *1 Cor.* 16. 1, 2, and *Rev.* 1. 10, (which come to be considered in the next Objection) the three Scriptures, upon which the great, pious, and learned Assembly in the 21st Chapter of *Conf. parag.* 7, do, as I understand them, principally build their Opinion for the First day. — For the other Texts cited by them, as *Exod.* 20. 8, 10, 11, *Isa.* 56. 2, 4, 6, 7, *Gen.* 2. 2, 3, *Mat.* 5. 17, 18, seem to be against it; but what is said in that Paragraph, That God in his Word, by a positive, moral, and perpetual Commandment, binds all men in all Ages, and hath particularly appointed One day in Seven for a Sabbath to be kept holy unto him, I think is right and true; but for the changing that day to the First day of the week, I find not.

It may be remembered, the Greek word (*Mia*) signifies One, and (*En, Mia, En*) is rendered not the First, but One, in our Translation of the New Testament (as I take it) about an hundred times; and if it were so rendered here, One (day) of the week,

lieve in Christ, upon the preaching of the Gospel, (in the day and time of preaching of it, called another day, v. 8.) should enter into, v. 5, 6. Which everlasting Rest, is concerned the Jews then, and concerns all the World to labour to enter into, *if any of us should come short of it, v. 1, 7, 8, 9, 10, 11.*

Which Sense of that place seems to me not hard to be apprehended by a plain understanding, without any farther quarrelling about it: But, for any word there to lay aside the Seventh day, which is a Type of Heaven and of everlasting Rest there, until we come to Heaven, which is the Antitype thereof; or for any word there, for instituting the First day of the week, as a weekly Sabbath, after the Resurrection of Christ, and in remembrance thereof, to be observed by the Churches of Christ in all after Ages, I find not.

The great Sabbathism or Rest, then (and before) promised to the People of God, is yet to come: This Sabbathism or Rest is all the state of the Churches Deliverance and eternal Felicity by Christ incarnate and glorified; which, in the First fruits, is all the Grace which he giveth his on Earth, but in the proper full performance is the state of Glory, that great, glorious, final, and everlasting Life, Love, Peace, Light, and Rest in Heaven. And the 9th and 11th Verses especially do shew, that it is the Heavenly Rest, with the Beginnings of it, by Faith and Holiness, which is meant in the 4th of Heb. *Let us labour therefore to enter into that Rest, v. 11.* which is the Use, that since many through Unbelief fall short of that everlasting Rest; let us study hard, and with Earnestness and Diligence endeavour to obtain it, for which end the Word of God is quick and powerful, v. 12, to stir us up to strive to enter into God's Rest, which Labour is commended to all and especially to the Hebrews, to whom that Epistle is directed, to bring them to believe in Christ Jesus the Son of God, v. 13, 14, whose being God-man, the Author of that Epistle doth clearly assert, and the only Mediator, by Faith in whom alone we can obtain that everlasting Rest.

Obj. But one of the principal Objections is raised from Acts 20. 7. *And upon the First day of the week, when the Disciples came together to break Bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*

Ans. *That the People of God, who were at Troas, and that upon a special occasion,*

Ans. The first day of the week they guess was Sunday, which I shall not controvert, provided they will admit (which I think they will not deny) that it was Paul's manner to keep the Seventh-day Sabbath, Acts 17. 2; and provided they tell us what part of Sunday this was; for it seems to me (and I think to these Objectors also) to be the Evening after the Seventh day, which Evening was the beginning of Sunday, as the Evening was the beginning of every other day of the week, Gen. 1. 5, 8, 13, 19, 23, 31. And that it was in the Evening after the Sabbath, I think probable from his being ready to depart on the morrow, (i. e. on Sunday) and from his speaking till midnight and till break of day, v. 7, 11.

And they guess the breaking of Bread there, was the Lord's Supper, which, they guess, the Disciples did there once come together to do upon the First day of the week, and therefore, they guess, did upon the First day of every week then and ever after; and Paul's preaching to them then, they guess, was because the Seventh day was changed to the First day, but when, where, or by whom, they shew us not; but generally acknowledge to be no where found in the Scriptures; only we must take their word for it, which, without a word from the Lord, I cannot satisfy my self to do.

In answer to which Objection the Reader may take notice, that the Greek word here (*preached*) is the same Greek word which is rendered (*reasoned*) Acts 17. 2, where Paul, as his manner was, (his constant manner was) went in unto them, and three Sabbath days (i. e. Seventh-day Sabbaths) he *preached* to them out of the Scriptures, and is the same Greek word which is rendered (*reasoned*) Acts 18. 4, where Paul *reasoned* (i. e. preached) in the Synagogue every Sabbath: And he that (without prejudice) considers those two places, will see somewhat how far this goes in answer to the Objection.

Now, if we do admit, that once (for 'tis but once) Paul with the Disciples came together, upon the First day of the week, to break Bread; and if we should admit, that breaking of Bread was giving and receiving the Lord's Supper, I say, it is but once, that is, but one Instance, but one Fact, which was never yet understood to make a New or repeal an Old Law; and it would be a very dangerous Doctrine, to affirm, that one Fact done by the Apostles and those Disciples who were at Troas, and that upon a special occasion,

Their Father *Abraham* joyfully believed the Promise of the *Messiah*, and so by Faith forelaw Christ's Coming, and was glad: The *Jews* gloried much in this, that they had *Abraham* to their Father; *Abraham* their Father by Faith forelaw Christ's Coming into the World, his preaching the Gospel, his dying upon the Cross; *Abraham* saw this by Faith in the Promise which was made to him, That in his Seed all the Nations of the Earth should be blessed, *Gen.* 12. 3, &c 22. 18, *Abraham* saw this in the Type of *Isaac* being offered, *Heb.* 11. 17, 18, 19. This *Abraham* saw by the Light of Divine Revelation; he saw Christ's coming in the Flesh, his dying for Sinners, typified by the Ram sacrificed instead of *Isaac*, and typified by other Offerings and Sacrifices, and he saw by Faith (upon the coming of Christ) the publication of the Gospel of Christ to the whole World, by which means all the Nations of the Earth, both *Jews* and *Gentiles*, are become blessed in his Seed; and *Abraham* was glad with the joy of Faith, which gives the Soul a clear view of a certain promised Blessing and Good, at a distance, as if it were present. *Heb.* 11. 13, 14, and so I think *John* 8. 56, evidently refers to those Gospel-Times which *Abraham* by Faith in the Promise, saw afar off: But that day which Christ says *Abraham* saw, being mentioned as a day in general, some would fain hook in as one day in every week, and so by a narrow understanding of what *Abraham* saw by Faith, would restrain it only to a particular day of the week by their Conjecture.

Obj. Some guess, that *Psal.* 118. 22, 24, *This is the day the Lord hath made, we will rejoice and be glad in it*; is the Resurrection day: And so they say of the day, *Psal.* 2. 7, and *Act.* 13. 33, *Thou art my Son, this day have I begotten thee*; and to that of *Psal.* 118. 24, they joyn *Rom.* 1. 4, where Christ is said to be declared the Son of God with Power, according to the Spirit of Holiness, by the resurrection from the Dead.

Ans. Now, that the Stone which the Builders rejected, *Psal.* 118. 22, is meant of Christ, is agreed; as also, that Christ is the Son of God, *Psal.* 2. 4, and that he is declared to be the Son of God with Power, by his rising from the Dead, *Rom.* 1. 4. But the day mentioned *Psal.* 118. 24, I take (as before) to be the time of preaching and promulgating the Gospel of Christ; and the Resurrection of Christ did plainly declare him to be God, the true

true *Messiah*, and Saviour of all that believe in him. But, to graft upon these places any thing of an institution of a weekly new Sabbath, or of repealing the Seventh day, I take to be a meer Conjecture, and has no Foundation but in mens Fancies.

Others guess the day mentioned *Psal.* 118. 24, to be the Incarnation day, either of which Conceits, if I could but find somewhere written in the Scriptures, I hope I should believe; but finding none of these there written, to me they do but seem to prove the Shifts and Windlances some are driven to use, to patch up such Conceits. And some of the Ancients are said to understand by *Psal.* 2. 7, and *Act.* 13. 33, the eternal Generation of the Son of God.

Which some refer to the Resurrection, others to the Incarnation of our Saviour.

The Gospel day before mentioned is a day of glad Tydings, for, the promise which was made unto the Father, God hath fulfilled in Christ, *Act.* 13. 32, 33, the glad Tydings of our Deliverance from Sin and Hell, by the satisfaction made to the Justice of God by the Merits and perfect Obedience of Christ.

Obj. Some object from *Heb.* 4. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.

Ans. Where the rest spoken of v. 1, I take to be the everlasting Rest in Heaven, and the day spoken of, v. 7, to be the same day spoken of *Heb.* 3. 13, 15, compared with *Heb.* 4. 2, the day of preaching of the Gospel; to which it concerns us much that we hearken, lest we be hardened through the deceitfulness of Sin, and do not hear the Voice and Call of Christ, that so by believing we may enter into everlasting Rest, v. 3, of which everlasting Rest the Seventh day, on which God rested from all his Works, was a Type, v. 4, into which everlasting Rest the *Hebrews* (who did not believe in Christ) should not enter, v. 5, 6, who by his own Mouth, and the preaching of his Apostles and Ministers, did first preach the Gospel to the *Jews*, and warned them to day to hear his voice, and not to harden their Hearts; which *Jews* understood the rest formerly promised to refer to a Rest in the Land of *Canaan*, and overlooked that everlasting Rest which was typified by God's giving that Country of *Canaan*, and by the weekly Sabbath.

Which everlasting Rest *Jesus*, (who led them into *Canaan*, did not give them, but there remaineth a Sabbathism, v. 9, an everlasting Rest to the People of God, which those who did believe

Ans. 1. All which if we do admit, here is no Institution of the First day, nor any pretence of laying aside or altering the Seventh; which I take to be an Answer sufficient to all the Objections that I ever met with upon this Question, (*viz. The First day has no Word Institution.*)

Ans. 2. But more particularly the First day, *John 20. 19, 26*, is understood by Expositors to be the same day mentioned in *Luke 24. 13, 29*, where two Disciples travelled to Emmaus, and Christ with them, which Emmaus was about seven miles and an half (according to our computation from Jerusalem) and so more than a Sabbath days Journey, which (they say) was about two miles. So then these two Disciples did not observe the First day the day of the Resurrection, nor assemble to worship nor rest upon it, but travelled (as far as does appear to us) about their ordinary occasions, upon the same day that Christ rose, *Luke 24. 1, 13*, and Christ travelled with them also upon the same day; and how that day was observed by him or them, as a day of Rest and Travel too, that is, to journey and to rest at the same time, is very hard for me to conceive.

Obj. And as to that in *John 20. 26*, where Jesus is said to come again after eight days, when the Disciples were within with Thomas.

Ans. First. It is not said, they were assembled about any Religious Worship, whatsoever is affirmed of that nature, is merely guessed; it's said only, that they were within with Thomas with them, it's probable the Persecution against them being then hot, upon the crucifying of our Lord, they lay concealed from the Jews, and locked the Doors, and were seldom abroad, and at that time were certainly within, when Christ miraculously stood in the midst, and appeared to them. But then

Secondly. That this second appearing was upon the First day of the week, is (as *Greg. Nazianzen*) freely said, but is not there written; the Text says, It was after eight days; say these Objectioners, It was the Eighth day, including the former First day, that is, the day sevennight after his Resurrection. So the Text says, It was after eight days; say they, 'Twas after six or seven days; which seems to me impossible; for, let any man tell eight upon

his Fingers, and if he do not find that day after eight days to be Monday or Tuesday, (as we now call the days) then I will reckon; and this being an account easie to be cast up, I leave it. But, for men to say, that after Eight is after Seven or Six days, and must be so understood, because some would fain have it so, and thereupon to build this Change, seems to me contrary to all Sense, and further Answer to this I think needless.

And as to that which they offer from *Mark 8. 31*, I find divers learned Expositors understand, that *Mark* reckons the time from his first being betrayed and apprehended, and that *Matthew* speaks only of the time that he lay in the Grave, which was but part of three days; other Answers are given, but this part of the Objection seems not to be over-ingenious, for that those who make it, seem to go about to shake the day of his Resurrection (if they could) rather than want some Pretence for the First day weekly. But, however this, or that in *John 20*, be understood, yet here is no Institution of the First day, nothing of the Worship the Disciples were met about, either the one or the other of these Days, and consequently little Colour for such a Conceit. And as to the Resurrection, it is so fully proved by many Eye-witnesses throughout the New Testament, as I need to add no more to that.

Obj. Some fancy the day which Christ says to the Jews, that their Father Abraham rejoiced to see, and saw, and was glad, *John 8. 56*, was the day of the Resurrection, and therefore the First day of the week (as the day of the Resurrection) must be for ever kept holy.

Ans. Which day, that Abraham saw, others think, refers to the day of his Incarnation, and thence infer the Observation of Christmas-day.

To which Objection from *John 8. 56*, some Answer may be from *John 9. 4, 5*, where Christ says to his Disciples, I must work the Works of him that sent me, whilst it is day, the night cometh, when no man can work. Where (day) refers to the time of Christ's Life and publick Ministry, and shews the day of Christ Abraham rejoiced to see, *John 8. 56*, to be the time of Christ's preaching the Gospel, which was, in part, whilst Christ's Life in this World lasted; and so *John 9. 4*, is explained *John 9. 5*, (As long as I am in the World.)

Or, if the Lord had any where in his Word transferred Power to any Man or Men, to invent a new way of honouring Christ, and to set apart a new day to commemorate his Resurrection, this were something; but where is there any such Power recorded in the Scriptures, to be given to any Man or Men whatsoever?

And if there be no such new Command given by Christ, to keep the First day, and no such Authority given by him to any persons whatsoever, to alter the Seventh day, who then shall set Bounds to such as once undertake of their own Heads, (without any Commission from Christ) to vary from, and to add to the Commands of Christ? However specious and plausible the Pretences be, can any think it is for the Honour of Christ, or the Resurrection, that Men (of their own minds) should take the liberty and boldness to add to, or to alter any of his Commands? Why may not others command us to kneel to the consecrated Bread, and pretend (as many do) that it is for the Honour of Christ? And, why may not one as well maintain the yearly Observation of *Christmas* in memory of his Birth, and of *Good-Friday* in memory of his Passion, and of *Easter* in memory of his Resurrection, and of *Whitsunday* in memory of his Ascension, and of Altars and Adoration towards the *East*, and that standing, and not kneeling, in expectation of his second Coming (which some pretend to guess may be from the *East*) as well as a new weekly Sabbath? All which Concepts, and many other such-like, do pretend to be for the Honour of Christ, and are ancient Traditions, and seem to intend and mean very well. When any persons whatsoever shall, with pretended good Intentions, assume an Authority of their own heads, to add to the Word of God, or any way to alter it, in a tittle; in comes therewith not only the common Tides of *Christmas*, &c. (as they call them) but the whole *Romish* Kalendar of Saints, and all their Mass and Monks, which have specious Pretences, and cannot be resisted, if the Churches corrupted, or the purest Churches, be once admitted to have such a Power; for, if the Church, or any part thereof, may invent and alter one day of the week, and the World of Christians be thereby concluded, and bound to observe such alterations, I knew no Bolt or Lock strong enough for such a Door, to keep it from letting in upon the Churches of Christ, whatsoever please those in Power, in any part of the World, whether it do concern God's immediate solemn Worship, or

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Matters of Doctrine, Discipline, or Conversation: Men may as well alter the other six, as one day, (as the *Romanists* for many whole years do) and they may as well make any other alteration in the Essentials of Christianity, if such Gaps be laid open, and by the like Reason day at great Barmen upon the Christian Churches as were upon the Jews of old, or as are now upon the *Romanists*, such as are utterly inconsistent with all Instructed Worship, and all true Liberty, wherein Christ, by his Word, has made his Churches free, in which Liberty we are to stand fast, *Gal. 5. 1*, which Liberty essentially consists in a Freedom not only from the Ceremonial Laws of old, contained in Ordinances which are laid aside by Christ, which Liberty is purchased by him; but also in a Liberty not to be entangled with a new Yoke of Mens Devices and Inventions, whereof there is no end: Christ has left Laws enough for the well-governing of his Churches, to which Laws of his if we yield entire subjection, we have certainly no need farther to trouble our selves; and whilst men have yet shown us from the Scriptures any Instruction of the First day, nor any Alteration of the Seventh, after One thousand Six hundred and Ninety years elapsed, I do not now expect it; for, places have been already searched by many Writers, and not being yet found, I think we may conclude, that Change never will be found.

Obj. This change of the Seventh day to the First, some have endeavoured to find in *John 20. 19, 26*. In the 19th Verse it is said, *That the same day as Evening* (viz. the Evening after his Resurrection) *being the First day of the week, when the Doors were shut, Jesus stood in the midst, and said unto them, (viz. to the Disciples) Peace be unto you. Whence some gather, because Christ rose upon the First day, and appeared to the Disciples in the Evening, therefore we must observe the First day.* And in the 26th Verse it is said, *And after eight days (his Disciples within, and Thomas with them) came Jesus (the doors being shut) and stood in the midst, and said, Peace be unto you.* Now (say some) after eight days signifies here the Eighth day from the Resurrection, counting the day wherein Christ rose for one; as we call those third days Agues which have but one day's intermission *Tertius*; and those Agues which have but two days intermission *Quartus*; and so the Disciples (having met on the Resurrection day) met again the day following.

H

Answ.

supported, as it is, by such testimonies, dead and alive, as have written for it, who are opposed only by a few weak persons. It is plain, that Paul preached in the Synagogue every Sabbath (i.e. every seventh-day Sabbath: for all Writers agree, that the Sabbath which the Jews observed was the seventh-day) and that he persuaded Jews and Gentiles so that we have here Scripture-Instances of Ministers, and of Believers in Christ after his Resurrection and Ascension, and after the pouring out of the Holy Spirit, by deliberate choice keeping the seventh-day Sabbath, in the Synagogue or Church, where they came together for their public Worship, and the Ministers there preaching Christ to Jews and Gentiles: And, who can considerably think, that the Holy Spirit misnamed the Sabbath, and calls the Seventh day the Sabbath, if it were changed to the First day? And, if I had offered no more (than those few Lines in answer to the Tenth Question) in my weak judgment, this would be sufficient to answer all that I know is written for the First day; and I have read much about it, and this consisting of Matters of Fact, has no need of being argued; search the Scriptures, as the Bereans did Acts 17. 11, and see if these things be so, or no.

Q. 11. Whether the Holy Spirit calls the Seventh day the Sabbath (and no other day of the week) both in the Old and in the New Testament throughout?

A. I answer affirmatively, as appears in the Answer to the former Questions, and in particular, That the Seventh day has the name of the Sabbath, and was kept as the Sabbath after the Resurrection and Ascension of Christ, and after the pouring out of the Holy Spirit; appearing in the Answer to the Tenth Question.

And the Advocates for the First day do not pretend, that the First day is any where in the Scriptures called the Sabbath; as Mr. Baxter, a very learned Writer for the First day, does acknowledge in Print.

Nor has any man yet shewn any Word or Command from God to observe it: Nor are there two weekly days set apart by God for holy Worship; and so I think this Eleventh Question needs no farther Labour.

Ob.

Objections which are made in this Case (although they seem to me to arise mostly from Conjectures at the meaning of some Expressions in the Word, which seem to others to have no such sense) now come to be considered, it being reasonable, that the Evidence of the other side be heard also, that the Reader may make a right Judgment thereon.

Objection 1. The first Objection which I consider, is that raised from the Resurrection of Christ, which Resurrection some think convenient should be celebrated by a particular weekly day, and the rather (as one says) because it is possible the Seventh day was changed: Others more frankly say it was changed, but they are not sure whether by Christ during his Life, or by him after his Resurrection; or whether by his Apostles, or any of them, after his Ascension; or when, or where, or by whom; any of these Uncertainties they do not yet resolve us, and I think we are sure (and some of the other side do acknowledge) that no such Change is recorded in the Scriptures.

But however, they suppose it for the Honour of Christ, that one day in a week be set apart to commemorate his Resurrection.

Answer. They do suppose this: Our Law, and all Mankind, do admit, that there is as much reason for those things that have no Existence (i.e. which are not) as there is for those things which do not appear. If once Suppositions be allowed instead of Evidence and Proof, any man of Parts and Credit may introduce great Absurdities.

When it can be truly said, that the Lord has no where in his Word enjoyned the observation of the First day, that they can shew, or (after the strictest search) that we can find, What Colour has any man to observe it?

And when it can be truly said, that the Lord has no where in his Word repealed the Fourth Command, nor altered the Seventh day, or any way blotted it out of his Law, (by which Law we are to walk, and by which we are to be judged) that they can shew, or we can find, how can we presume to alter it?

Or,

But however that were (for the main point, which is the Sabbath, does not depend thereon) it is undeniably certain, that after the Ascension of the Lord Jesus into Heaven, *Acts 1. 2. 3. 4.* Barnabas and Paul (who were sent forth by the Holy Spirit, *Acts 13. 4.* and their Company, went into the Synagogue on the Sabbath day, and after the reading of the Law and the Prophets (which were then read every Sabbath day, *Acts 13. 27.*) upon the desire of the Rulers of the Synagogue of the Jews, Paul stands up, and preaches Christ at large, *Acts 13. 43. to 44.* and when the Jews were gone out of the Synagogue, the Gentiles besought that these words might be preached to them (not the next morning, upon the First day of the week, but) the next Sabbath. This Authority in *Acts 13. 14. 43. 44.* is full, where both the Jews and Gentiles hear the Word upon the Sabbath day, which no man can deny (and is granted by all) to be the Seventh-day Sabbath, *Acts 13. 42.* And the next Sabbath day came, and almost the whole City to hear the Word of God, *Acts 13. 44.* So that Barnabas and Paul and his Company, and the Jews and Gentiles at Antioch, observed the Seventh-day Sabbath, after the Resurrection and Ascension of Christ, and Paul preached Forgiveness of Sin, and Justification of all Believers by Christ, to the Jews, and (upon the particular request of the Gentiles) to the Gentiles also, not upon the First day of the week, which had been more graceful to the Gentiles, (who generally dedicated the First day to the adoration of the Sun, whence we still corruptly call it Sunday, whereof more afterwards) if that had been graceful to the Apostles but upon the seventh-day Sabbath, whereupon the Jews contradicted and blasphemed, *Acts 13. 45.* but many Gentiles believed, *Acts 13. 47. 48.* so that here were also many converted to Christ upon the seventh-day Sabbath, and this in a time after the Holy Spirit was promised to come, and promised to guide the Apostles into all Truth, *John 16. 7. 13.* and after that Promise performed in the actual giving of the Holy Spirit, *Acts 2. 4.* which taught them all things, *1 John 2. 27.* by which Holy Spirit Barnabas and Saul were sent forth, and which Holy Spirit (as I humbly think) plainly led them to this Work, and into this Truth, and (as affirmed by the Holy Spirit in the Word of Truth, (as the Word is called, *John 17. 19.*) and this after Christ's Resurrection and Ascension; and all this, as it seems to me, a plain Matter of Fact, affirmed by the Holy Spirit

in the Scriptures, with which Holy Spirit the Apostles were now filled, *Acts 2. 4. & 4. 31. & 6. 3. 5. & 7. 55. & 8. 17. & 13. 44. & 11. 15. & 13. 92.* and which sent them forth, *Acts 13. 2. 4. 9.* Which Testimony of the Holy Spirit, (and the Writer or Writers of this Book of the *Acts*) that the Seventh day was still the Sabbath day, by whole Inspiration this Book (as the other Scriptures, *2 Tim. 3. 16.* whereunto give heed, *1 Pet. 1. 19*) was undeniably written, I insist upon, as that which no man ought to deny. And for any to pretend, that Barnabas and Paul did herein Judaize, and only humour the Jews for a season, I take it to be a meer groundless surmise, (to say no worse of it) without any word from the Scriptures for such Conceit.

But this is not all; the same Holy Spirit doth further witness, that Paul did not only keep the seventh-day Sabbath once or twice, or now and then after Christ's death, but continually; for, at *Thessalonica*, (where was a Synagogue of the Jews) Paul, as his Manner was, went in unto them, and three Sabbath days reasoned with them, *Acts 17. 2. 3.* (or, preached to them being the same Greek word with that much (as I think) distorted place, *Acts 20. 7.* where the same word is rendered preached to them.) It was Paul's constant Use, Manner, and Custom to preach Christ upon the seventh-day Sabbath: And this also is a Matter of Fact which no Christian man can deny; and 'tis remarkable, that we have the same certain Evidence that it was the Custom of Paul, *Acts 17. 2.* (and this also after Christ's Resurrection and Ascension, as before) that we have of Christ's keeping the Sabbath, *Luke 4. 16.* there being in those two Scriptures the like Greek Phrase for both; and he that denies Paul (in his measure) his continual keeping of the Sabbath after the Resurrection and Ascension of Christ, and after his being declared the Son of God with Power, and after the solemn giving of the Holy Spirit, and the whole Work of Man's Redemption by Christ, absolutely finished, must deny this express Scripture, (which is hard for any Christian deliberately to do) and may with like reason deny almost any thing for which we have full Authority from the Word.

That a very contrary Custom was afterwards introduced into many Churches, I think, we may say is evident, a Custom of observing another day, viz. the First day instead of the Seventh day, which has been (as it is) maintained with great Authority, and doth prove a Plant impossible for Man to pluck up, without a full Testimony of the Word and Holy Spirit, especially being

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Command in the Decalogue; *Exod. 20. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.* Which one Instance belongeth to a *Manner of Fact*, witnessed by the Holy Spirit in this Scripture, to be done after the Death of Christ, and to be done in obedience to the Fourth Command, by these believing Women, who it seemeth were many, *Mark 16. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* and *Luke 24. 10.* is a Proof, that all the Ten Commands were in force after the Death of Christ, and after his being in *Paradise* (i. e. in Heaven) and that his Commands were still a standing Rule for all to walk by; and in particular, that the Fourth Command, for keeping holy the Seventh day, and resting upon it, was no way abolished or altered by Christ, in his Life, or by his Death, who was now dead and buried, and yet the Seventh-day Sabbath observed. And if any such Doctrine for the change of the Sabbath had been preached by Christ, it is likely to great a Change would somewhere be recorded in one of the Evangelists. But no such matter is there written; but the quite contrary in this Text, and if any such Change had been made by Christ, there would have been known something of it, and would have changed their Practice, and kept the First day, or else, if they kept the Sabbath, we must suppose them wilfully disobedient to such new Command, which cannot be imagined.

And so that will suffice and consider *Mat. 28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* where two of the Disciples travelled to *Emmaus* upon the First day, will easily conclude, that the Apostles (and I think I may add with little or no doubt) and all other Believers did then keep that Seventh-day Sabbath, when Christ's Body lay in the Grave, in the manner as the good Women did. But however, that Scripture, *Exod. 23. 36.* does fully prove, that whilst the Lord rested in Heaven, and his Body in the Grave, upon his own instituted Seventh-day Sabbath, these Believers rested also according to his Command; which Practice of these excellent Women, after the death of Christ, recorded by the Holy Spirit, has great weight to resolve this Question, *What was the Christian Sabbath?* and does prove, that whilst the Lord rested in Heaven, and his Body in the Grave, private Believers rested also.

But however that was the main point, which is the subject of this Question, *What was the Christian Sabbath?* and does prove, that whilst the Lord rested in Heaven, and his Body in the Grave, private Believers rested also. After his Resurrection, what day it was that he ascended into Heaven, or what day of the week it will be, wherein Christ will come again, I may not be positive, though from some circumstances; as, the distance of Mount *Oliver*, but a Sabbath days Journey from *Jerusalem*; and from the two Angels prophesie, *That that same Jesus should so come in like manner as they saw him go into Heaven*; and, that this was when Christ and his Apostles were assembled and come together, and Christ preached to them, and promised to them the Holy Spirit, *Act. 1. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* It is somewhat probable to me, that his Ascension might be, and that his Coming may be upon the Seventh-day Sabbath, though some, from the number of Forty days, wherein he was seen by the Apostles, *Act. 1. 3.* make some doubt thereof. But, by no Account I can make can I assign the Ascension on the First day; nor can I see why that is so expressly said, that Mount *Oliver*, where Christ ascended, and whence the Disciples returned to *Jerusalem*, was but a Sabbath-days Journey, *Act. 1. 12.* but because it was the Sabbath day. And yet in this also I may not be positive, because it is not positively written when it was, other than (as above) that Christ and his Disciples were then assembled, and Christ preached, and that Mount *Oliver* was but a Sabbath-days Journey from *Jerusalem*, *Act. 1. 12.* which was as great a length of way, by the Law of *Exod. 16. 29.* and *Josh. 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* as was commonly thought by the *Hebrews*, they might travel upon a Sabbath day, which is held by divers to be about two miles, for which I know no certain Scripture. Some say Mount *Oliver* was but about a mile from *Jerusalem*; but, be the Sabbath-days Journey more or less, as recorded here to be but a Sabbath-days Journey from *Jerusalem*; and if this was the Sabbath day, it may be thus expressed to answer an Objection. As if our Lord, by this Walk, and his Disciples by accompanying him, and by their return to *Jerusalem*, had after his death broken the Sabbath; for, we find the Jews, during his life, watching him and his Disciples for some Pretence to charge him and them with breaking the Sabbath; as we find *Mat. 12. 1. 2. Mark 2. 24. Luke 6. 2.* And so might also be at the same wrangling and objecting work upon his Ascension.

And I think all the Advantages for the Fifth Day, which the Reformed Christians in the West have received, are fulfilled all Righteousness, and that he perfectly kept the Ten Commandments, wherein the Fourth and Fifth are especially noted, and the Seventh day certainly kept thereof, and that every true Believer has a part in Christ's perfect Obedience, and consequently in his perfect keeping of the Seventh-day Sabbath, which I think sufficient for proving this point, that the Seventh-day Sabbath, and no other, was constantly observed by him.

Q. 8. After the Lord Jesus had so far perfected the Work of Redemption, and so far as finished, and after he was up in his Spirit, if he rested in Heaven, and his Body in the Grave, (as it is said, he rested when he ended the Work of Creation, Gen. 2. 2.)

A. That he said it is finished, bowed his Head, and gave up the Spirit; are the words in John 19. 30. Whether he meant it by finished, as accomplished, that he had finished, or was then ready by his Death to finish all that he was to do and suffer in this World, to reconcile Believers to his Father, and all that was foretold of him by the Prophets, there is little doubt (by those who dream not of Purgatory); and that Man's Redemption, and all the typical Ceremonies of the Law, were now fulfilled and ended in him, whom they prefigured; where Christ perfected all that which then professedly should be, and in the yielding up of his Spirit was accomplished; although, it may be, some of the Types of Redemption were perfected when Christ ascended into the Holy of Holies; as the *Arche* and *Levitical Priest*, *holy*, Heb. 8. 4. 5. which having little relation that I know to the Sabbath, I prefer this.

Then Christ rested in Heaven, appears by his giving up the Spirit into the Hands of his Father, John 19. 30. and when the penitent Evil-doer upon the Cross prayed unto him, Lord, remember me when thou comest into thy Kingdom; Jesus said unto him, Verily I say unto thee, thou shalt be with me in Paradise, Luke 23. 42. 43. And it will not be denied, that this Sinner, repenting at the last hour, and believing in Christ as his Saviour, whom he acknowledged as Lord, and to whom he prays, which also proves the Duty of Christ's Kingdom, the Kingdom of Glory, and Christ's gracious Answer, That that day that penitent should be with him in Paradise, was in Heaven, the place

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and state of eternal Blessings, does confirm it beyond question, That Christ gave up his Spirit into the Father's Hands, and did immediately, upon his expiring, pass into Heaven.

That his Body rested in the Grave, appears by Joseph's taking the Body, wrapping it in a clean Linnen Cloth, laying it in his own new Tomb in a Rock, and by his rolling a great Stone to the Door of the Sepulchre.

As also, by the Chief Priests saying to Pilate, Sir, we remember that he (our Christ) said whilst he was yet alive, After three days I will rise again. Command them that the Sepulchre be made sure until the third day, lest his Disciples come by night and steal him away, and say to the people, He is risen from the dead. Whereupon by Pilate's order they went, and made the Sepulchre sure, sealing the Stone, and setting a Watch, Mat. 27. 59. to 66. All which Caution and Jealousie of Christ's then Enemies did the more certainly establish the truth of his resting in the Grave, and his Resurrection which followed, and took away all pretences of ascribing it to any other Power than his own, which was and is mighty, the Enemies themselves (against their Intentions) being by this means made Witnesses thereof; which Rest of our Lord was no way disturbed by the Triumph of Satan and the then unbelieving Hebrews, nor by the Dejection and Sadness of some of his Disciples.

And his Body resting in the Grave, appears also by his Resurrection, attested by Angels, Mat. 28. 2. 3. 5. Mark 16. 5. Luke 24. 7.

And that he took particular care for the observation of the Sabbath after his death, appears by Mark 24. 20. which might there mentioned was not till Thirty Eight years, at least, after his death; whereof more hereafter, in the Answers to Objections.

Q. 9. Whilst the Lord Jesus Christ thus rested, whether private Believers rested also upon the Seventh day, according to the Commandment?

A. It seems, that day when our Lord suffered was the Preparation, which we call Friday, and the Sabbath drew on or dawned, and the Women which came with him from Galilee followed after, and beheld the Sepulchre, and how his Body was laid, and returning, they had prepared Spices and Ointments, and rested (or, and verily they had rested) the Sabbath day (i. e. the Seventh day Sabbath) according to the Command, (i. e. the Fourth

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And I think all the Arguments for the First Day, as the Reformed Christians in the West use, are that Christ has fulfilled all Righteousness, and that he perfectly kept the Ten Commandments, whereas the Fourth was and is certainly one, and the Seventh day certainly part thereof, and that every true Believer has a part in Christ's perfect Obedience, and consequently in his perfect keeping of the Seventh-day Sabbath. Which I think sufficient for proving this point, that the Seventh-day Sabbath, and no other, was constantly observed by him.

Q. After the Lord Jesus had so far perfected the Work of Redemption, as to say it is finished, and after his going up to his Spirit, if he rested in Heaven, and his Body in the Grave (as in fact, he rested when he ended the Work of Creation, Gen. 2. 2.)

A. That he said it is finished, bowed his Head, and gave up the Spirit; are the words in John 19. 30. Whether he meant it by finished, as accomplished, that he had finished, or was then ready by his Death to finish all that he was to do and suffer in this World, to reconcile Believers to his Father, and all that was foretold of him by the Prophets, there is little doubt (by those who dream not of Purgatories); and that Man's Redemption, and all the typical Ceremonies of the Law, were now fulfilled and ended in him, whom they prefigured; where Christ perfected all that which then profectly should be, and in the yielding up of his Spirit was accomplished; although, it may be, some of the Types of Redemption were perfected when Christ attended into the Holy of Holies; as the *Arche* and *Levitical* Priesthood, Heb. 8. 4. 5. which having little relation that I know to the Sabbath, I perternally

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Q. While the Lord Jesus Christ thus rested, whether penitent Believers rested also upon the Seventh day, according to the Commandment?

A. It seems, that day when our Lord suffered was the Preparation, which was the day before the Sabbath, and the Sabbath drew on or dawned, and the Women which came with him from Galilee followed after, and closed the Sepulchre, and how his Body was laid, and returning, they had prepared Spices and Oynments, and rested (or, and verily they had rested) the Sabbath day (i.e. the Seventh day Sabbath) according to the Command, (i.e. the Fourth

his Law) which Tabernacle of the
 Testimony will be opened in the Churches, and some have
 already noted the Tabernacle of the Law in this also. But as
 the Tabernacle of the Law was with men, when the
 new Heaven and the new Earth come. 2 Pet. 3. 13. And
 it is remarkable, that the Remnant of the Seed of the Wo-
 man are such as keep the Commandments of God, with whom
 the Dragon makes War. Rev. 12. 17. and Rev. 14. 12. Here is
 the patience of the Saints: here are they that keep the Com-
 mandments of God, and the Faith of Jesus. And all this, and
 much more, there is, without one word of Exception against the
 Seventh day.

Q. 7. Whether the weekly Seventh day Sabbath, and no other day,
 was observed by the Lord Jesus Christ after his Incarnation, and that
 constantly?

Ans. No Christian-man (that I know) has ever pretended,
 that the Lord did not keep the Seventh day Sabbath perfectly, or
 that he kept the First day, or any other day, as a weekly Sab-
 bath; nor is there any Scripture for such Pretences.
 And, that he kept the Seventh day Sabbath, I think, is proved
 by the Scriptures, which in general express his being a Lamb
 without blemish. 1 Pet. 1. 19, which he had not been, if there had
 been any defect in his Obedience; nor had his Righteousness
 been perfect, if he had not fulfilled all the Law (i. e. all Righte-
 ousness.)

More particularly it appears, (besides his course of Education
 under Joseph and Mary) that he observed the Sabbath; for, upon
 his leaving about his Ministry, he with Simon, Andrew, James,
 and John at Capernaum, entered into the Synagogue on the Sab-
 bath day, and taught. Mark 1. 21. & 6. 1. 2. On the Sabbath
 days, Luke 4. 21. On the Sabbath day, he went into the Synagogue,
 Mat. 12. 1, 9, and John 5. 9. The Synagogues seem to
 be Houses somewhat of the nature of our Parish Churches
 for Prayer, and for weekly reading the Law and Prophets,
 and sanctifying the Sabbath, to which our Lord, when he was
 in the Country did resort.

And the Sabbath day which Christ observed, was the Jews
 Seventh day Sabbath, as is agreed by all, and appears plainly by
 that Mat. 12. and John 5. by the Jews Exceptions against Christ

as breaking their Sabbath, as they approached, but were not as-
 tonished. And is further agreed, that Christ constantly observed
 the Seventh day Sabbath; for, when he came to Nazareth, where
 he had been brought up, as this custom was his remnant, the Sa-
 agogue on the Sabbath day, and stood up to read Isaiah
 61. 1. and then said, there was fulfilled in me, and ex-
 posed the Scriptures: Which shows it was his Custom (i. e.) his
 constant Course from his Childhood at Nazareth, where he had
 been brought up, to keep the weekly Sabbath day; of which
 Custom I find little said in some Books; the Greek Expression
 for, (as his Custom was) I take to be very full, That it was
 Christ's usual constant Course: And as at Nazareth, so at Cap-
 ernaum, Christ taught them on the Sabbath days, &c. And I
 shall hereafter shew, that what is said here, of Christ, is after the Death, Resurrection, and Ascension of Christ,
 said of Paul; that it was Paul's Custom also to keep the Sabbath,
 &c. &c. to shew Paul did not alter the Sabbath; which may
 also lay the mistaken Cavil about some Expressions in his Epi-
 stles, as if Paul wrote one thing and did another; which Custom
 of Paul and other Believers who attended the Apostle's Ministry,
 I think, was a good Custom in the general, which held from the
 beginning of the World till the Ascension of Christ, and long af-
 ter that (as I hope to shew more fully hereafter) which was
 above four thousand years; Custom, which one long day in Je-
 rusalem, and another in Jerusalem's time, or the variety of the time
 of the Sun setting in different Climates does no way disturb, for
 that a day longer or shorter than another by some hours, is still
 a day, and but a day, and so could not alter or disorder the num-
 ber of seven days to a week, and so did not alter the seventh day,
 but would puzzle those to answer, who make the Objection
 against themselves, who finding the plainness of the Command-
 ment against them, have now invented (instead of the Seventh
 day commanded) a new seventh part of time, (which seventh part
 of time, from the Creation to this day) by those two long days,
 is utterly impossible to be ascertained, but however is a meer Fan-
 cy, there being no other Command but for the Seventh day,
 which Christ, and afterward Paul, usually observed: So as I may
 say this was a long, undeniable, and uninterrupted Custom, time
 out of Mind; though it is true, the Sabbath had been somewhat
 profaned in Nebuchadnezzar's time, and by him reformed; which
 more confirms the Custom (whereof more afterwards)

Christ came into the World to save the world, and by the general word of Commandment, Christ came to save the Ten Commandments, and if Christ meant the Ten Commandments, he have confirmed and established them by his own Power, and by so many plain Scriptures, what Power on Earth can alter any one of them?

The great Commission which the Lord gives his Ministers, is, to teach all Nations to observe all things (Christ doth not except the Seventh day) whatsoever I have commanded you, Mat. 28. 19, 20. A very learned Writer, in his Annotations on that Text, saith, "It implyeth, that his Commands are the Universal Laws of his Church, and no Man or Men have Authority to make Laws for the Universal Church on Earth, but He, and to undertake it, is to undertake the Prerogative of Christ, and to usurp Christ by Usurpation, be it Pope or Council. Which, I think, are words of much strength, consequence, and truth. I may say as Cornelius to Peter, We are here present to hear all things which thou art commanded that of God, Acts 10. 33. But according to this Rule, we are not to follow Paul further than he follows Christ, 1 Cor. 11. 1. And as any person is bound to follow Christ, he shall presently see to keep his Commandments, 1 John 2. 3, 4. Christ Jesus himself is that who says that and keeps his Commandments, 1 John 2. 6.

And, what other way is there to declare our selves the Friends of Christ, and good Subjects to him, but by doing whatever he commands us? John 14. 14. & 14. 21, here is no exception of the Seventh day, nor elsewhere, that I can find in all the Scriptures, it is by this Law of the Decalogue that we have the knowledge of Sin, Rom. 3. 20. & 7. 7.

And we find the Apostle did not make void the Law through Faith, but established it, Rom. 3. 31. And the Law of Works mentioned in Rom. 3. 27, shews the Law which Faith doth not make void, Rom. 3. 31, to be the Ten Commandments, and speaking of the same Law, resolves it to be holy, and the Commandments holy, just, and good, and spiritual, to which he consents, as good, and delighted in it after the inner man, Rom. 7. 1, 12, 14, 23, 25. To which the carnal mind cannot be subject, Rom. 8. 7. What Law do Opposers understand by these Scriptures, if not the Ten Commandments? And if these Scriptures mean the Ten Commandments, (as they plainly do) how comes one to be changed and mangled, and the Seventh day to be excepted?

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When the Ten Commandments are called a Royal Law to be fulfilled, and a Law of liberty, it is not said, that it is a Law of liberty, which Law in the new Covenant is promised to be given, and that by Jesus Christ, Heb. 8. 10, compared with Jer. 31. 33. (which is further Proof that Christ is Jehovah) and this without any exception of the Seventh day: But if any man say, (i. e. break the Sabbath, or any of the Ten Commandments) we have an Advocate with the Father, Jesus Christ the Righteous, he is the Propitiation for our sins: And hereby we know that we know him, if we keep his Commandments, John 2. 1, 23. And it is (as it seems to me) very strange, how the World should be so long misled in so discernible a case: And this is the love of God, that we keep his Commandments, 1 John 5. 3. And what can that mean, if not the Ten Commandments? And whatsoever we ask we receive of him, because we keep his Commandments, 1 John 3. 21. which we are strictly required to walk after, 2 John 6.

The Eighth of the 39 Articles of the Church of England says, "No Christian man whatsoever is free from the Obedience of the Commandments which are called Moral."

Assemb. Conf. Chap. 19. of the Law of God says, "God gave to Adam a Law, Par. I. This Law, after his Fall, continued to be a perfect Rule of Righteousness, and as such, was delivered by God upon Mount Sinai in Ten Commandments, Par. II."

"This Law, commonly called Moral, doth for ever bind all, as well justified persons as others; neither doth Christ in the Gospel any way dissolve, but much strengthen this Obligation, Par. III. V."

"Although true Believers be not under the Law, as a Covenant of Works, to be thereby justified or condemned, Par. VI. So far that great Assembly about the Ten Commandments."

The Declaration of the Faith, &c. of the Congregational Churches, before cited, says the same things in the same words, Ch. 19. Art. 1, 2, 3, 5, 6.

And so doth the Confession of Faith of the Antipædobaptists, before mentioned, Ch. 19. Art. 1, 2, 3, 5, 6.

And blessed are they who do his Commandments, Rev. 22. 14.

Now how can any man persuade himself, or others, that Christ or his Apostles do not intend by the above cited Scriptures the Ten Commandments? And if he do mean them, whence comes this alteration? and why do men open their Mouths (so far) against his Tabernacle?

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ted about 1660 upon the occasion of the late King's Resurrection, plainly intimates the restoring the Institution, changed, but in such terms as Churchmen might have an Advantage, he drives at a more thorough Reformation than hath been in the Churches, and to bring us back to the Times of the Apostles, wherein consists the true Glory and Happiness of the Churches, although Communion in that same Book for 11, 12, 13, 14 says, The Custom of the Reformation Churches was, to keep the Dominical day.

As for those Laws which we call Ceremonial, I take them to teach and Command Faith in Christ, who was sealed, and hid under Typical Ordinances, as Sacrifices, and Altars, which in their very Nature ceased to be farther literally observed, when Christ the true Antitype was sacrificed for his People, and Circumcision, the Passover, and the then Priesthood, were by his Death taken away, and Baptism, the Lord's Supper, and another more excellent Gospel Ministry instituted, Mat. 28. 19, 20.

And the Epistles (especially that to the Hebrews) do open much of the Mysteries of Christ, and the many Benefits Believers in him do receive by the several old and new Ordinances, now explaining one another, and I suppose may be of use for convincing the Jews, when their time of Conversion comes, and the Law of Sacrifices does discover how Man was justified from the Guilt contracted by transgressing any of the Commands, viz. by Christ (typified by the Sacrifices) and his Righteousness. As the Judicials did shew how Transgressors should be proceeded against by Magistrates, and by Ministers, for there we find many Directions for the Discipline of transgressing Subjects by their Princes and Judges, and of Members of the Church by their then Pastors.

But to return to those who defend the Change of the Seventh day, and teach it to others, let such have a care of that Threatning Amos, 8. 10, 20. for, if the Exceptions they make against the Law in that point, be not good, they are certainly dangerous to those that make them; *Whoever shall break one of these least Commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven, Mat. 23. 19. And how far that least extends, think well of.*

Those Ten Commands many call the Moral Law, and (not to quarrel with Terms) that Law which, according to the Moral Law, which being applied to Divine Laws, may be said to be a Rule prescribed by God for the direction of

Thoughts, Words, and Actions, and so does include whatsoever is commanded or forbidden in Ten Commandments, which our Lord comprehends in the love of God and of our Neighbor, Mat. 22. 37, 39. A part of which Moral Law, all agree, was in the time of Christ, the Command for the Seventh day, *that will enter into Life, must keep the Commandments, Mat. 19. 17. Which he that keepeth keepeth Christ, and Christ will leave him, and make himself himself unto him, John 14. 21. And it is better for Heaven and Earth, that one tittle of the Law should fail, Mat. 23. 17. And surely Christ does not there exclude the Law of the Ten Commandments, whereof one tittle cannot pass away; And let any man shew us what other Law it is that Christ there means; And if it be easier for Heaven and Earth than for one tittle of the ten Commandments to pass away, it will be impossible to take away the Seventh day, positively said to be the Sabbath of the Lord. And if the Commands, and therein the Seventh day, stand as long as Heaven and Earth, they surely stand now, for the Heaven and Earth yet stand.*

And our Lord farther confirms the Moral Law, by shewing what Sins they are which defile a man, Mat. 15. 19, 20, 21, 28. *Evil Thoughts, Murders, Adulteries, Fornications, Thefts, Evil Wines, Blasphemies.* Now Murders, Adulteries, Fornications, Thefts, and False witnessing, are Sins against the Second Table; Blasphemies, Sins against the First Table; and Evil Thoughts, Sins against every Command in both Tables; The Scribes and Pharisees there transgressed the Commandments of God by their Traditions, Mat. 23. 2, 3. The Commands Christ there affirms, are the Fifth Command, 2. 4, and the Second Command, 2. 8, 9, which Moral Law they unloosed, 2. 6. The Command Christ charges them with as making it of no effect, or of unloosing it, Exod. 20. 12. *Deu. 5. 16.* is the Fifth Command, one of the Second Table.

And that about their vain Worship, 2. 8, 9, was against the Second Command in the First Table; and so Christ, by those instances, affirms both Tables.

When the young man asked Christ what good thing he should do, that he might have Eternal Life, Mat. 19. 16, 17, 18, 19, 20. Christ answers, *If thou wilt enter into Life, keep the Commandments; and names some of them, as, Thou shalt do no Murder, and Thou shalt not commit Adultery; so that Christ in his Answer refers him to the Moral Law, Charnock's Attributes, 244, 613. And so*

And *Mark* 12. 28, 29, 30, 31. where Christ confirms the Ten Commands, and both Tables thereof, whereof the Law for the seventh day is a part, which seventh day those who set up and substitute the first day so far lay aside.

The *Romanists* leave out the second Command against Images, and a late learned Protestant Writer excepts against a word or two in the second Command, and what he meant thereby I cannot say certainly; but if he think it lawful to make such Pictures, (as of a Glorious Light) from which occasion may be taken of good Thoughts of God, he seems to me, under the specious colour of that good Intention to break in directly upon those words in the second Command, [*Lo tagneseb leka temunati asher hasba-majim,*] Thou shalt not make to thee any likeness that (*u*) in Heaven above, and to go very near the borders of Idolatry; that God is Light, (*1 John* 1. 5.) is true, but we may make no Image or Picture thereof, for any such purpose: Light is, as I take it, one of the words opening the Essence of God, and to make any Likeness of his Essence, seems to be of the Likeness of God; which I think, is forbidden in the second Command. To say nothing of the word (*As*) in the Parenthesis, which seems something a kin to an *Or.* nor can this be excused by the good intention before, of taking up thence good Thoughts of God, which surely must be from making and looking upon that pictured Light to the end above, so dangerous it is to sit loose in Principles, from the Obligation of the Moral Law, or any part thereof. And to this looseness from the Commands, and to the not observing of them, I think I may assign the great Transgressions of this Age against all the rest of the Commands, but I forbear: And how much farther such Great, Learned, and Worthy men may go, unless God convince them or restrain them, I know not, who by his Word, and therein by Promises of his Holy Spirit, hath furnished all Believers with sufficient matter for Good Thoughts of God.

And those take away these words out of the fourth Command, (*the seventh day (u) the Sabbath of the Lord thy God*) which has not only many *Isaacs* and *Titles*, (*i. e.* Letters and Vowels) but *Words*, and is a whole Paragraph, but, I think, will not so pass away: Conformity to which Commands is the Perfection of the Nature of Man.

Consider also how very much is said in the New Testament against *Anomie*, that is *Lawlessness*, *Acts* 2. 23, 24. *Mat.* 13. 40, 41. *Mat.* 23. 28. *Mat.* 24. 12. *Rom.* 6. 19.

The

The Mystery of *Anomie* did work in the Apostle's time, *2 Thes.* 2. 7. *Until he that letteth be taken out of the way, and then that Lawless one (that anomie one) shall be revealed, whom the Lord shall consume with the spirit of his mouth,* *1 Cor.* 8. 11.

Looking for our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all *Anomie*, *Ti.* 2. 11, to 14. which *Anomie* the Lord Jesus Christ hates; *Thou hast loved Righteousness and hated Anomie*, *Heb.* 1. 8, 9, 10.

One great Article of the new Covenant is, *I will put my Laws into their minds, and write them in their hearts;* (which includes the whole Moral Law.) And another Article is, *Their Anomies I will remember no more*, *Heb.* 8. 10, 12. *Heb.* 10. 16, 17.

And of old the Lord commanded, That whatsoever he commanded his People, they should observe to do it; *Thou shalt not add thereto, nor diminish from it*, *Deut.* 12. 29, 30, 31, 32.

This Law is framed for the good of all; and if all the Laws of all the Kingdoms of the World were lost, the Ten Commands (rightly understood in their true Extent and Latitude, as explained in the Old and New Testament) would revive and preserve the Duties men owe to God, and due Bounds between Kings and their Subjects, Ministers and People, Husbands and Wives, Masters and Servants, Parents and Children, and all Superiors, Inferiors, and Equals whatsoever: Which Law the Lord will magnify and make honourable, *Isa.* 42. 21. And the Ten Commands, as they are opened in the Scriptures, do in general, or particular Rules, with great Justice and Equality, resolve Cases as far beyond the Laws of Men, as the Treasures of Wisdom in Christ are beyond the depraved Wit of fallen Man.

And here I had thought to have inserted, That the true Law of Nature in Adam is, the Ten Com- See Charnock's Attrib. fol. 612. mandments.

A Preface to which Ten Commands commemorating and celebrating the wonderful and famous Deliverance of the Church of Christ, by the Father, the Son, and the Holy Spirit, out of Bondage in and under literal Egypt, we have in *Exod.* 20. 1, 2.

I had also thought (upon the first Command) to have shewn, That Faith in Christ (though it be the Gift of God, *Eph.* 2. 8. as every other Grace is) is a Faith a Duty. Duty commanded.

This

overlapping Covenant, Gen. 9. 46, 38, 39. Rom. 2. 29. John 1. 47. Rom. 7. 22. Heb. 8. 8, 9, 10. to bind us to his Covenant in gold.

The Lord changes Jerusalem, as having changed his Statutes, therefore I, *crucis* I, against this, Ezek. 5. 5, 6, 8.

That the Sabbath was appointed as a sign between him and his People, is often mentioned, which because they polluted, he gave them Statutes not good, Ezek. 20. 12, 13, 16, 20, 21, 24. *My Sabbaths they greatly polluted, v. 13.* the Lord threatened them, not to bring them into Canaan, because they polluted his Sabbaths, v. 15, 16. which should be a sign between him and them, v. 20, 21, 24. Which Weekly Sabbaths were to be a weekly keeping alive their Hopes of an Eternal Rest with the Lord; that Rest, or Sabbathism, or keeping Sabbath in Heaven, which remaineth for the People of God, Heb. 4. 8, 9. of which the seventh-day Sabbath was and is a Pledge and Representation.

And the prophaning the Sabbath is reckoned amongst the greater sins of Israel, whose Ministers hid their Eyes from his Sabbath, Ezek. 22. 8, 26. & 23. 38. After many Threatnings against Egypt, and after the Promises in that Prophet of converting the Jews, the Resurrection of the dry Bones, the Promise of Christ's Kingdom, God's Judgment on Gog, and Ezekiel's Vision of the new Temple; *Then saith the Lord God, The gate of the inward Court, that looketh toward the East, shall be shut the six working days, but on the Sabbath it shall be opened, for the Prince to enter and offer upon the Sabbath day, Ezek. 46. 1, 2, 4.* and a little after, that Prophet closeth his Prophecy, and God threatens to cause the Sabbath to cease, Hos. 2. 11. *And when will the Sabbath be gone, that we may set forth Wheat, Amos 8. 5.*

By all which I conclude, that the seventh day was the Sabbath till our Lord's Incarnation.

These, and other Voices of the Prophets, do shew how highly the Sabbath was valued by the Lord, who gave it to his People, and was ordinarily called by the Prophets (and afterwards by the Apostles) *the Sabbath, or the Sabbath day*; and those terms of *the Seventh day* and *the Sabbath*, were synonymous in the Church, noting all along throughout the Old and New Testament, one and the same Seventh-day Sabbath: And it is very observable, that the Old or New Testament do never call the First day the Sabbath.

Q. 6.

Q. 6. If the Ten Commands (without any exception of the fourth Command, or any part or title of it) were confirmed by the Lord Jesus Christ, after his taking our Nature upon him?

Ans. After the Birth of our Lord Jesus Christ, Emmanuel, (*i. e.* God with us) Mat. 1. 18, 23. we find in that famous Sermon of his in the Mountain, Mat. 5. 17, 18, 19. (which was about the beginning of his publick Ministry) Christ does prevent an Objection of his Hearers, who (in regard his manner of preaching was different from their Teachers) might suspect that he intended to abrogate the Moral Law, or to alter it, or some part thereof, and to bring in another Law, and warns them not to imagine, that he came to destroy, dissolve, or loosen the Law, but to fulfill it, viz. by his perfect Obedience exactly to observe it, and by his Word to establish it a standing Rule of Obedience to his Churches and People, to the end of the World: *Till Heaven and Earth pass, one jot or one tittle shall in no wise pass from the Law, Mat. 5. 17, 18, 19.* So that all the Commands have the same Character, of the same Divine Authority, and do all (without excepting one jot or tittle) equally bind man, Mat. 5. 19. And, that this place in Matthew refers to the Ten Commands, I take to be generally agreed by Expositors, and by Writers for the First day; the first Table whereof contains the method prescribed by Christ, how to express our Love to God; a part of which first Table is, *to keep holy the seventh day.*

And the second Table contains our Love to Man, Mat. 22. 37, 38, 39. And agreeable to Mat. 5. 17, 18, 19. is that of Luke, *It is easier for Heaven and Earth to pass, than one tittle of the Law to fail, Luke 16. 14, 17.* where our Saviour shews the scolding Pharisees, that he taught no new Doctrine contrary to the Law; but that Heaven and Earth should pass away, before one tittle of the Law should pass. The Interpretations of the Law by the Jews were mistaken, but the Law shall remain as a sound and certain Rule to his People, until the World should have an end. Where I take it also to be agreed, that Christ spake of the Ten Commands.

As he does also when the Lawyer asked him, which was the Great Commandment in the Law? Christ answers, *Thou shalt love the Lord thy God with all thy Heart.* And the second is like unto it; *Love thy Neighbour as thy self.* Upon which two hang all the Law and the Prophets, Mat. 22. 35, to 40.

And

And in the fourth Command 'tis said of the seventh day Sabbath, neither thou nor thy stranger shall do any work therein, *Exod. 20. 10.*

So that before the Moral Law given, one Law was to the Jews and Gentiles; as, *Exod. 12. 48. 49. 80. Exod. 15. 14. 15. 16.* and we may say, What Difference was there then, or is there now, between them and us? Those of the Jews or Gentiles then, living and dying impenitently, had not Salvation by the Messiah; those of them or the Gentiles then, who joyned themselves to the Lord, to serve him, and to love the Name *Jehovah*, (which, as I take it, was to love Christ) had Eternal Life by him, and so all such now have, and will have to the end of the World. And altho' Circumcision in its season were a good Institution, yet in the sense above, it ever was and will be true, That in Christ Jesus neither Circumcision nor Uncircumcision availeth any thing, but a new Creature, *Gal. 6. 15.* In Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but Faith, which worketh by Love, *Gal. 5. 6.* which Love is the fulfilling of the Law, *Gal. 5. 14.* and the fruit of the Spirit, *Gal. 5. 22.*

And as many as walk according to this Rule, Peace on them, and Mercy, *Gal. 6. 16.* Upon All, whether Jews or Gentiles, who believe in Christ, and walk by Rule.

And Circumcision is nothing, and Uncircumcision is nothing, but the keeping the Commandments of God, *1 Cor. 7. 19. Col. 3. 9. 10. 11.* And upon the whole of this, it seems to me, the Law was given to Jews and Gentiles. And through Christ both Jews and Gentiles have access by one Spirit to the Father, *Eph. 2. 11, 14, 18.* where you have also Father, Son, and Holy Spirit.

2dly. That the seventh day Sabbath, after the promulgation of the Law by Christ, at Mount Sinai, (and that ordinarily) was called by the name of the Sabbath, and by that name known and observed, I think, is agreed by all that I know, and is so plain throughout the Old Testament, that there needs little to be said thereto: Six days thou shalt work, and on the seventh day thou shalt rest, *Exod. 23. 12.* Upon the seventh day the Lord called to Moses out of the Cloud, *Exod. 24. 16.* which probably was the first Sabbath after the giving the Law, *Exod. 20.* which seventh day is often called, a sign for ever between him and his People, and a perpetual Covenant, *Exod. 31. 13. to 17.* to distinguish

Pool's Annot.
on *Exod. 31. 16.*

his People from others. Where the Law of the Sabbath is confirmed, and established to be perpetual.

petual; and the reason given for the perpetuity of the Sabbath is such, as hath its force till the end of the World; and its fit and just men should retain this Monument, or Memorial of the Worlds Creation, even till its Dissolution. And this was whilst the Lord was communing with Moses in the Mount, and before the giving Moses the two Tables of Testimony, *Exod. 31. 18.* which they were to observe in *Evening-time and Harvest*, *Exod. 24. 21.* And the seventh day shall be sabbath, a Holy day, a Sabbath of rest to Jehovah, *Exod. 31. 2.* which is repeated here, and in *Exod. 31. 13.* before, to teach them to remember that Precept, above all their ceremonial Observations. And the Weekly Sabbath is called, *The Sabbath of the Lord*, *v. 38.* in a way of distinction from other days of Rest; which also appears in the fourth Command, *Exod. 20. 8, 9, 10, 11.* afterwards we have the Judgment against the Stick-gatherer, *Num. 15. 32, 36.*

And after the Command renewed for *living, fiery* (and not dead and formal) *Morning and Evening Word and Prayer*, *Num. 28. 3, to 8.* Jehovah also repeats the Law for the Sabbath, *v. 9, 10.* which Israel prophand, whereof we read much in the Prophets, and *Psal. 92.* is a Psalm for the Sabbath day. I love thy Commandments, above gold; yea, above fine gold I esteem all (thy) Precepts (concerning) all things right, *Psal. 119. 127, 128.* As if he had said, I make not all thy Commands void, as some do; nor am I partial in approving some, and rejecting or altering those I like not, which cros my Opinion, as others do; all thy Commands ever were, are, and ever will be right. Which I take to be the import of the Hebrew, leaving out the Verb there, and in many other places: And he that turneth away his Ear from hearing the Law, his Prayer is an abomination, *Prov. 28. 9.* (it ever was so, is so, and will be so) (an abomination) *1 John 3. 22.*

Thus saith Jehovah, My Salvation is near to come, — Blessed the man that keepeth the Sabbath, — he will accept their services, *Isa. 56. 1, 2, 6, 7.* (such ever were, are, and ever will be blessed.) Which place, referring to Gospel times, is the larger Promise, now.

And it shall come to pass, that from one Sabbath to another, shall all flesh come to worship before me, saith Jehovah, *Isa. 66.* See also *23, 24.* And with this that great Gospel Prophet Jer. 17. 21. concludeth his Prophecy.

The Covenant which Jehovah made with their Fathers, which they broke, *Jer. 31. 31, 32, 33.* was the Moral Law: I will put my Laws in their inward parts, and write them in their Hearts, called an

Commandments, my Statutes, and my Laws, Gen. 26. 5. General words, which include whatever God had commanded; and two of those words are applied to God's Commands in general, and particularly to the Sabbath, Exod. 16. 4, 5, 23, 29. which Commands were committed to writing upon Mount Sinai, Exod. 19. 18. & 20. 1, 2, 3. which Commandments we have.

And that Moses and the Israelites in Egypt kept the Sabbath, appears from Pharaoh's Answer; Behold, the people of the land are many, and you Moses and Aaron, make them sabbathize (or keep the Sabbath) or rest from their burthens, Ex. 5. 1, 2, 3, 4, 5. Pharaoh, from the Root [Shabat] he rested or kept the Sabbath, mentioned in Gen. 2. 2. And, that Moses, Aaron, and Israel kept the Sabbath after their deliverance out of Egypt, appears in Exod. 16. 5, 22, 23, 25, 26, 27, 28, 30. which was before the promulgation of the Law at Mount Sinai, Exod. 24. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Q. 5. Whether the Ten Commandments were given by Christ to Jews and Gentiles? And whether the same weekly seventh day Sabbath, observed by the Jews, was also observed by the Gentiles during the Old Testament? To show that the Sabbath was not given by Christ to Jews and Gentiles, but was given by God to the Jews only, and that the Sabbath was not observed by the Gentiles during the Old Testament.

Ans. 1. That they were given by him, as well to the Gentiles as to the Israelites, may appear by God's creating Man in his own image, Gen. 1. 27.

Which Image and Likeness eminently consists and remarkably appears in the Soul, whose Nature is spiritual, and ordinarily intelligible; whose Faculties (wherein God in Man's Innocency had enriched it) were a clear understanding of his Creator's Mind, and a readiness of Will to observe his Laws; and we find Paul chiefly placeth this Image of God in Man in Knowledge, Col. 3. 10, and in Righteousness and true Holiness, Eph. 4. 22. After the Fall of Adam, the Understanding was darkened, and the Will and Affections corrupted, and so they remain to this day, until Man be regenerated by Christ and his Holy Spirit, and so that first Image of God, wherein Man was created, (according to our measure) be by Grace restored, which brings converted Men and Women about again to much of that original Light and Knowledge of the Will of God, and to those good Inclinations to keep his Laws, wherewith the Soul of Adam was first beautified, which

which Conversion of Man is called, the New Creature, 2 Cor. 5. 17. and a Diastem Nature, 1 Pet. 1. 2. Which does teach, and strongly dispose the Hearts of gracious persons, to observe God's Commands; which Knowledge in Col. 3. 10, may refer to the Will of God in both Tables; and the Holiness in Eph. 4. 24, may refer to conformity to the Laws of the first Table, and the Righteousness there, to Obedience to the second Table.

Now, the Gentiles as well as the Hebrews, at first were all in Adam's Loin, and there was no such Difference till the time of Heber, Gen. 10. 21, 22. and Abraham was of Heber's Posterity, and Christ, in the Genealogy is said to be the Son of Abraham, Mat. 1. 11, Luke 3. 34. in whose Genealogy (who was the second Adam) we find of the Gentiles.

And if we look into this Case, we may see, that as (now) when the Lord shall by Conversion renew his Covenant with the lost Sheep of the House of Israel; those branches broken off above sixteen hundred years; shall be grafted in again, Rom. 11. 5, to 33. and they shall mourn over him whom their Fathers pierced, Rev. 1. 7.

So it was (then) with us Gentiles; the bought with Money, which were not of Abraham's Blood, at the institution of Circumcision, were to be circumcised, as well as his own Seed, Gen. 17. 12. and Strangers, as home-born, passed alike under the Discipline of the Church, Exod. 12. 19. which shews, they were in Fellowship with Israel, and Strangers (if circumcised) might keep the Passover at its first institution, one Law was to the Stranger and to the home-born, Exod. 12. 48, 49.

And so, for Offerings of a sweet savour to the Lord, there was but one Law for the Strangers and for the Jews; As ye do, so he shall do, Lev. 24. 10, so shall the stranger be before the Lord, Num. 15. 14, 15, 16. which Passover and Offerings were all before giving the Law at Mount Sinai, Exod. 20. So that the Law in Exod. 20. was given to both.

And the Lord would not have the Son of the Stranger who joined himself to him, to say, The Lord had utterly separated him from his People; and those Strangers who join themselves to him, to serve him, and to love the Name Jehovah, who keep his Sabbaths, he will make them joyful in his House of Prayer, and accept their services, Isa. 56. 1, to 7. And not only Israel, but the Stranger, were alike established a People unto him, Deuter. 29. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

And to conclude this point, in the close of the Scriptures, the Prayer of John unto Christ, *Rev. 22. 20, 21.* do also prove the Deity of Christ, which is my present point.

Some defend this Truth from the Opinion of ancient Doctors and learned Fathers, (whereof I have seen a great collection) for whom I have due reverence, yet satisfaction to the Conscience coming in ordinarily by the Word of God, I have rather chosen this familiar way by the Scriptures.

Q. 3. The third Question proposed, is, *Whether after the Creation the Lord rested on the seventh day; and whether the seventh-day Sabbath was sanctified and so instituted by him, and was observed by him, who made the World?*

Ans. 1. He that made the World rested on the seventh day, for which we have these full Authorities.

Thus the Heavens and the Earth were finished, and all the Host of them, *Gen. 2. 1.* And on the seventh day God (Heb. *Elohim* the Mighty) he ended his work which he had made; and he rested on the seventh day from all his work which he had made, *Gen. 2. 2.* For in six days Jehovah he made Heaven and Earth, the Sea, and all that in them is, and he rested the seventh day, *Exod. 20. 11.*

My Sabbath is to keep, for it is a sign between me and you: A sign whereby his People were distinguished from the rest of the World; it is holy unto you, a perpetual Covenant: For in six days Jehovah made Heaven and Earth, and on the seventh day he rested and was refreshed, *Exod. 31. 17.* And God did rest the seventh day from all his works, *Heb. 4. 4.* Which is also a further confirmation of the Deity of Christ.

Ans. 2. He that made the World sanctified or made holy the seventh-day Sabbath.

After God (Heb. *Elohim*) ended his work, it is said expressly, and God (Heb. *Elohim*) he blessed the seventh day, and he sanctified it, *Gen. 2. 3.*

Wherefore Jehovah he blessed the Sabbath day, and hallowed it, *Exod. 20. 11.* Blessed and sanctified it, and so instituted it.

In the first Question it appears that the Lord Jesus Christ made the World, and in the second, that Christ is Jehovah.

Ans. 3. And Jehovah, who made the Earth and the Heavens, he rested on the seventh day, and he blessed it, and he sanctified it.

So we have here the Lord Jesus Christ, who made the World, resting on the seventh day; that is, observing it, and blessing, and sanctifying of it, (1.) giving the institution of it, and this to Adam, and in Adam to Jews and Gentiles (to all Mankind without distinction) who then were all in Adam's Loins, and that before the Sin and Fall of Adam: So this part of the Moral Law was in Adam given to him, and so all his Posterity.

And this recorded for the Glory of the Lord Jesus Christ, which some pretend to greater, by dedicating another day to him, which he never blessed, sanctified, or observed, that I can find, nor has any where in the Scriptures either blessed, sanctified, or commanded.

Comparing this with what was before offered, That the Lord Jesus Christ made the World, and that he is Jehovah, I think this one Authority is *Gen. 2. 1, 2, 3, 4.* sufficient to prove, that he rested on the seventh day, that he blessed the seventh day, and sanctified, and so instituted it, and no other day of the week: And to this Institution I think do refer the words of our Lord, The Son of Man is Lord of the Sabbath, *Mat. 12. 8.* *Mark 2. 28.* *Luke 6. 5.* He signified it, and was able to give a true and right Interpretation of it, (whereof more hereafter.)

Q. 4. If the seventh-day Sabbath was kept by Adam, from the Creation till it was repeated at Mount Sinai, *Exod. 20. 11.*

It is at least probable from the words [*Eden* *Eden*] the cutting off of days, and the gratefulness of *Eden*, and the respect the Lord had to *Adam* and his Offering, *Gen. 4. 7, 8.* who obtained witness that he was righteous, *Heb. 11. 4.* that *Abel* kept the Sabbath, and that *Enoch* kept the Sabbath, who walked with God Three hundred years, *Gen. 5. 22, 24.* who had this Testimony, that he pleased God, *Heb. 11. 5.* The like I may say of *Noah*, a just man, and perfect in his Generation, who walked with God, and found Grace in his eyes, *Gen. 6. 8, 9.* and became Heir of the Righteousness, which is by Faith, *Heb. 11. 7.* And that *Abraham* kept it, *Gen. 22. 4, 5, 6.* from the word [*Laheben* *to dwell* or *sabbath* together], but especially from that Testimony the Lord gives him, *Abraham obeyed my voice, and kept my Charge, my*

God:) Whom after our Lord's Ascension, and after they were all filled with the Holy Spirit, Peter preaches to be Jehovah, Acts 2. 14, 22, 24, 25. And David, v. 25, speaking concerning Jesus of Nazareth, I foresaw the Lord always before my face; which is quoted out of Psalm 16. 8, where He whom Peter names the Lord, David names Jehovah, by which Sermon about Threes thousand were converted, Acts 2. 41. So that Peter preached Christ to be Jehovah; Jesus Christ, which before was preached unto you, whom the Heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of his holy Prophets since the World began, Acts 3. 20, 21, 26, (whereof you may before see a small collection:) By the name of Jesus Christ of Nazareth, both this man stand here before you whole; neither is there salvation in any other; for there is no other name under Heaven given among men, whereby we must be saved, Acts 4. 10, 12. And if this be so, then Christ is God.

The Church of God, which he (i. e. God) hath purchased with his own blood, (i. e. with the Blood of Christ) Acts 20. 28.

Out of the Israelites, as concerning the flesh, Christ came, who is over all, God, blessed for ever, Amen; Rom. 9. 4, 5. Which is also plain and positive, that Christ is God.

Christ the Lord of the dead and living, we shall all stand before his judgment-seat; for it is written, As I live, saith the Lord, every knee shall bow to me, Rom. 14. 9, 10, 11. Which is taken from Isa. 45. 21, 22, 23, where Christ is named Jehovah, a Just God, and a Saviour, (Heb.) and the Messiah or Christ: Look unto me and be ye saved, for I am God, Isa. 45. 22, 23. Phil. 2. 9, 10, 11. Which is to the Glory of God the Father, v. 11. And you have Father, Son, and Holy Spirit, 2 Cor. 13. 14, and in many other places, which I had collected, but omit: And no man can say that Jesus is the Lord, but by the Holy Spirit of God, 1 Cor. 12. 3. He that believeth on the Son of God, hath the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son, 1 John 5. 10. The Witness (i. e.) the Holy Spirit.

Some have preached (and printed) another Jesus, and another Spirit, and another Gospel, 2 Cor. 11. 4. and not Jesus the Lord, 1 Cor. 12. 3. and Phil. 2. 11.

And have preached another Spirit, not the Lord the Spirit; 2 Cor. 3. 17, 18.

And

And another Gospel, not the true Gospel by the Grace of Christ, Gal. 1. 6. Some pervert the Gospel, and are under that Curse and Anathema, Gal. 1. 8, 9. v. 10, 11, 12, 13, 14.

Christ Jesus the Lord was that Christ whom Paul preached,

2 Cor. 4. 13, 14. to none of you, but by Jesus Christ, Gal. 1. 1, 2.

Christ Jesus is said to be equal with God, Phil. 2. 5, 6, 11.

Christ is our life, and we are all in all, Col. 3. 4, 11. And whose denieth the Son, hath not the Father, 1 John 2. 22. Let those who deny

the Son consider well that word.

Christ Jesus the Lord, in whom dwelleth all the fulness of the Godhead bodily, Col. 2. 2, 3, 6, 9. a very full expression of his Godhead.

God our Saviour, 1 Tim. 2. 3. God manifest in the flesh, 1 Tim. 3. 16.

The living God, the Saviour of them that believe, 1 Tim. 4. 10.

God our Saviour, Tit. 1. 2, 8, 2. 10. Looking for the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, Tit. 2. 13, 14.

Jesus Christ our Saviour, Tit. 3. 6.

Some false Teachers there were then, who privily brought in Damnable Heresies, denying the Lord that bought them, and some will follow them, 2 Pet. 2. 1, 2. Deceivers who confess not that Jesus Christ is come in the flesh, such have not God; and if any comes to you, and bring not this Doctrine, receive him not into your house, nor bid him God-speed (1 John 4. 7, 9, 10.) (Gr. Charis, is rejoice.) There is no ground that I know to desire Joy to such.

There are certain men crept in (corrupt Worshipers) denying the Only God and Master our Lord Jesus Christ, Jude 4. To the only wise God our Saviour be glory and majesty, dominion and power, v. 25.

The Son is the brightness of the Father's Glory, of whom God saith, And let all the Angels of God worship him, Heb. 1. 1, 3, 6, 13. And we are to worship God, not Angels, Rev. 19. 10. & 22. 8, 9. Unto the Son (the Father saith) thy Throne, O God, for ever and ever, Heb. 1. 8. His Son Jesus Christ, he is the true God and eternal life, 1 John 5. 20. The first and the last, who was dead and is alive, Rev. 2. 8. The son of God, who searcheth the reins and hearts, and who will give to every one according to his works, Rev. 2. 18, 23.

And

I pass by that in *Zechariah*, *Zech* 11, 11, 12, 13, where the Price *Jehovah* was prized at, was thirty pieces of silver, cast to the Potter, compared with *Mat* 26, 14, 15, & 27, 6, 7, 10, *Mat* 26, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35. And *Zech* 9, 1, 9, compared with *Luke* 19, 19, 23, 35. And *Zech* 12, 10, compared with *John* 19, 7. I pass by also that in *Malachi*, *Behold*, I will send my Messenger, and he shall prepare the way before me; and *Jehovah*, whom ye seek, shall suddenly come to his Temple, *Mal* 3, 1, and *Es* 40, 3, (where *Christ* is expressly named *Jehovah*) compared with *Mat* 2, 1, 2, and *Mat* 11, 10, *Mark* 1, 3, *Luke* 1, 17, & 3, 4, *John* 1, 23, before whom *John* was the Messenger.

Behold, I will send you *Elijah* the Prophet, before the coming of the great and dreadful day of *Jehovah*, *Mal* 4, 5, 6. *Elijah* was *John* the Baptist, *Mat* 11, 10, 11, 13, 14, and *Mat* 17, 11, 12, 13, which *John* was to prepare the way of *Jehovah*; *Es* 40, 3, compared with *Luke* 3, 6, 7, 21, 26, *Luke* 2, 9, 11, 13, 14. Which places in *Zechariah* and *Malachi*, compared as above, do also prove *Christ* to be *Jehovah*.

6. The last Proof of the Deity of *Christ* I take from the New Testament, which is very full of that great Doctrine of the Mystery of the Trinity, and the Deity of *Christ* in special. According to the Promise of the righteous Branch, whom *Jehovah* the Father would raise unto *David*, who should be called, *Jehovah* our Righteousness, *Jer* 23, 5, 6. We have *Jesus Christ* the Son of *David*, *Mat* 1, 1. *Behold*, a Virgin shall be with Child, and shall bring forth a Son, and they shall call his name *Emmanuel*; which being interpreted, is, God with us, *Mat* 1, 23. Which was promised, (as I think by *Jehovah* the Father) *Behold*, a Virgin shall conceive and bear a Son, and shall call his name *Emmanuel*, *Es* 7, 14. Now if the name of *Christ* be God, then He is God, for He is what his Name is; and if he be God, then he ought to be so acknowledged, and his Name *Jehovah*, from his saving his People from their sins. *Mat* 1, 21. I think proves his Godhead also, for none else but God can save us from Sin, into whose Name Christians are baptized, in the name of the Father, and of the Son, and of the Holy Spirit, *Mat* 28, 19. Which is one name into which those in *Samaritis* were baptized, (i.e. the Name of the Lord) *Act* 10, 48, as before. And what is called the Gospel of *Jesus Christ*, *Mark* 1, 1, is called the Gospel of God, *Rom* 1, 1, and called the Gospel of *Christ*, *Rom* 1, 16. To you is born a Saviour, *Christ* the Lord, *Luke* 2, 11. I, *Jehovah*, and beside me there is no Saviour, *Es* 43, 10, 11. *Jesus* is a Saviour, by which

which name he is often named in the *Psalms*, *Isaiah*, and other Prophecies, and whom at his Ascension the Disciples worshipped, *Act* 1, 12, which they ought not to have done, if he had not been God.

The Glory which *Esaias* saw was *Christ's* Glory, *John* 12, 41, the King *Jehovah* of *Heb*, *Es* 6, 1, 2, 3, 5.

And here I shall pass by the many Miracles wrought by *Jesus Christ*, whereof the four Evangelists are full, whereof some were done before Thousands of Witnesses, which Miracles (every one of them) are Proofs of his Deity.

And I pass by (after the giving the Holy Spirit) the Miracles wrought by the Apostles in his Name, and in particular, the conversion of Thousands by a Sermon, which turning Men from Darkness to Light, and from the power of Satan unto God. *Act* 16, 18, and *John* 3, 3, I think is still a standing Miracle in the World, and will so continue to the end of it, whereof whilest some men find nothing in their private Conversation, nor in the effects of their publick Ministry, no wonder if they proclaim their Infidelity by speaking and writing against *Christ's* Deity: Which Conversion and new Birth was, and is, and must needs be a Mystery to Unbelievers. And *Christ* is exalted to give Repentance, which none can give but he that is God: Such a change from Gentiles are frequent in some Christian Assemblies, and cannot be brought about but by *Jehovah* the Father's giving such to *Christ*, *Jehovah* the Son's purchasing and redeeming them, and *Jehovah* the Holy Spirit's converting and sanctifying them; whereof we have also much in the Epistles which I pass by, and shall offer a Case; After the Resurrection of our Lord, he had appeared unto the rest of the Apostles, but *Thomas* was not with them when *Jesus* came, and the other Disciples told *Thomas* that they had seen the Lord, but he said; Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Afterwards the Disciples being within, and *Thomas* was without, the doors shut, *Jesus* came and stood in the midst, and said to *Thomas*, Reach hither thy finger and thy hand, &c. and be not faithless, but believing. And *Thomas* said unto him, My Lord and my God, *John* 20, 24, 25, 26, 27, 28.

Which case plainly intimates, that the rest of the Apostles there did believe the same Truth before; which Confession of *Thomas* *Christ* approves with, Blessed are they who have not seen (as *Thomas* did) and yet have believed (that *Christ* is our Lord and our

And for an Human Authority, that the Father, Son, and Holy Spirit are one God, and therefore to be worshipped, I shall cite the First of the 39 Articles of the Church of England, viz. "There is but one Living and True God, Everlasting, without Body, Parts, or Passions, of Infinite Power, Wisdom and Goodness, the Maker and Preserver of all things both visible and invisible; and in unity of this Godhead there be Three Persons, of one Substance, Power, and Eternity, the Father, the Son, and the Holy Ghost. And the late Assemblies Confession of Faith, Chap. 21. Parag. 2. "Religious Worship is to be given to God the Father, Son, and Holy Spirit, and to him alone, not to Angels, Saints any other Creatures. And the Declaration of the Congregational Perswasion, of their Faith, and Order, Chap. 22. Article 2. uses the same words: And the selfsame words we find in the Confession of Faith published by the Antipodapists, Ch. 21. Art. 2.

To what has been said may be adjoyned that of the Lord Jesus, whom the Disciples worshipped, Mat. 28. 17. Go ye, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, Mat. 28. 19. 'Tis not said, in the names of the Father, and of the Son, and of the Holy Spirit, but in the name of the Father, and of the Son, and of the Holy Spirit, shewing those Three to be One, and their Name One, which Name (in which Believers in Samaria were baptised) is said to be the Name of the Lord Jesus, Acts 8. 10, and Cornelius and his Company were baptized in the Name of the Lord, Acts 10. 48. Which Scriptures considered, I think, do shew the Father to be *Jehovah*, the Son to be *Jehovah*, and the Holy Spirit to be *Jehovah*, and these Three to be one *Jehovah*, and their Name one: And the words (Hallowed be thy Name, Mat. 6. 9) I take to be the same Name; and the Name of the Father is the Name of the Son, and of the Holy Spirit; No man speaking by the Spirit of God, calleth Jesus accursed, and no man can say that Jesus is the Lord, but by the Holy Spirit, 1 Cor. 12. 3.

Gifts are ascribed to the Spirit, differences of Administrations ascribed to the Lord Christ, diversities of Operations to the Father, 1 Cor. 12. 4, 5, 6, 7, 8, 9, 10, 11. See also some of the Fruits of the Holy Spirit before, Gal. 5. 22, 23. which Gifts, different Administrations, and Operations, (and Blessings and Fruits before mentioned) considered with Passages in the Old and New Testament, may help us to discern a little what is peculiar.

(10)

to the Father; what to the Son, and what to the Holy Spirit; although (as has been said) there is an Oneness, as in their Name so in their Operations.

We find Election is ascribed to the Father, Sanctification to the Holy Spirit, and Reconciliation and Justification to the Son, 1 Pet. 1. 1, 2, 3. One Spirit, one Lord, one Father, Eph. 4. 4, 5, 6. Which Mystery of God, and of the Father, and of Christ, should be acknowledged, Col. 2. 2. (1 Thess. 3. 11, 13.) The comforting their Hearts in Col. 2. 2, is the Work of God, the Holy Spirit, the Comforter, John 14. 26.

The Holy Prophets spake as they were moved by the Holy Spirit, 2 Pet. 1. 21, The Holy Spirit sent down from Heaven, (one of those things the Angels desire to look into) 1 Pet. 1. 12. The Lord the Spirit, 2 Cor. 3. 17, 18. And that the Holy Spirit is *Jehovah*, I think, is also fully proved by Jeremiah, He whom Jeremiah calleth *Jehovah*, Jer. 31. 31, 32, 33, 34, is declared to be the Holy Spirit, Heb. 10. 15, 16, 17, and if Father, Son, and Holy Spirit be *Jehovah*, then Christ the Son is *Jehovah*, Numb. 6. 25.

And here I pretermitt divers passages in Joshua, Judges, Psalms, Proverbs, and in the greater and lesser Prophets, compared with the New Testament, which seem to me to prove, that Christ is *Jehovah*.

Behold, the days come, saith *Jehovah* (which seems to be *Jehovah* the Father). I will raise unto David a righteous branch, and he shall reign King, and prosper, and shall execute judgment and Righteousness in the Earth: In his days Judah shall be saved; and thou in his name whereby he shall be called, (*Jehovah Tsidkenu*) (i. e.) *Jehovah our Righteousness*, Jer. 23. 5, 6. And you have the like promise (near verbatim) in Jer. 33. 14, 15, 16. Which (*Jehovah Tsidkenu*) I think is *Jehovah* Christ, whom *Jehovah* the Father would raise up unto David.

And Christ Jesus made unto us Righteousness and Redemption, 1 Cor. 1. 30, 31, who was to make reconciliation for iniquity, and to bring in everlasting righteousness, Dan. 9. 24, where is a Promise of the Messiah the Prince, v. 25, 26, who by the Father was made sin for us, that we might be made the Righteousness of God in him, 2 Cor. 5. 21. Which Jer. 23. 5, 6, & 33. 14, 15, 16, compared as above, is my Fifth Proof, that Christ is *Jehovah*, *Jehovah our Righteousness*.

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the Lord Jesus Christ, and blessed are they who do his Commandments, *John 14. 21.*

A third Proof, That Christ is Jehovah; When Israel journeyed from Mount Horeb, they were discouraged because of the way, and the People spake against God, *Numb. 21. 4, 5.* (Heb.) *Edomites* wherein Jehovah he sent fiery Serpents among the People, *Numb. 21. 6.* These Serpents were sent by Jehovah.

Neither let us forget CHRIST, as some of them tempted him in the wilderness, and was destroyed of Serpents, *1 Cor. 10. 9.*

4. And I think I may offer another Proof from Numbers, Jehovah by Moses directs Aaron how to bless the Children of Israel, and Jehovah is thrice mentioned; Jehovah bless thee and keep thee; Jehovah make his face to shine upon thee, and be gracious unto thee; Jehovah lift up his countenance upon thee, and give thee Peace. (Jehovah bless thee and keep thee.)

Now, although blessing and keeping be from the Father, Son, and Holy Spirit, yet here they seem peculiarly ascribed to Jehovah the Father, as he that blessed and kept his People, to whom Blessing is ascribed in many places of the Word, *Gen. 1. 28, 22.* And God is said to have blessed Christ for ever, *Psal. 45. 3.*

And Keeping is ascribed to Jehovah the Father, in that Christ prays to the Father to keep those whom the Father had given to Christ, that they may be one as we are, (i. e. the Father and Christ are one) *John 17. 11, 21, 22.* I pray thee that thou shouldst take them out of the World, (which is Christ's Prayer to the Father) but that thou shouldst keep them from the evil, *John 17. 15.* So Blessing and Keeping were eminently ascribed to the Father.

The Blessing is kept by the Father of God, through Faith, to Salvation, *1 Pet. 1. 3.* spoken of God the Father.

And Jehovah make his face to shine upon thee, and be gracious unto thee, *Numb. 6. 25.* Which shining upon us, and being gracious to us, may be from the Father, Son, and Holy Spirit, yet here they seem especially to refer to Jehovah the Son.

The shining of his Face seems the Love and Favour of God in Christ; Cause thy face to shine, and we shall be saved, *Psal. 80. 19.* And how it is that we have the Favour of God, and are saved, but by Christ, I know not; And God hath shined in our Hearts to the Face of Jesus Christ, *2 Cor. 4. 6.*

(And

(And be gracious unto thee, *Numb. 6. 25.*) Now Grace came by Jesus Christ, *John 1. 17.* The grace of God is given you by Jesus Christ, *1 Cor. 1. 4.* The grace of our Lord Jesus Christ be with you, *1 Cor. 16. 23.* & *2 Cor. 13. 14.* *Phil. 4. 23.* We believe, that through the grace of the Lord Jesus Christ we shall be saved, *Act. 15. 11.* And the grace of our Lord Jesus Christ be with you, Amen, *1 Thess. 5. 28.* *2 Tim. 2. 1.* &c. So that Jehovah's Favour and Grace seem eminently to come from Christ.

(Jehovah lift up the light of his countenance upon thee, and give thee Peace, *Numb. 6. 26.*) Which lifting up his Countenance, and giving Peace, may be from the Father, Son, and Holy Spirit, yet here they seem especially to refer to Jehovah the Holy Spirit, by whom it is that his Countenance and Favour is eminently lifted up upon his People. Which may be intimated in (the Communion of the Holy Spirit be with you all) *2 Cor. 13. 14.* &c. And the application of Favour and Peace to the Conscience, seems eminently the Work of the Comforter, *John 14. 26.* To receive the Word with joy of the Holy Spirit, *1 Thess. 1. 6.* Who is called the Eternal Spirit, *Heb. 9. 14.* And the fruits of the Spirit are Love, Joy, Peace, (Long suffering, Gentleness, Faith, Meekness, Temperance) *Gal. 5. 22.* And he that works these surely must be God; these and other Graces are wrought by the Holy Spirit; and God is Love, *1 John 4. 8, 16.* Love is the Essence of God, and the Holy Spirit works Love, Joy, Peace, &c. in Believers; for, the Holy Spirit is Truth, *1 John 5. 6.* which I take to be also the Essence of God: And these Fruits are not ascribed to Men or Angels, but to God the Holy Spirit.

And the like Blessing (to that in *Numb. 6. 22, 23, 24, 25, 26.* from the Father, Son, and Holy Spirit) is used by the Apostle; The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all, Amen, *2 Cor. 13. 14.* and is used, or some like words, by the Reformed Ministry of Christ, (and as I remember, by the Romanists also) at the conclusion of their publick Work every where.

And these Blessings may also be noted as Prayer to the Father, and to the Son, and to the H. Spirit, which proves also their Deity.

And they shall put my Name [my Name] upon the Children of Israel, and I [and I] will bless them, *Numb. 6. 27.* Which may note the Oneness of the Name Jehovah, agreeable to that before, Jehovah, our Elohim, is one Jehovah, *Deut. 6. 4.* and Jehovah is one, and his Name one, *Zech. 14. 9.* These Three Mighty's are One.

And

(12)
 and through out the Scriptures. But Gen. 1. 1. compared with
 John 1. 1, 3, 10. Col. 1. 12, 13, 15. Heb. 1. 1, 2, 3, 10 and Eph. 3. 9, I
 rely upon as Proofs, that Christ made the World, and that Christ is
 Jehovah.

2. A second Proof, that Christ is Jehovah, I offer from Christ's
 giving of the Law. Exod. 24. 12, 13. And God, *Elohim*, He
 spake all these words, saying, I the Lord thy God, *Elohim* *Eloheka*,
 (i. e. the Lord thy Mightys.) It has been said, that *Elohim*
 comprehends the Father, the Son, and the Holy Spirit; and then
 if *Elohim* spake the Commands, then Christ the Son spake
 them.

And if *Elohim*, He spake all these words, saying, I Jehovah thy
 God (i. e. thy Mightys) then Christ, who spake all these words, is
 Jehovah.

Which Jehovah, our *Elohim*, is one Jehovah, Deut. 6. 4. which
 Jehovah is one, and his Name one, Zech. 14. 9. Al-
 though Jehovah be the Name of the Father; and of
 the Son, and of the Holy Spirit, yet they are one Jehovah, Zech.
 14. 9. Title is, Of the Three *Elohim* the Father, the Son, and the
 Holy Spirit, one and the same Jehovah; which he rightly calls
 the Orthodox Doctrine of that Mystery: Which (as I take it) is
 the professed Judgment also of the most Learned since the Refor-
 mation.

So that if Christ made the World, then he is Jehovah, and if he
 be Jehovah, then he gave the Law: for, Jehovah gave the Law,
 and Jehovah *Elohim* the Mightys, are one Jehovah. *Elohim*
 said to Moses, thus say to Israel, Jehovah thy Mightys of now on
 there, the God of Abraham, the God of Isaac, and the God of Jacob,
 he hath sent me, thus is my name for ever, Exod. 3. 15. And when
Elohim, (these Mightys) whose Name is Jehovah, gave the Ten
 Commands, Exod. 20. 1, 2, which Commands are called Christ's
 Commands; If ye love me (saith Christ) keep my Commands, John
 14. 15. He that hath my Commands, and keepeth them, he is that
 loveth me, Joh. 14. 21, 23.

And in the second Command (against all un instituted Worship,
 by the word *Pesek*, which one late learned Writer seems willing
 to take out of the second Command, as I doubt) for I Jehovah
Eloheka, Jehovah thy *Elohim*, thy Mightys, *El* alone, a Je-
 lous God, where the Heb. word, *El* is in the singular number,
 and may especially point at Christ, as in other places it may
 point at the Father, and at the Holy Spirit: I Jehovah thy God,
 and

(13)
 (and if God be ours, it is by Christ,) I Jehovah thy God, showing
 mercy unto thousands of them that love me [that love me] and keep my
 Commands, Exod. 20. 5, 6. Which agrees well with that of Christ,
 If ye love me, keep my Commands, John 14. 15. Jesus Christ, the
 Propitiation for our Sins; hereby we know that we know him, if we
 keep his Commandments: And he that saith, I know him, and keepeth
 not his Commandments, is a Liar, 1 John 2. 1, 2, 3, 4. Upon which
 fourth verse a learned Paraphrast saith, "He that professeth the
 " Knowledge and Faith of Christ, and calls himself a Christian,
 " and yet doth not sincerely keep his Commandments, is a Liar, and
 " he is not what he professeth to be. And this is the love of God, that
 we keep his Commandments, 1 John 5. 3. and this is love, that we
 walk after his Commands, 2d Epistle of John, v. 6. Know, that
 Jehovah *Eloheka* thy Mightys, he is the *Elohim*. Hael, Han-
 neeman the Faithful *El*, the Faithful God, which keepeth Covenant
 and Mercy with them that love him and keep his Commands, Deut. 7. 9,
 Ye are my Friends, if ye do whatever I command you, John 15. 14.
 If ye keep my Commandments, you shall abide in my love, John 15. 10.
 They are his Commands, who made the Heaven and the Earth,
 Jehovah he made the Heavens and the Earth, Exod. 20. 11. And he
 that made the Heavens and the Earth, Gen. 2. 4. he is Jehovah, as
 before.

So that the Commands are Christ's Commands, and Jehovah
 giving the Commands, by consequence Christ is Jehovah.
 And that Christ gave the Law, appears further by this;
 The Commands are said to be given by Christ Jesus the Me-
 diator, whose voice (at the giving the Law) then shook the Earth,
 Heb. 12. 24, 25, 26. Who gave the Law and the Gospel; Jesus the
 Mediator spake in the Gospel by his Blood, whose voice at the
 giving the Law on Mount Sinai, did shake that Mountain, Heb.
 12. 24, 25, 26. compared with Exod. 19. 18. Sinai was moved
 at the presence of *Elohim*, the *Elohe*, (both in the plural) the
 Mightys of Israel, Psal. 68. 8. The mountains skipped, Psal. 114.
 1, 4. Tremble thou Earth at the presence of the Lord, (Heb. *Adonai*,
 another of the Names of God, signifying a Stay or Pillar) at the
 presence of the God of Jacob, Psal. 114. 5, 6, 7. the God of Israel,
 whom Moses, Aaron, Nadab, and Abihu, and seventy of the Elders
 saw, Exod. 24. 9, 10. Who spake unto Moses face to face,
 Exod. 33. 9, 12. and no man hath seen the Father but the Son,
 John 1. 18, & 6. 46. So that the God of Israel, who appeared in
 the Mount, who gave the Law, was also and is Jehovah the Son,
 the

And if that be so, then it follows, that the Lord Jesus Christ is *Jehovah*.

Which great Truth, that Christ is *Jehovah*, and that these Three, the Father, the Son, and the Holy Spirit are one *Jehovah*, as God has graciously opened it to us, by the help and light of the Old and New Testament, compared, may now be somewhat perceived throughout the Scriptures. In the beginning, (as by the Head) *Elohim* (i. e.) the Mighty, Father, Son, and Holy Spirit; he created the Heavens and the Earth, Gen. 1. 1. and the Spirit of God, *Elohim*, the Mighty, he moved upon the face of the waters, Gen. 1. 2. and *Elohim* (the Mighty) he said, Let there be Light, Gen. 1. 3. (and I am united) *Elohim* (the Mighty) he said, Let there be a Firmament, Gen. 1. 6.

So also Gen. 1. 9, 14, 20, 24.

And *Elohim* (the Mighty) he said, Let us make Man, Gen. 1. 26.

So also *Elohim* (the Mighty) he created Man in his own image, Gen. 1. 27.

And *Elohim* (the Mighty) he blessed them, Gen. 1. 28. And *Elohim* (the Mighty) he said, Gen. 1. 29. And *Elohim* (the Mighty) he saw, that every thing he had made (was) very good, Gen. 1. 31.

And *Elohim* (the Mighty) he ended his Work which he had created. And *Elohim* (the Mighty) he rested from all his work which he had created, Gen. 2. 2, 3. And then it is said, that *Jehovah Elohim* (the Mighty) he made the Earth and the Heavens, Gen. 2. 4. And the same *Jehovah Elohim* (the Mighty) who made the Earth and the Heavens, he formed Man, Gen. 2. 7. And he took Man, and he put him into the garden, Gen. 2. 8, 9. And *Jehovah Elohim* (the Mighty) he drove Man out of Eden, Gen. 3. 23, 24. And *Jehovah Elohim* (the Mighty) he said, behold the man is become as one of us, Gen. 3. 22. And *Jehovah* he said, Gen. 11. 6, Let us go down, and there let us confound their language.

Gen. 11. 7, So Abraham to Abimelech, God, (*Elohim*, *Elohim*). They caused me to wander. So Jacob, Gen. 28. 7, built an Altar, and there (*Elohim*) they appeared to him. Which with other like Expressions do somewhat open the Mystery of the Trinity, and their Oneness throughout the Old Testament; which place, Gen. 2. 4. (compared as before) does prove the Lord Jesus Christ to be *Jehovah*, who made the Heavens and the Earth.

And

And here I present many passages in Genesis, as Gen. 12. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Which appearing of *Jehovah* to Man, as Man, gave Man a kind of foresight of his after-intended Incarnation. See the like in the Garden of Eden, Gen. 3. 8, 22.

The word of *Jehovah* (or the word *Jehovah*) came before to Abraham in a vision, Gen. 15. 1, 4. and made him a great, personal and family Promise, Gen. 15. 5. and he believed in *Jehovah*, and he imputed it to him for Righteousness, Gen. 15. 6. Which *Jehovah* seems to be Christ, and the Righteousness imputed to Abraham, to be the Righteousness of Christ, imputed to him by Faith; and Abraham's believing in *Jehovah* seems to be believing in Christ, Rom. 4. 5, 8, 9, 18, 22. I protermite also, that in Gen. 19. 24, where *Jehovah* he made it to rain upon Sodom and Gomorrah Brimstone and Fire, from *Jehovah* out of Heaven; which I think was *Jehovah* the Son, from *Jehovah* the Father.

And that in Gen. 32. 24, 28, 29, 30. (a man wrestled with Jacob, and Jacob as a Prince had power with God, and prevailed, and was blessed, and Jacob called the place Peniel, for I have seen God face to face.) I think was Christ.

I pass by also that of *Jehovah* appearing to Moses in a flame of Fire out of the midst of a Bush, Exod. 3. 2. called *Jehovah*, v. 4. the God of Abraham, of Isaac, and of Jacob, v. 6. and *Jehovah* he said, I have seen the affliction of my people, v. 7. This *Jehovah* is called the Angel of *Jehovah*, or the Angel, *Jehovah*, Exod. 3. 2, which I think was Christ, by whose Hands the Father sent Moses, Acts 7. 30, 31, 32, 33. (whom Stephen there preached, and to whom he prayed, Lord Jesus receive my spirit, v. 59. which Prayer of Stephen to Christ proves also the Deity of Christ.)

Who often spake to Moses, Exod. 3. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. Chapter.

Jehovah, who called to Moses out of the Mount, and to whom Moses went up, Ex. 19. 2. These places I offer, as intimating *Jehovah*, mentioned in them, to be eminently Christ, although I do acknowledge and think there was an unconceivable presence of *Jehovah*, the Father, Son, and Holy Spirit; in the Creation,

ably; The Fourth Proof I take from the Epistle to the Galatians; Paul had clear knowledge in the Mystery, which in former Ages was not made known, as it is now revealed, by the Spirit, which from the beginning of the World hath been hid in God, who created all things by Jesus Christ, Eph. 3. 9. The Mystery which was revealed to Paul, v. 3, 4, 5, 6, 8. that the Gentiles should be united, was foretold and known, but not so known as after the coming of Christ; nor was Christ, after his coming, so clearly and fully known, as He by whom the Father created all things, v. 3. At the Creation, and some Ages after, there was no such difference as Jews and Gentiles, which difference was by Christ taken away, and the whole World of Believers, reconciled to God by Jesus Christ, Luke 24. 21, which was not then, nor is yet understood by the Jewish or Heathen Gentiles, but by Revelation was made known to Paul, v. 3. This in former Ages was not made known to the Sons of Men, as it is now revealed by the Holy Spirit, v. 5, that the Gentiles should be fellow-heirs with the Jews, v. 6, of which Doctrine Paul was made a Minister, v. 7, to make all men see what is the Fellowship of the Mystery, which from the beginning of the World had been hid in God, v. 9. Christ coming in the Flesh was prophesied; The Seed of the Woman shall crush the Serpent's head, Gen. 3. 15. And God's purpose of justifying the Heathen through Faith, was preached before unto Abraham, In thee shall all Nations be blessed, Gen. 12. 3. And so this Doctrine was known to Abraham, who saw it in the Promises, and in the Type of Isaac's being offered, Gen. 22. 18, Heb. 11. 19, which Mystery was hid in God, who created all things by Jesus Christ, Eph. 3. 9.

Either of which four quoted Scriptures I think sufficient to prove, That the World was made by the Lord Jesus Christ. And for an human Authority I quote the late Assembly's Confession of Faith, chap. 4, of Creation; It pleased God the Father, Son, and Holy Spirit to create the World of nothing. (Which Confession is a great Summary of the Christian Faith.) And the Elders and Messengers of the Congregational Churches, who met at the Savoy, anno 1648, in their Declaration of their Faith and Order, say the like; and so do the Anabaptists, in their Confession of Faith, printed in the year 1677.

The

and that he is the Lord Jesus Christ, who created all things by Jesus Christ, Eph. 3. 9.

The Second Proposition. That the Lord Jesus Christ is Jehovah, the Foundation of Christianity; and other foundation can no man lay, than that is laid, which is Jesus Christ, 1 Cor. 3. 11. Eph. 2. 20. Which Foundation is cleared by many, and in particular by Zanchy, in his Treatise on this Subject of the three *Elohim* (i. e. Mighty) God the Father, God the Son, and God the Holy Spirit, one and the same *Jehovah*, written about an hundred years since, who does justify in his second Apology to Anthony; he cites also *Jerome*, *Tertullian*, *Moses*, and the greater and the lesser Prophets compared with passages in the N. Testament, to prove that Christ is God, to which Book (being in Latin) I refer the learned Reader, and shall offer a few Scriptures (of many) which have confirmed me, and I hope may satisfy others, that Christ is *Jehovah*.

I take the first from Gen. 2. 4. These are the generations of the Heavens and the Earth, when they were created in the day that *Jehovah Elohim* made the Earth and the Heavens.

The word *Jehovah* is a Name proper to God, and incommunicable to any other, according to Psal. 81. 18. That men may know that thou, whose name alone is *Jehovah*, art the most High over all the Earth. Isa. 45. 5. I am *Jehovah*, and none else; there is no God beside me. So Deut. 5. 35. 39. Isa. 42. 8.

Which Name *Jehovah* signifies God's Self-Existence or Absolute Being, from Eternity to Eternity.

To this effect *Buxtorf*, in his Hebrew Lexicon, explains this Name, as well as other Hebricisms, which explication is genuine, and comports well with the Root *יהוה*, from whence this great name is thought to be derived.

And the word *Elohim* (Scholars know) is of the plural number, which word signifies Strengths, Potents, Mighty.

The Hebrew word (*Bara*) rendered (created) is of the singular number, and signifies (be created).

Now, from Gen. 2. 4. I reason thus; He that made the Heavens and the Earth, was and is *Jehovah*.

The Lord Jesus Christ made the Heavens and the Earth, and therefore the Lord Jesus Christ is *Jehovah*.

That he that made the Heavens and the Earth is *Jehovah*, is proved from that, Gen. 2. 4.

That the Lord Jesus Christ made the Heavens and the Earth, is proved before from John 1. 1, 3, 10. from Col. 1. 12, 13, 14, 15, 16. from Heb. 1. 1, 2, 10. and from Eph. 3. 9.

C

And

v. 14. By him (that is, by Christ) were all things created, that are in Heaven, and that are in Earth, visible and invisible, all things were created by him, and for him, v. 16. By which Scripture of Col. 1. 12, 13, 14, 15, 16. I understand Christ as a principal Efficient of all things in Heaven and Earth, and that all things were created by him, to whom the Creation is eminently and particularly ascribed, whom Isaiah calleth *Jehovah the Redeemer*, who maketh all things, who stretcheth forth the Heavens alone, that stretcheth abroad the Earth by himself, Isa. 44. 24. & 33. 6. Which I think eminently spoken of Christ; For, by him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him, Col. 1. 16, 17.

2d Proof. In the beginning of all things (that is, when the Foundations of the World were laid) was the Word, (John 1. 1, 3, 10.) that is the Lord Jesus Christ, who 1 John 1. 1. is called the Word of Life, and Rev. 19. 13. the Word of God; And the Word was with God, and the Word was God, the same was in the beginning with God, John 1. 2. The Word was made Flesh, (i. e. the Word that made the World assumed our Humane Nature) and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father, John 1. 14.

All things were made by him, and without him was not any thing made that was made, John 1. 3.

What the Evangelist here calleth all things, the Epistle to the Hebrews calleth the Worlds, Heb. 1. 2, and Paul calleth all things that are in Heaven and Earth, visible and invisible, Col. 1. 16, which Moses calleth the Heaven and the Earth, Gen. 1. 1. These were all made by Christ, John 1. 3.

Which (as I think with others) does not exclude the Father from this work, who by the Son made the Worlds, Heb. 1. 2. (Benignity, by the Head, Gen. 1. 1.) nor the Holy Spirit, to whom the Creation is also ascribed, Job 33. 4. & 26. 13. and Gen. 1. 2. and by the word of Jehovah (or by the word *Jehovah*, i. e. by Christ) were the Heavens made, and all the host of them, by the breath of his mouth (i. e. by the Holy Spirit), Psa. 33. 6. which work is eminently ascribed to the Lord Jesus Christ, by whom all things were made, and without him was not any thing made that was made, John 1. 3. In which place, viz. John 1. 3. we have an universal Assertion, that all things were made by Christ, and an universal Negative added, to prevent and answer all Objections; and with-

without him was not any thing made that was made. Which word, by him, John 1. 3. 10, and Col. 1. 16 (as I take it) explains the word *Benignity*, Gen. 1. 1. *Benignity* is a word from the Hebrew *Benignity*.

He was in the World, and the World was made by him, and the World knew him not, John 1. 10. (who came forth from the Father, and came into the World, John 16. 28.) (And the Worlds were made by him, the Heavens and the Earth were made by him, and the World knew him not) the men of the World did not know him, nor knowledge him, believe in him, or obey him; the Hebrews knew him not, and but few of the Israelites, John 1. 26. although the World was made by him, John 1. 10, which Gospel of John doth much assert the Divinity of Christ; and here in this first Chapter, v. 1, 2, 3, 10, the Creation of the World by Christ; for if all things were made by Christ, and without him was not any thing made that was made, as v. 3, and if the World was made by him, as v. 10, then the World was made by the Lord Jesus Christ, and we ought to believe it: Which is the second Proof I bring to prove that Proposition, That the World was made by Christ.

3dly. The third Proof I take from Heb. 1. God, who at sundry times, and in divers manners spake in times past unto the Fathers by the Prophets, v. 1, hath in these last days spoken to us by his Son, whom he hath appointed Heir of all things, by whom also he made the Worlds, Heb. 1. 2. And speaking of Christ the Son, the Author of that Epistle saith, And thou Lord in the beginning hast laid the foundation of the Earth, and the Heavens are the works of thine hands, v. 8, 9, 10, 11, 12, with which if you compare Psa. 102. 21, 22, 25, 26, 27, you may see that spoken of Jehovah Christ, who made the Earth and the Heavens, Gen. 2. 4. Psa. 95. hath a special reference to the Messiah and his days, and is so understood by Heb. 3. 7, 8, 9, compared with Psa. 95. 3, 5, 6, 7, 8, 9, where he is called *Jehovah our Maker*; the Sea is his, and his hands formed the dry Land; and so the Lord Jesus Christ the Son is he by whom the Father made the Worlds, and he who in the beginning laid the foundation of the Earth, and the Heavens are the work of his hands, Heb. 1. 2, 10. And that the World which consisteth of Heaven and Earth, was made by Christ, see Charnock's Attributes, f. 229, 472, 476. And he that built all things is God, Heb. 3. 4.

(4)
(or ought to be) willing to keep the Sabbath day.
And here (without names) I mention, indeed, some
learned men, and excellent Ministers of Christ, and
others, who have written so many elaborate Tracts for the First
day have done it with good intentions, as thinking it for the
Honour of Christ, to keep up a day in memory of his Resurrec-
tion: Nor can they or any others (without prejudice) blame
those who can find no Command in the Word for the First day,
if they look a little further (as they are usually able) to learn what
is the true Will of Christ in this, and what he would have his
People do, and whether it be for his honour, that such a Change
be made by Men without a Command from him.

That there are already many Treatises upon this Question is
notorious, but mostly in favour of the First day, whereof two of
the fairest I take to be that of Mr. *Shipman*, and of Mr. *Hughes*
of *Plymouth*, and since Mr. *Hughes*, two learned men have also
written upon the same Subject, viz. for the First day, (as it seems to
me) obliquely to answer what Mr. *Hughes* yields, who moved
some Doubts, and left many confused, that there was need of
looking further into the Question: for what he admits about
the Seventh day Sabbath, he does not afterwards answer to their
satisfaction: since which time (except upon one of those little Tracts,
for the Seventh day of which no notice is taken by any Writer that
I know, nothing) has past in Print about this matter, and so
it has (for ought I hear) rested for some years.

Now, so far as the Advocates for the First day have gene-
rally meant well, I purpose to avoid Reflections, and shall rather
offer that little which (I think) God has given me, in this Que-
stion, with all the Candour I can, and leave the Effect with
him.

If we have been generally mistaken in the true Sabbath, (as I
doubt we have) 'tis high time we return to our Duty: And
in reading of some learned mens Writings about Sacred things,
when they reason concerning the Moral Law and Ten Com-
mands in general, we may see, That they then establish, with
many excellent words, their perpetual Obligation, shewing what a
Summary the Law of God is of a Christian's Duty.

That all God's Laws are reasonable.
That it is a controuling the Divine Wisdom to make any al-
terations in his Laws.

That

(5)
That the main Glory in the World lies in his conformity to
Christ; and our conformity to him lies in our keeping all his
Commands; and that the Ten Commands are absolutely con-
firmed by Christ, and frequently by the Apostles, in
the Evangelists and Epistles; and that they are a settled
standing Rule of our Obedience to the end of the World, Which
are right and sound Expressions. But when they write of the
Seventh day, there they bring in many Distinctions, and take
a liberty to add and alter; and if such liberty were used in the
rest of the Commands, it would go far to make further altera-
tions in them.

And who will admit what is commonly affirmed about the
Obligation of the Ten Commands, and that God's Commands
are unalterable by Man; such may, in a little time, resolve
this Question; And it is to me somewhat observable, that (ex-
cept the Alteration in the second Command about Images, by
the *Romanists*, and some few others, and in the fourth about the
Seventh day, (as I think, made originally by the *Romanists*) all
the Wit of the World, since the Creation, has not pretended to
mend any other of the Ten Commands.

Our Question is, If they can be abolished, or in the least *let*
or *Title* altered or amended in any part by Man; which, we
doubt, cannot be without Reflection upon the Wisdom of Christ
the Law-giver.

Now, that we may find out (if possible) the Will
of our Lord in this matter, let us enquire, *Whether*
the World was made by our Lord Jesus Christ?

This being of weight in it self, and in its Consequences, as to
many things which of late have been controverted about the
Duty of Christ, and giving Light for clearing the mistakes of
the Old Testament, and also for proving the second Question,
That the Lord Jesus Christ is Jehovah, and affording Help (as I
think) to find out the true Day of Rest; Let us see what the
Scriptures say, by whom the World was made.

Consider *Coloss. 1.* where Paul writing of gi-
ving Thanks unto the Father, who hath translated
us into the Kingdom of his dear Son, *Ver. 12, 13.* in whom we
have Redemption through his Blood, (i.e. the Blood of Christ)

v. 14,

(2)
The plain Word and Law of *Jehovah* seeming expressly to command the observation of one day, and many writing for and keeping up another, Consciences are commonly startled out of all that settlement which they seem sometimes to have gotten from the Opinions, good Intentions, Practice, Authority, and Books of Men, and are still suspicious that a positive Command of God (and that one of the ten Commands) requires positive Obedience from Man.

Wherein that I may communicate what I can, I premiss
1. First The Persons herein eminently treated with being such as are professedly swayed by a Principle of Subjection to the Will of Christ (if it can be known what it is), and who resolve their Perswasion in Religion into the Word of God, and who acknowledge themselves obliged to practise his Will, whatsoever it shall prove to be: I take this for granted.

That whatever is the Mind of Christ in this (as in other Cases) in his Word, ought to be observed by us all.

2. Secondly, That Christ's Will in this is revealed to us in the Scripture, or no where.

As for those who, because they find not a Command for the first day in the Scriptures, do reflect upon them as not perfect, and resort to Traditions, to make up what they surmise defective in them; and who, to supply the want of a particular Command for the First day, lodge a general Power in the Church to make Laws in this Case, to bind after Ages.

I answer, That the Scriptures do teach us all Truths and Duties necessary to Salvation; and that it is so full a Direction in all cases, that Christians need not go down to what is not written, for direction what to do. *Peace on them who walk according to this Rule, Gal. 6. 16.*

And if the Church had such Power as some pretend, there being such variety of Churches, which of the Churches shall give the World a Rule in this? And, if all Churches had been of one mind all along, (*quo jure*) by what Right could they alter any Law of God? And (after such a loose Principle admitted) where shall any man (and who shall) set Bounds to that loose Principle? And generally the most Learned of the Prelatical, as well Romanist, as others, go that way. Mr. Calvin also lays the greatest stress for the observation of the First day, upon the Authority of the Church; he says, the old Fathers have (not without reason of their choice)

(3)
put, in place of the Sabbath day, the day we call Sunday. (so Mr. Calvin allows the alteration to be made by the old Fathers) but Mr. Calvin's particular Opinion in this case was, for a seventh part of every day. I am not sure that he is right in this. And for those who think the Seventh day in the fourth Command was ceremonial, and that keeping one day in seven, that is, the First day of the week, is moral, and remaineth. Calvin calls this a trifling of false Prophets, and an infecting the people with a Jewish Opinion; and he adds, that such do as much exceed as the Jews in gross and carnal Superstition.

Some of these again, (but these few and mean) who are for the Seventh day, have run far into another Extreme, and endeavoured to introduce some of the *Mosaic* Ceremonies which are all abolished by the death of Christ, and are nailed to his Cross, and buried in his Grave; and by such conceits occasion blanders upon others, and discourage further Enquiries; which Extravagancies I take to be the usual Artifice of Satan, to prejudice and hinder us from using due means to give our selves or others that satisfaction we need in so weighty a case; and by how much the more Wandering there are about this Question, by so much the more it is requisite that we do what we can to clear our way therein.

And some who have written for the First day are so confident, that they count all contrary Reasoning vain Cavill, and say, they think they have fully proved that point.

And some represent such as think the Seventh day is still the Christian Sabbath, as Jews.

On the other hand, some few of those, who think the Seventh day the Christian Sabbath, set out the First-day men, as declining the determining Authority of the Scriptures.

And these Heats are carried so high on both sides, that the Bonds of Love are much broken, and Christian Communion almost cut asunder; which ways of speaking and writing (as vehement) we much dislike, and I am perswaded many of both sides (whoever do mistake) do conscientiously mistake, and I hope (if it be possible to come at the certain knowledge of the Will of Christ our common Lord) would lie down thereby; and a right way herein, we may well presume, has been often and earnestly sought (on all hands) of Him about it, and the Scriptures and Histories searched, and those who love Christ are undoubtedly

ENQUIRY

Whether the Lord Jesus Christ
made the World, and be Jehovah
and gave the Moral Law?

Whether the Fourth Command be
Repealed or Altered?

BY THO. BAWPFIELD.

L O N D O N :

Printed for the Author, and are to be sold by Tho. Bawpfield, at the
Bible in St. Paul's Church-yard, a Corner-Shop next Chesnut Street.

The plain Word and Law of Jehovah seeming expressly to com-
mand the observance of one day, and many waiting for and
keeping up another, Conscience are commonly flattered out of
all that sentiment which the Lord sometimes to have gotten
from the Opinions, good Intentions, Practice, Authority, and
Books of Men, and are still deceived that a positive Command
of God (and that one of his most important) requires positive
Obedience from Man.

ENQUIRY

Whether the Lord Jesus Christ
made the World, and be Jehovah
and gave the Moral Law?

THE Word of God, and the general Consent of
the Christian, and of much of the Heathen
World, being agreed for a weekly day of rest,
And Opinions and Practice, varying which day
of the week is to be observed, some affirming
it to be one day, and some another: And those
agreeing upon the day differing in the Grounds of its observance,
and the time of its beginning and ending: And these Questions
concerning a Moral Duty, to which All are weekly obliged, do
make it worth while to look into it, to find (if possible) whether
the Question be as doubtful as the many Treatises thereof have
left it; and whether the Unresolvedness which is upon and will
afflict us in the Minds of Men, be incurable.

And when we consider the number and weight of Books and
then Authors, for above an Hundred years last past, pleading for
the first day of the week, as the weekly day of rest, it is some
marvel whence that Unresolvedness does come, and how it is
maintained, and (with some) gets strength under many endea-
vours to remove it. And were Conscience raising sometimes the
old, and sometimes new Objections and Doubts, which neither
the old Fathers have (nor without reason of late years) have
not answered.

A N
ENQUIRY

**Whether the LORD JESUS CHRIST
made the World, and be *Jehovah*,
and gave the Moral Law?**

A N D

**Whether the Fourth Command be
Repealed or Altered?**

By THO. BAMPFIELD.

L O N D O N:

Printed for the Author, and are to be sold by *The. Fabian*, at the
Bible in St. Paul's Church-yard, a Corner-Shop next *Chappell*, 1692.

and that America had been known in *Plato's* times) as on this side: (And we might have numbered our Degrees of Longitude Westward, as now we do Eastward.) And, may be so reputed now if men so please: (as it is now reputed about 10 or 12 Degrees more to the Westward than it was in *Plato's* days.) or on either side of it. And it is purely *Arbitrary*, where to begin to change the name of the day which is to be so called, whether at the First Meridian, or elsewhere.

And consequently 'tis purely *Arbitrary* or *Discretionary*, whether in America such day should be called Sunday or Monday. There is nothing in the fourth Commandment, nor in the Word of God, to determine it.

But it so happening, that *America* hath been peopled from Europe, traveling Westward from hence (without taking notice that we cross the first Meridian,) we have reckoned the days (and named them) according as they appeared at home, when they were who went thither. Whereas it is known, that the people who came to the Christians there, from the East, by the people coming thence to the other side of the world, there is now called Sunday, would (for the like reason) have been called Monday: and the fourth Commandment equally observed either way.

And upon a like account, Christians in the East, and in China and Japan, traveling Eastward from hence, reckon their days there as they appeared to fall out to them in the course of their voyage.

Now 'tis true, that some part of the day which we here call Sunday, is coincident with some part of what is so called in Japan, and also some part of our Sunday (though not the same part) is coincident with part of the day which is so called in the East of Japan, with theirs in the West of America. About Eleven a clock at night in the one (or yet later) before it begins to be one a clock in the morning in the other, (there is none in common) according to our ancient Maps. Our later Maps make it somewhat more, as if it might be Ten at night in the one, when it be one at two in the morning at the other. Yet these parts for the same Sunday. And 'tis well enough so to reckon.

It is *Prudently* so, because the chief Trade and Interourse of America, is with Europe; not with Asia. And therefore it is considered as lying West from Europe, rather than as East from Japan. And accordingly it is so placed in our Maps. And though we cannot reckon our Longitude as from a Meridian between Asia and America, yet the reckoning of our days we begin at from a Meridian beyond it, between America and Asia. Which

Which is not said to raise new scruples, (as if I would advise an alteration of a received computation; which is well enough as it is; and I know not how to mend it.) But to shew there is an unavoidable Necessity of leaving much to *Prudential* considerations, What day shall be reputed Sunday, and what the Sabbath, in this or that place. And therefore it cannot reasonably be thought the design of the fourth Commandment to confine us to such *Circumstantial* Necessities, which do not at all influence the *Substantials* of Worship.

The fourth Commandment requires the seventh day of Holy Rest, after six days of ordinary Labour. But of a Seventh day in course from the Creation to be so observed, it saith nothing: Nor is it possible for us to know. The Jews observed a seventh day in course from the first raining of Manna; but I do not know how that concerns us; or, if it did, how we shall know which is that day? (for this Gentleman will not allow Tradition to be a good proof.) We observe a seventh day in course from what (we think) the Apostles did observe. If we mistake our reckoning (which I think we do not) it is not a Culpable Ignorance; for it is according to the best Light we have. This day we are in possession of, and the Christian Church hath so been for many Hundred years. And he that would dispossess us of it, must shew a better Title. (The old rule is, *Possidentis potior est ratio*.) To change merely for change sake, is Foolish. If he would lay a Divine Necessity on us to observe the Jewish Sabbath from the first raining of Manna (if at least that be the day by them observed in our Saviour's time;) he must make it clear to us, which is that day (by a better argument, if he can, than Tradition.) And, that we are of necessity obliged to that day; which was (himself acknowledges) a distinctive sign of them from other Nations, as Circumcision also was. And if this distinctive mark (when the partition wall is broken down) do as much cease as that did: 'Tis as truly superstition now to put a necessity upon it, as upon Circumcision. Which though the Apostles would, for a while, permit to the Jews; (to whom it had once been a Law) till they should be better satisfied; Yet would by no means allow to the Gentiles, to whom it had not before been a Law. And I think the case is just the same of Jewish Sabbath as contradistinguished to the Lord's day.

I am

Yours, &c.

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puted self-defense, or a Just War, or a Refrain of Life. The Fifth Commandment requires us to Honour our Father and Mother; But, in many cases, as Human Law that is to determine, who is to be reputed the Father. If a Widow be left with Child by a former Husband, and marry another before that Child be born, which sometimes happens, it will be a point in Law, not in Divinity, whether of the former Father this Son shall be Heir. And if my Father require me to part with what Estate is my own, it will be a point in Law, how far I am required to obey such a Command. (And the like as to other Superiors, as well as Natural Parents.) And those Laws which seem Absolute (as *Thou shalt not Kill*;) *Thou shalt not Steal*;) &c.) Have yet their tacite Limitations implied. For no man doubts but there are cases wherein to Kill may be lawful, as in self-defense, in a just War, and for Capital Crimes. And in such cases, so take from our Neighbour what was His. And notwithstanding the Command of Honour thy Father and Mother, of that of Children when your Parents are alive; there may things happen wherein we are not obliged to obey them, if they bid us. And in all such cases, there is room for Prudence. Not to Abrogate or Repeal a Law of God. But to apply it to the true Intent of that Law, so not misinterpreting that Command of the Sabbath. It is *Thou shalt do no manner of work*; yet our Author tells us, *The Priests in the Temple profane the Sabbath and wear crowns*; and against the Pharisees, *their Scribes rise*; he argues not only from his own Authority, but from the *Sanctification of the Sabbath day*. But from the Reason of the Law, *The Sabbath was made for Man, and not Man for the Sabbath*; and consequently is to be understood as may be for the Good of Man (spiritual and bodily) not for his Honour. And our Author allows the *emergent cases of Necessity and Mercy*; and no man doubts but that if a House be on Fire, we may labour to quench it. In all which cases, Prudence may be used, but must not (upon that pretence) be abused. Not as if it were left to our Prudence, whether or no the Law of God shall be Obeyed; But what is, in such cases, the true Intent of the Law of God. And there needs no other Locks or Bolts (as our Author speaks) to secure us in such cases, than in all other Prudential Acts. So then the Fourth Commandment requires us to keep holy the Sabbath. It may yet, in many cases, depend much upon Prudence or Human Law, which day shall be reputed the Sabbath. And at this Author tells us, it must be the Seventh in course from the Creation. We are to wait the nearer. For though he take great pleasure, on all occasions, to exclaim against Tradition, yet he must admit a great deal of Tradition to intervene before he can prove this or that day to be Seventh in course from the Creation.

I am not so much, as when he hath well consider'd the case of St. Francis Drake (and many more since that time, who sailing round the world, as he did, have lost a day,) he will come to one of these two Resolutions. Either that when he comes back to England he must continue to call that Saturday which on his account was so (and then his Saturday Sabbath will be the same with our Sunday;) Or else that his account must be somewhere rectified in his Voyage by skipping a day; and then and there beginning to call Sunday what, just before he was to call Saturday. Now because, there is nothing in Nature to determine where this must be, nor is there any thing of divine Institution (that I know of) to determine where it shall be; It seems to me to be Prudential, or most rational, (if nothing intervene to counterbalance it,) to be at what we call the first Meridian, from whence we reckon the Degrees of Longitude Eastward, 1, 2, 3, &c. and so inward till we come round to 360 at the same Meridian again; and thence begin to reckon private 1, 2, 3, &c. as before, for another round. This first Meridian, in Bawley's time, was accounted to be about the Western part of the African Coast; as being the most Western part of the World then known. Of late times, Geographers have been pleas'd to remove it more West, about the Islands called Azores, or the Azores Islands. But all agrees to place it between our Country and that of America. And from that Meridian, from whence we reckon the beginning of Longitude, we reckon also the beginning of Days; then the last of Saturday must thereto, and the first of Sunday must there begin. And therefore at that Meridian, they reckon round the World should rectify their account, calling it Sunday on the one side of it, and Saturday on the other; that being the East of Saturday, and the West of Sunday. He will tell me, perhaps, that by this account, if we keep our Sabbath on Sunday, those in New England must be said to keep theirs on Saturday; as being on the other side of that Meridian. And his true, it would so follow. And therefore I did interpose, if nothing else do intervene to counterbalance it. And this is what I desire to intimate as disputable, whether we and they in New England are to be said to keep our Sabbath on the same day. But it is the same case as in the whole Continent of Europe. And the same resolution will reach all. And therefore, the thing being once settled by the common consent of all, I would by no means advise to change the day. For the placing the first Meridian is purely arbitrary. It might as well have been placed beyond America, as it is now placed, which

at the place where he embarked. And so in proportion that for every Fifteen degrees. And accordingly, when he hath gone round the whole Circle of Three hundred and Sixty Degrees, (that is Four and twenty times Fifteen,) it will be later by Four and twenty hours, than it was when he sailed here. That is, it will be but Saturday-morn with him, when it is Sunday-morn with those who staid here. That is, His Saturday will be Our Sunday. And thenceforth his Saturday-Sabbath will be the same day with our Sunday-Sabbath ever after.

And this, I think, should fully satisfy him. For he tells us, p. 35. The variety of the time of the Sun rising or setting in different Climates doth no way disturb; for that a day longer or shorter is still a day, and but a day. Most certain it is he who shall have thus sailed round the World will have had one day fewer than those who staid here. So it was with Sir Francis Drake and his Company. And so it hath been with all who have taken such a Voyage, (as many have done, for it is not a rare case;) and so will be to any who shall so do.

What he would resolve upon this case, or what he thinks Sir Francis Drake was to do when this happened, I cannot tell. But if he would go on to reckon the days according as they had happened to him in his Voyage, then this Expedient should fully satisfy him. For then he keeps his Saturday-Sabbath on our Sunday.

If he thinks the account should be rectified when or before he comes home, and call the days thenceforth as he finds those to do that staid here, what shall be done of that day he hath lost, and which day of the Week shall he reckon that to be? Shall it be Sunday?

And When must he rectify that account? when he comes home, or somewhere by the way? For it would be just the same, if, before he come at England, he should have landed in France or Spain, or on the Coast of Africa, or even at the East-Indies, and all the way from thence, he would still be a day behind them. And so he would be with every Ship that in his way he should meet with. If he and such other Ship should be at the Isle of St. Helens to take fresh water, his Saturday will be their Sunday, and on which of the two days are they to keep their Sabbath?

Must they keep it one on the one day, and the other on the other?

If he say that the account is to be rectified by the way, (before he comes home) then Where? or When? and by What rule? For when he is to rectify it, he must then begin to call Sunday what he was to call Saturday.

But this must be left to Discretion, when and where. When it is a matter of discretion (and not determined by the British Law)

by which of the two days is questioned, the Sabbath shall be kept.

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stand an Institution or Command to observe it. We have as much more; Christ joined in this Assembly, and Blessed it. For so much is intimated in that his solemn Benediction (a first and second time, Job 26. 19, 21.) *Peace be unto you; and be Breathed on them saying; Receive ye the Holy Ghost.*

He did so a second time on the same day the next Week; he Assembled with them (in Religious Services) and Blessed them.

He did (according to his Promise made on that First day of his Resurrection) send on them that miraculous Effusion of the Holy Ghost on the day of Pentecost, which being the Fiftieth day from his Resurrection, was therefore the first day of the week as was that of the Resurrection. On which day of Pentecost we find them also otherwise exercised in Religious Employments, and assisted further by a miraculous conversion of three thousand souls.

We find St. Paul at Troas Act. 20. Preaching to the Disciples assembled (as it seems their manner was) on the first day of the week to break Bread; that is, to celebrate the Lords Supper.

That such Assemblies were wont to be at Corinth, on the first day of the week, the Apostle presumes, or takes for granted; and gives direction for a Collection to be then made, 1 Cor. 16.

And he had so done before, as he there signifies, to the Churches of Galatia, presuming or taking for granted, that they also did so use to meet on the first day of the week.

And we have no reason to doubt but that such Meetings were wont to be in other Churches. We cannot doubt but that other of the Apostles did disperse themselves in other parts of the World, though we have not a like account of their Travels, as we have of Paul's recorded by St. Luke. But we are to presume (though it be not recorded) that their Doctrine and Practice was consonant to his; and that accordingly they had such weekly meetings on the Lords Day as these Churches had of whom we have the History.

Hence that day had the name given of the Lords day, and we find it called Rev. 1. 10. (as that of the Sacrament is called *weaning the Lords Supper*, 1 Cor. 11. 20.) which name it retained to this day, and for such purpose.

And all this, I think, is sufficient for us to continue our Observance of the same day. I am sure tis much more than he can shew for any Sabbath for more than two thousand five hundred years since the first Creation.

It is not necessary that we have express words of Command Recorded. We have no Record in Scripture of such express words of Command for the Seventh day Sabbath, till after Israels coming out of Egypt;

nor

not for the Worship of God by Sacrifice, nor for other things which yet were *Deuts* before any. And of such express words of Command it is enough if we can otherwise Collect it to be Gods Will, according to the best light we have.

If this Gentleman think himself obliged to keep the Jewish Sabbath *of old* this doth not hurt us. This, I think, was the case of the Christian Jews at first. I do not much question but that they did, as other Christians, observe the Lords Day. The doubt was whether they were not to observe also the Jewish Sabbath as before they did. And these *Believers* who were yet *zealous of the Law*, and thought themselves obliged, together with Christianity, to observe the Law of Moses, did no doubt think themselves equally obliged to the Jewish Sabbath. Those who thought themselves obliged to be Baptized, and to be Circumcised also, thought themselves in like manner obliged to observe the Lords day and also the Jewish Sabbath. And (till they should be better satisfied) the Apostles permit (the Jews) so to do.

If this do not satisfy him; I have yet two Expedients for him.

1. Let him begin his Week on Monday, and then Sunday will be the Seventh day. Whether the Seventh in course from the Creation, I cannot tell; nor can any Man living inform me. But as will at least be the Seventh day of his Week.

2. If he be not satisfied with this: My next Expedient is thus. Let him take a Voyage round the World, as Sir Francis Drake did. Going out of the Atlantick Ocean West-ward by the Streights of Magellan to the East Indies; and then, from the East, returning by the Cape of Good Hope (the usual way) homeward. And take with him as many as please of those who are of his mind. And let them keep their Saturday Sabbath all the way. When they come home to England, they will find their Saturday to fall upon our Sunday; and they may thenceforth continue to observe their Saturday Sabbath on the same day with us. Which is the second Expedient.

If you ask, How this can be? I will make it very plain that so it will be, and so it must be. For, supposing the Earth to be Round, and the Sun moving from East to West; you must allow that it comes sooner to the Eastern parts than to the Western, will sooner be Noon in Holland than in England, and sooner here than in Ireland.

If you ask, How much sooner? We say, that Fifteen Degrees Longitude West-ward, makes it an Hour later. As if he were about Dover, Harmonth, or other Port on the East side of England, and sailed far West-ward as the West of Ireland or a little farther, it will be an Hour later, and not be Noon there till it be Noon at

Dover.

the room; citing that of Jer. 31. *Behold the days come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah: Not according to the Covenant which I made with your Fathers when I led them out of the land of Egypt; for this is the Covenant that I will make, That I will put my Law in their Mind, and write them in their Hearts.* Meaning, instead of an outward Ceremonial Service, he would establish a service more Spiritual. From whence he concludes the *Antiquation* of the former. In that he saith a New Covenant, he hath made the first Old. One that which Decayeth and waxeth Old, is ready to be abolished. They do not claim a Power, to Abolish a Law of Gods making. But prove by Argument, that these Laws are *Antiquated* or *Expired*, and not being intended, by the Law-maker, to bind longer than till such a time. As Rom. 7. *The Woman is bound by the Law to her Husband as long as he lives; But if the husband be Dead, she is free from the Law: Not that the Law is Abolished; but the Case is Altered.* And it is from these Considerations that he argues against Circumcision Col. 2. 11. and the Jewish Sabbath, ver. 16. For as do the Substantials of the Service, provided a Sabbath be duly kept, it is much one whether on the Seventh or the First day. Now these (Substantials) are (he tells us p. 83.) a lively spiritual converse with the Father, Son and Holy Ghost, in private Duties and public Ordinances (where they can be had,) and in a Holy Rest all that day, saving emergent cases of Necessity and Mercy. Which may be equally done on either day.

But as to those who were not satisfied with these Arguments, (if they were such as were before under those Commands) he doth not urge his Authority; He leaves them to practise according to their own judgment (but without censuring others) till they shall be better satisfied, as in Rom. 14. But as to the Gentiles, who had never been under these Laws, the case was otherwise. Which makes him otherwise with the (Gentile) Galatians, Ephesians, and Colossians, than with the Christian Jews at Rome.

And as to his Question, p. 47. *When, where, and by whom,* it was away, I say. *Then, there, and by the same,* who took away Circumcision and the other Mosaic Rites. That is, Fundamentally by him at his death who nailed them to his Cross, after which they were to be Obligatory. But Executively and Practically by his Apostles, and the Christian Church, according as they did (leisurely in time) come to understand their Liberty. Which we are to presume they did according to such direction which Christ gave them. For (as this Author observes p. 80.) Paul,

in those Primitive times, when the Ceremonial Law was fresh in memory, and the Gospel newly preached, had much to do to remove the first converted Jews from Circumcision and other Ceremonials, (and so from their Jewish Sabbath;) therefore these things were to wear off by degrees, and not to be torn from them all at once.

And this I think is enough (to a person not prejudiced) as to the Removal of the (then) Jewish Sabbath, appointed by Moses after their coming out of Egypt on the seventh day from the first raining of Manna, and not given to all the world, but to be a distinctive sign of them from other Nations.

Now as to the other Point in Question, the Observation of the Lords day. I would ground that originally on the Fourth Commandment, which doth appoint a Seventh day of Holy Rest, after six days of Ordinary Labour. Which doth directly concern the Substantials of Worship (that a Sabbath be kept and God thus served), but whether on this or that day of the Seven, is merely Circumstantial, and (as Paul calls it) a Shadow, in comparison of the Body or Substance, which is, he tells us, what Christ respects.

But then as to that, Why the First day rather than another? I answer, First, Here was a much more memorable Accident, of Christs Resurrection, than was that of Raising Manna, from whence the Jewish Sabbath takes its date, as the Seventh day from it (not from the Creation) or that of the Quails the Night before, (the first day that God fed them by Miracle from Heaven.) And therefore stands as fair for beginning such a Circulation of Weeks and Sabbaths.

We are told Jer. 16. 14. 15. and Jer. 23. 7. 8. *Behold the days come (saith the Lord) that it shall no more be said, The Lord liveth that brought up the Children of Israel out of the land of Egypt; But, The Lord liveth that brought up the Children of Israel out of the North Country.* Not that the former deliverance was to be forgotten; but a greater than it did make it (comparatively) to disappear (as when the light of the Sun doth obscure that of the Moon and Stars;) And so here, the Resurrection of Christ to be commemorated rather than that of former Mercies.

Next, in pursuance of this Occasion, we find our Saviour did that day of his Resurrection, appear to Mary Magdalen and the Women, declaring to them the Doctrine of the Resurrection; the two Disciples going to Emmaus, Preaching to them (at large) the same Doctrine, and Celebrating with them the Lords Supper; afterward (the same day) to those assembled at Jerusalem (with other Sabbathical works,) and solemnly Blessing that Convention. Our Author by Blessing the Seventh day Gen. 2. would have us

Sabbath days (and did there assist at Prayers, and Reading the Law, and other services common to Jews and Christians) on a like account as when we now meet to hear a Sermon, or keep a Fast or Thanksgiving on a Week-day.

But so they did as to Circumcision, and other Jewish Rites, when Paul circumcised Timothy, and joined in the Jewish Rites of Purification, Act. 21. on account of those believing Jews who were yet zealous of the Law: To testify to them that he had been misrepresented by those who said he did teach the Jews which are among the Gentiles to forsake Moses, and that they ought not to circumcise their Children, nor to walk after the Customs. Whereas indeed he taught that Gentiles ought to forbear, (as being a new Law) which before they were not subject, but as to the Jews which were amongst the Gentiles he did allow them (if not yet satisfied of their Christian Liberty) so to practise. For he puts a great difference between the Gentiles, and the Jews among the Gentiles; of which I doubt our Author doth not take notice; else he would not tell us (p. 39.) of Paul's writing one thing, and practising another. He preached and wrote against Circumcision as to the Gentiles; but allowed it to the Jews; and himself practised it, As to Timothy (a Jew) but not as to Titus who was no Jew. And the like we may say as to the Jewish Sabbath on their Seventh day.

As to what Services were peculiarly Christian (as breaking of Bread) they did it not at the Temple or Synagogues, but at home, or from house to house, Act. 2. 46. and on another day, the first day of the Week, Act. 20. 7.

Now this is all that he hath to urge, for the Jewish Sabbath in particular: which he cannot shew to be commanded to all the World (but rather to them in particular in contradistinction to the rest of the World,) nor that it was a Seventh day from the Creation, but from the first raining of Manna. For the Fourth Commandment saith nothing of this Sabbath in particular, but only of the seventh day after six days of labour.

As to that Imperious demand, p. 40, 48, 64. Where is there any such Power recorded in Scripture to be given to any Man whatsoever, after Christ had said *It is finished*, or after the Jewish-day Sabbath instituted by our Lord Jesus Christ? I doubt he hath forgotten that the same God who gave the Law of the Ten Commandments, gave also the ceremonial Law; and if it were the Lord Jesus Christ who gave the one, it was he that gave the other also. And will he then ask Where is there any power recorded in Scripture to be given to any man, to abolish Circumcision and the rest of the Mosaic Rites?

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instituted by the Lord Jesus Christ? I know no such power recorded in Scripture to be given, as to Circumcision and the rest, more than as to the Jewish Sabbath. And we find them both put together Col. 2. 11, 16. Or will he say, Where is any Power recorded in Scripture to be given to any Man or Men, (after Christ had said *It is finished*), to appoint Elders and Doctors, and other Officers in the Christian Church, and give Orders concerning it, which Christ (before he so said,) had not given? Yet we know Circumcision was abolished, and such Officers and Orders given. So that all this is but Flourish.

As to that of Christ having said *It is finished*; whatever be meant by that, we know that the whole Order and Constitution of the Christian Church was settled after that time. And whatever else be signified by it, it is not meant that there was nothing to be done further concerning it; For, if so, to what purpose did Christ give Commandments to his Apostles, of things pertaining to the Kingdom of God after his Resurrection, if nothing were to be further done?

And if we consider the Apostles deportment; We do not find them any where insist authoritatively upon a Power given them from Christ, to Abrogate Circumcision or the like, and thereupon to proceed *pro imperio*. But they argue it from the nature of the thing, That what was Typical of Christ, was at an end now Christ is come; That what was Distinctive of the Jews from other Nations, was now to cease when the partition wall was broken down; That what were but shadows as to the Substantials of Religion, were now to pass away, as beggarly Rudiments, Christ regarding the Body or Substance and the Shadow; and as to these, these are but shadows in comparison of what Christ came to settle; *in Jesus Christus*, but 'tis the Body (the Substance) that Christ respects, Col. 2. 17.

They do not Command, but argue. They do not where pretend that God or Christ had given them Authority to Abrogate a Law which God had made: But argue (from the nature of the thing) that the Law was *cancelled*; and was not intended to Oblige longer. That the Law was now Antiquated or Expired when the End for which it was made was attained. That the Types were at an end, when the Thing Typified was Exhibited. That the Distinctive Marks were now no more of Use, when Jews and Gentiles were United. That the Elements or Rudiments (αἰσθητά) which God (for reasons known to himself) thought fit for the Training up of his Church while as in a State of Minority (wherein a Child though Adult doth little differ from a Servant) should now cease when it came full age, Gal. 4. And to the same purpose Heb. 8. He argues that the Old Covenant was at an end when a Better Covenant was made.

And they have need of somewhat to satisfy the *Eye*, when the *Ear* is not *Edified*.

And it is almost the same mischief, when mens Minds are abused with *Not Speculations* and needless *Scruples*, whereby they are *Diverted* from the *Substantials* of *Serious Religion*.

Yet I would not so be understood, as if no care were to be had of *Corporate Worship*, for the necessary *Circumstances* attending it. (For God expects the *Worship* of the *Body* as well as the *Soul*, and *Religious Actions* must have their *Circumstances*, as *Time*, *Place*, *Gestures*, and the like, as well as other *Actions*.) But these *Circumstances* should be considered as *Circumstances* (and as the *Substantials* of the *Worship*;) and as *Prudentials*, so to be managed (as in all other *Actions*;) as may, with *Decency* and *Convenience*, best advance the *spiritual Worship*; and may be varied according to the diversity of *times* and *places* may require. Not to lay the *Weight* of *Divine Institution* upon such little things. As if, because *Paul* *Knelt down and Prayed* (1 Cor. 14. 16.) therefore it must be unlawful to use any other *Gestures* or *Prayers*. Or as if, because *Christ* *bids*, *when thou Prayest, stand up, lift up thy hands, and bless thyself* (1 Tim. 2. 8.) therefore we may not pray in the *Chamber*, *Parlour*, *Dining Room*, or *Chappell*. Or, because *Christ* did *Celebrate the Lords Supper*, at *Night*, in an *Upper room*, to *Men* only, and but *Twelve*, and to those *Sitting* and *lying* (the *apostles* were *lying down* on *Mattresses*, in a *low room*, both *Men* and *Women*, in *greater Number*, and in some other *Gestures*. For though such *Circumstances* may be *Useful*, and sometimes *Useful* when *advised*, yet to put a *Religious Necessity* upon them, as of *Divine Institution*, looks like a piece of *Superstition*. And if we consider seriously how great a mischief many times some needless *Scruples* do to the *Church of God*, how great a *Matter* a little *Freedom* and *Liberty*, great *Indulgence* to *Liberty*; it might easily make us *rejoice* we are not *under* such *Flame*, and rather bear with some things we think *amiss* (but may perhaps not be so) than by attempting to remove a supposed *Evil* create a greater *Mischief*. As to the present point in question, I have said so much upon the whole, as I think might satisfy the *Conscience* if well considered. Yet I know, when men have read of *prophesies* and *visions* of which they are fond, and have so long *poised* upon them to river it in their mind; so that being at every little thing that may seem to favour it, and being in whatever makes against it, (as we find our *Author* hath *entry* into;) And that hardly any thing

thing can be said to *plead*, as that there be nothing to be *caused* at, by one who is minded so to do; And that when God hath declared his will as plainly as he thinks fit to do, if men will not be contented with *reasonable evidence*, he is not obliged to gratify their *humours*.

When (I say) we consider this; It looks somewhat like what *Solomon* tells us (Prov. 18. 19.) of a *Brother* *offended*, harder to be won, than a *strong City*; and I must leave the success to God, who for *teaching* is *more like him*. And I remit us to our *Writers* on this Subject, in defence of the *Christian Sabbath*, Mr. *Shepherd* and Mr. *Flyde* (whom I have not met, nor have them at hand) and Two others whom he names (as I do not know I well whom he means, for more than two have since written;) who, he thinks, do tacitly retract some what that those before had granted. And divers others have written on this Subject, though I have scarce consulted any of them. And particularly I have not seen what is written by Dr. *Town* or Mr. *Warren*, whom I find cited in a late Book of G. T. which came out since this was written and part of it printed. It is very possible, that some of those may have said much of what I now say, or that they may now say somewhat of what they have said before. But, in this, there is no hurt. If in some particulars I vary from some of them, it is not because I fight them, or out of a desire to contradict them, but freely to speak my own thoughts as they do strike. Nor is it to be expected, that all *Writers* on the same Subject should agree in every particular. Nor is he to make advantage (as Mr. *Florby*;) he owns it is to allow that those who are for the *Sabbath day*. But as to the main (I presume) we do well enough agree in, of *Liberty* to *conscience*.

I have been a great deal longer than I did intend when I first began to write, to you, and I am glad you are so soon of it.

I shall give you a brief Summe of what I have said to this point, as to the *Question*. (For the *Question* is double, though it seems to be one, and a *Question* is not a *Question* to them, nor a *Question* to me, nor a *Question* to the *Church*, nor a *Question* to the *State*, nor a *Question* to the *World*, nor a *Question* to the *Heaven*, nor a *Question* to the *Earth*, nor a *Question* to the *Sea*, nor a *Question* to the *Air*, nor a *Question* to the *Fire*, nor a *Question* to the *Light*, nor a *Question* to the *Darkness*, nor a *Question* to the *Life*, nor a *Question* to the *Death*, nor a *Question* to the *Resurrection*, nor a *Question* to the *Glory*, nor a *Question* to the *Honour*, nor a *Question* to the *Power*, nor a *Question* to the *Wisdom*, nor a *Question* to the *Knowledge*, nor a *Question* to the *Understanding*, nor a *Question* to the *Will*, nor a *Question* to the *Love*, nor a *Question* to the *Grace*, nor a *Question* to the *Peace*, nor a *Question* to the *Joy*, nor a *Question* to the *Hope*, nor a *Question* to the *Charity*, nor a *Question* to the *Faith*, nor a *Question* to the *Temperance*, nor a *Question* to the *Modesty*, nor a *Question* to the *Humility*, nor a *Question* to the *Meekness*, nor a *Question* to the *Mildness*, nor a *Question* to the *Patience*, nor a *Question* to the *Longsuffering*, nor a *Question* to the *Kindness*, nor a *Question* to the *Goodness*, nor a *Question* to the *Benignity*, nor a *Question* to the *Meekness*, nor a *Question* to the *Mildness*, nor a *Question* to the *Patience*, nor a *Question* to the *Longsuffering*, nor a *Question* to the *Kindness*, nor a *Question* to the *Goodness*, nor a *Question* to the *Benignity*, nor a *Question* to the *Meekness*, nor a *Question* to the *Mildness*, nor a *Question* to the *Patience*, nor a *Question* to the *Longsuffering*, nor a *Question* to the *Kindness*, nor a *Question* to the *Goodness*, nor a *Question* to the *Benignity*, nor a *Question* to the *Meekness*, nor a *Question* to the *Mildness*, 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They do not consider how much of busybodies and persecuting these foolish questions, and peddled scrupulosity, doth eat out the power of Godliness and true Piety, and the substance of Religion, whiles we busy ourselves about these trifles, whose light and momentary influence doth not at all influence the substance of our mind and Worship. As we see in the case of which we are going to speak. There be so many necessary duties, and indubitable truths, in the serious practise of Piety and Godliness, that we need not trouble the heads of men (and make it our business to do) with trifling disputations. We do not need to be troubled with such trifles, which is known to be the design of the New Testament to take us off from the Circumstantial and Ceremonial of Religion (which commonly produce strifes and contentions to no purpose), and put us upon worshipping God in spirit and in truth. *Si Deus est verus, nobis ut carminibus dicuntur.* *Hic tibi praeceptum datur a mente colenda.* We well enough said of the Door, but is good enough to say that, God is a Spirit and shall be worshipped in spirit and in truth. I have been told long since of a Great Divine, who when asked, Why he did not Preach against Long hair (which was at that time more Offensive than now it is), gave this Answer, If he could but Preach Jesus Christ unto these sinners, he should not touch on, or earn himself to be called a Heretic. As the Apostle argues at large. *1 Cor. 7. 12.* This Author tells us, p. 49. that our Liberty Gal. 5. 1. should not consist in a Freedom not only from the Ceremonial Law, but also in a Liberty not to be intangled with new yokes of man's devices. I take needless scrupulosity to be such; the making of more Sin than God hath made; the making or pretending of those things to be Sin which had no sin, and putting a burden necessary upon things which are matters of mere Prudence and Discretion. Like those *1 Tim. 4. 3.* Forbidding to Marry, or to abstain from Meats, &c. Forbidding things as Unlawful which are not so; as alike Superstitions as to Impole things as Holy which are not Holy, and equally contrary to the Liberty there intended. Whether the Day be called Sunday, Sunday, Monday, or what Name, is all one to me, (I take them as I find them); I think we ought not to soment quarrels upon such trifles; and we find we do so; but in our hearts we are not bound to it. Whether to fast, or to give, or to do, or to abstain, (if so as it is for edification and the real service of God) is largely

prudent to be left to that place without laying a new yoke where God leaves it to Prudence. And in Prudence, things be done in a way that is not so much as we think they might; we must be content to bear with such Prudences as we cannot help, and better so, than to pull on giddy Ludonances, as we see in the case of which we are going to speak. Whether to begin the Sabbath at Six or Ten, or Twelve, or Clock on Sunday night, is a thing (I think) not worth contending about; so that it be religiously observed as for the Substantive of it, and that which we ought not to disturb the Church how we live, but in a full rightness of heart, and a good conscience, and a golden strife, as we see in the case of which we are going to speak. I should do as much more, whether the Sabbath be kept, or not, as I should by no means, on that account, give a disturbance to a Church where it is peaceably settled. That is, material. *1 Cor. 11. 16.* A Sabbath be kept, and in many cases, it must be unavoidably left to Prudence, whether it be that day be called the First or Seventh day of the Week. We are in such cases to study for things that make for Peace, and to be without may edify another. *Rom. 14. 19.* The fruit of the spirit are love, joy, peace, &c. but variance, emulation, wrath, strife, are fruits of the flesh. *Gal. 5. 20, 21.* To study and dispute in a too fine and Thread (like that of a Spider out of her own Bowls) is but to pervert the simplicity of the Gospel of Christ; to make that simple and Difficult, which the Scripture would have Plain and Easy. In Speculative as well as Practical. We should mind the Substantive of spiritual worship; and not dote upon Circumstantial further than as they do really advance the Substance. *1 Cor. 11. 16.* Refuse persons, and old wives fables, and exercise thyself rather unto Godliness; for bodily exercise profiteth little. *1 Tim. 4. 8.* Such are those *Col. 2. 20, 21.* Touch not, taste not, handle not; (and others of like nature) all which perish in the using, (there is no real advantage doth accrue from the use of them; it is but labour lost; *1 Cor. 7. 19.* *1 Cor. 7. 19.* they are but mischievous in their use. *1 Cor. 7. 19.* We complain of the Papists (and deservedly) for loading their Worship with a multitude of Ceremonies and mimical Gestures, the number of which would be a Burden, even though simple they were. To let alone so many Diversions of the mind from Attending the spirituality of the Service. But they have some reason for it. For when much of their Devotion is either to be spoken forth in such a Language as not to be understood.

But what is all this to Sunday? It may perhaps be a disclaimer of *worshipping the Sun*; but says nothing of *Sunday*. Doth our Author think the name of *Sunday* to be as old as *Job's* times? If *Job* had said, *If I have worshipped the Sun upon Sunday, or the Moon upon Monday, and had the Lord upon Saturday*; it had been to his purpose. But he says nothing of that. Not a word of *what day* it was on which they worshipped the Sun, but

But I would not have him lay too great a load upon *Sunday*. For *Herodotus* tells us (as was said before) that in his time (one of the oldest of the *Hellenic* Writers, though younger than *Job*) the *Seventh day* was *Sunday*, not the *First*. And he hath nothing to show (more than the bare Name of *Sunday*) that the *Hellenes* did not think that those of the *Hethens*, who worshipped the Sun, did consider that worship to be a day of the Week; or, did more worship it on this day than on others.

I do not certainly know how Ancient these Names are of *Sunday*, *Monday*, *Tuesday*, &c. nor upon what occasion they were first taken up; (nor is it much to our purpose.)

The most ancient *Hethen* Writer whom I know to have mentioned them is *Diodorus*, who lived about the Year of our Lord 230. Who speaking of the Destruction of *Troy*, and the *Temple* tells us that the *Greeks* had such a reverence for *Saturn's day*, as that they would not labour on that day, nor their *Domesticks*; which the *Romans* understanding, did on that day fasten them, and prevailed. (Against their *Idols* and *Idolatry* both at once.) Not as if the *Greeks* did then call it *Saturn's day*; I nor need say that any other did then so call it; for they called it their *Sabbath day*; But it was that day of the Week which, in *Diodorus's* time, was called *Sunday*.

But *Diodorus* speaks of it as a new thing, so to call the *Day* of the Week; and which the *Greeks* call *Sunday* (he tells us) *from Saturn*. (It was therefore not very ancient.) And the *Romans* he speaks of the *Romans* to have taken it up from the *Egyptians*. But the old *Egyptians* of *Moses's* time, but rather from *Chaldeans* about the time of *Belshazzar*, not of King *Ptolemy*, (he tells us) *from Chaldeans* and *Astronomers* (as perhaps some will say) who were *idolatrous* there flourished, and from whom the *Romans* took it up.

In a *Christian* Writer, I find a further that *Day* doth in *Moses's* *Apology*, written about the Year of our Lord 400, mentions it as a thing that the *Day* of the *Sabbath* is the *Christian Sabbath*. And *Tertullian* in his *Apology* mentions it as a thing that the *Day* of the *Sabbath* is the *Christian Sabbath*. Though I do not see it proved that it was so in *Moses's* time.

worth that while to make any great scruple about it. I grant, that when Christianity was spread among the *Gentiles*; and, with it, the *Christian Sabbath*; they did (in order to the observing that Sabbath) distinguish their time into *Weeks*; and thereupon gave Names to each Day. I grant also that the *Jews* did, before, so distinguish their Time; but I do not find that any other Nation did so. If any think that All nations did so distinguish, and every Nation, all the World over, call the days by those Names by which they are now called: This I take to be but a *Presumption*, without proof.

But when ever those names were first taken up, I do not think they were taken from the number of *seven* Gods; (for then they must have had a great many more days in their Week than *Seven*, if each of their Gods must have a peculiar day). But from the number of the *Planets*, which were then reckoned to be *Seven*, and in this order *Saturn*, *Jupiter*, *Mars*, *Sol*, *Venus*, *Mercury*, and *Moon*. Though we now know the *Planets* to be more than *Seven*. (For the *Antients* did not know *Saturn* as much *Planets* as we do now; but were not then known.) And even the *Seven* *Planets* always reckoned in the same order; but some had been thought to be above the *Sun*, which, before those names were given, were accounted to be *Idols*. And therefore those Names were first taken up. And certainly not so old as *Job's* time.

I take them to be no older than what are called the *Planetary Hours*; but to take their Rise from thence; and the Order of the Names to be thence determined. For having divided the Day into *24* Hours; Beginning with *Saturn*, the highest of the *Planets*, they assigned to him the *First* hour of any day, which thence they called *Saturn's day*; the *Second* hour to *Jupiter*; the *Third* to *Mars*, and so in order till they came to the *Eighth* hour, which falls to *Saturn's* turn again, and so again to the *Fifteenth*, and the *Twenty second*; and then the *Third* and *Twentieth* to *Jupiter*, the *Fourth* and *Twentieth* to *Mars*; and the next hour, being the first of the next day, to *Sol*. Which day doth thence take the name of *Sol's day* (next in order after *Saturn*). And, in like manner proceeding, the *Ninth*, *Fifteenth*, and *Twenty second* hour of the day will fall again to *Sol*; the *Third* and *Twentieth* to *Jupiter*, the *Fourth* and *Twentieth* to *Mars*; and then the first hour of the next day to *Saturn*, thence called *Monday* (next after *Sunday*). And in like manner, the first hour of the following day to *Mars*; of the next to *Jupiter*; the next to *Saturn*; and then again to *Saturn*; and so upward as before. And thus I take

determining what Circulation to the seventh day is: the raising of *Moses*; he might Christen well (by himself or his Apostles) the *Another* Specter from his *Resurrection*; (as we have reason to think he did) and this Equally within the prospect of the Fourth Commandment. As *This* Specter from the *Egyptian Bondage*, being as much a *Shadow*, as what *Christ* suggested as the substance; (as was the escaping of the *Egyptian Destruction*) of which the *Pass-over* was the *Memento*; And accordingly this Circulation equally to cease with that of the *Pass-over*, at the coming of *Christ*; notwithstanding the continuance of the *Fourth Commandment*, in a *New Circulation*, from another *Epoch*. It is not indeed ver-
pably said that *Christ* did his *Mission* to do this and that; is presumed to do what he did by God's direction; In the direction by *Christ's* direction; to whom he gave *Commandments* for such purposes. As though he says so often; that not one *Yett* or *Yett* of the *Law* (meaning that of the *Deceit*) is destroyed, but both that *Com-
mandment* in three. This, as to the *Substance* of the *Law*, is granted. But if his meaning be, that there is no *Wonder* or *Action* thereof in which both have *Merely* the long to the *Law*, as it did then to *Israel*. I cannot assent; for it cannot be said of all who are under the *Law*, that God hath *Brought* us out of the land of *Egypt*, out of the house of *Bondage*; or that *We* are to expect long life, in the land (of *Canaan*) which he *Gave* to our *Fathers*.
I do say that our deliverance from *Spiritual* bondage is equivalent to theirs from *Egypt*; and our *Land* the *Land* to us as *Canaan* was to them: I grant it. But our *Lord's Day* equivalent to their *Seventh-day Sabbath*; and *Christ* the *New Moses* (more than) equivalent to that of theirs, from the raising of which they reckoned their *Jewish Sabbath*. As to what he says of *Colossians* 2. 16. *That* your *Right* be not in the *Wine*, nor in the *Sabbath*; which he thinks to be understood of the *Legal Sabbath*; 3 years after *Christ's* Resurrection. Perhaps it may. For the obstinate *Jews* (who would not in their *degradation* the things that belonged to their peace, but rejected *Christ*) did not doubt continue to observe their *Jewish Sabbath*, and thought themselves obliged so to do. And it might then be a significant *Offence* to them, as if their *Sabbath* were yet in force. But no more. For *Christ* had then *gone* to *Heaven*, and the *Christian Sabbath* (for the sake which he had left to us) and they might as well *Keep* the *Law* as *Keep* the *Law*.
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the day, to the Lord he doth it regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks, Rom. 14. 6. Where 'tis manifest that he doth parallel the observing or not observing a day that questionable; with the abstaining from meats disputable; that is, from such as before were unlawful, but now ceased so to be, though all were not yet therein satisfied.

And though it be not expressly said, what was the Day thus in question; yet it is most likely to be that of the Jewish Sabbath; For, that the first day of the Week or Christian Sabbath was now observed, seems very plain; and whether the Jewish Sabbath should be observed also, was the question. And those who were for continuing Circumcision and the Mosaic Ceremonies, were doubtless for that also. And the Apostles Rule was for a mutual condescension (as to the Jews) for each to follow their own sentiments therein, without confusing one another.

But as to the Gentiles, he seems to be of another mind; And therefore to the Galatians, who were most of them Gentile Converts, he would not so much as allow the practise of Circumcision (which to the Jews he did); and tells them that if they be Circumcised Christ profiteth them nothing; and so that is Circumcision is debt to the whole Law, Gal. 3. 2, 3. For it was a renouncing Christ who had made them free; putting themselves under the Jewish Yoke, to which (even before) they were not subject.

And therefore to these he speaks more warmly, Gal. 1. 6, 7. I marvel that you are so soon removed from him that called you into the grace of Christ, unto another Gospel: Which is not another, (or, there being no other Gospel; it is but one, and here as there is not any other Gospel; it is only those he fears that trouble you, and would pervert the Gospel of Christ.) And such are those who would bring on them a new Yoke, (by making that a Day which God had not made so.) Where he presseth them to keep close to the Gospel of Christ, as by him delivered (without any addition of Mosaic Law,) there being indeed another Gospel but that; and they who teach them otherwise, do pervert the Gospel, the true Gospel of Christ, including no obligation to the Jewish Law; either as to Circumcision or the observance of meats or other particulars of that Law; as he argues in the second, third and fourth Chapters; shewing that even those who were before under it, are now freed from

they had known God (or rather were known of God) they should turn again to the weak and beggarly rudiments or elements. Teach of you that I have bestowed upon you labour in vain.

It is not indeed here said in particular, what those days were, that are here meant; yet it is most likely (and scarce to be doubted) to be meant of the Jewish Sabbath. For though other Observation of Times be here reckoned up (there being the same reason of all) yet there was no occasion for the others, in Galatia. For the Jews themselves did not think themselves obliged (nor do the Jews at this day) to the observation of their other Feasts or Fasts out of their own land. But to that of Circumcision, and of the Jewish Sabbath, and the distinction of Meats, they thought themselves obliged even out of their own land. And of such we must understand this to the Galatians. These being the things there in question; not those other, which were confined to the land of Canaan.

But he objects here, that though Days be mentioned, yet not Sabbath days; and fancies it might be meant of some other days; not of Sabbath. To gratify him therefore in this also, I will proceed to that of Col. 2. 16. Where Sabbaths are expressly named.

To the Colossians, who were also Christian Gentiles, he purpurs the same notions. Let any one should beguile them with enticing words, Col. 2. 4. (thereby to bring them under the Mosaic Law.) He bids them beware lest any spoil them through Philosophy and vain deceit. Whereby, I suppose, he means the Mosaic doctrines or Philosophy of the Jews, (which Clements Alexandrinus doth all along call *elementary* and *rudimentary* in contradistinction to that of the Greeks,) after the traditions of men, after the rudiments (or elements) of the world, and not after Christ, ver. 8, and that particularly of Circumcision ver. 11. (in the room of which, Baptism is come; ver. 12.) Christ, by his Death having blotted out the handwriting of ordinances (meaning the Jewish Law) and took it out of the way, nailing it to his Cross, ver. 14. and (amongst other things) Let no man therefore judge you in meat or in drink (as if some were now clean others unclean, as under the Mosaic Law,) or in respect of an holy day, (being a Festival) or of the new Moon, or of the Sabbath days; I require a mercy, ver. 16. Where by Sabbath must be meant the Jewish Sabbath; the day which in common speech was understood by the word Sabbath.

For

20 years after that, and that it was observed called (originally) Sunday. And that Demetrius on Day Demetrius? hath been to used not only by the Antient Church Writers, Ignatius, Clement, Irenaeus, Origen, Tertullian, &c. but by the Councils and Church History all along; hath been so often shewed by others, and is to be seen by any who please to consult them; as is not to be doubted by any, unless we would (under the notion of Tradition) deny all History; which is a plain matter of Fact, were very unreasonable. Nor can he shew that the name of the Lords day ever was (however it might have been as he thinks) attributed to the Jewish Sabbath. And therefore to tell us that this name is taken from the Jewish Sabbath to be applied to Christians such a Fable as may be laughed at, but doth not deserve a serious Answer. Sure we are that the Christian Sabbath hath been long in possession of that Name; but, this even the Jewish Sabbath was so, there is no evidence. Therefore the Jews must be on his side, who steals it from us to give it to the Jewish Sabbath.

But he tells us, that our Saviour himself observed the Jewish Sabbath. (And I suppose he did so. And that he was Circumcised also, and did observe the Ceremonial Law.) But it was before his Death and Resurrection. I do not find that he observed it afterward.

But he says, after Christs Death when he had said *It is finished* he kept the Sabbath in the Grave. He is told if that were keeping a Sabbath. And the good Women rested on that day according to the Commandment. And why not? Since Christ was not yet risen; nor was the day yet changed, or pretended to be so. This therefore is but Whimsy and nothing to the purpose. We all agree, that till the Resurrection of Christ, the Jews observed the Jewish Sabbath, on what they called the seventh day of their Week. But whether that day was a seventh from the Creation, we cannot tell.

'Tis more to the purpose what he saith, that Paul and other Christians did after Christs Resurrection continue to observe the Jewish Sabbath; Going to the Temple, and in the Synagogue, on the Sabbath day, meaning thereby the Jewish Sabbath. And it is true; They did so go. But I am well assured that they did not go to the Temple, or in the Synagogue, on the Sabbath day.

So they did on other days, as well as on the Sabbath, and in other places, as well as in the Synagogue and the Temple. Acts 13. 14. Daily in the Temple, and in every house, as from house to house.

(where)

joyful singing. And Acts 2. 46. They continued daily to meet with one accord in the Temple, and to break bread, and breaking bread at home, or from house to house. As to such duties of Worship as were common to them with the Jews, they took the opportunity of joining therein with them; whether on their Sabbath, or on any other day; but as to what was peculiarly Christian, this they performed in separate meetings from them; breaking their Bread at home, or from house to house. The Sacrament of the Lords Supper (being peculiarly a Christian service) they did celebrate in their houses, or separate places of meeting. And so we find it at Thess; and, on the first day of the week, Acts 20. 7. on the first day of the week, when the Disciples were met to break bread, Paul preached. Their meeting for this Christian service, was in a separate place, and on another day, from that of the Jewish service. And Paul at Athens. Acts 17. 19. he disputed in the Synagogue with the Jews, and with the devout persons, and in the Market Place, (i. e. the Agora,) He took the opportunity of public meetings, whether in the Synagogue or elsewhere, whether on the Sabbath, or any other day, to preach Christ to them, whether Jews or Greeks. Which doth not prove that they did then take the Jewish day to be the Christian Sabbath, any more than our going to Hear or Preach a Week-day Lecture, suppose on Thursday, would prove, that we take Thursday to be our Sabbath; or Pauls Preaching on Mars Hill, or in the Market place, would prove that he took these places to be the Temple or Synagogue. He knew these to be Times and Places of converse, and therefore took the opportunity of Preaching There; and there was occasion in season or out of season, as he adviseth Timothy, 2 Tim. 4. 2. He doth not deny, p. 12. but that Paul did keep the Feast (of the Passover) after the Resurrection of Christ; Because of what we have said, p. 12. He bids them farewell (saith Epheesus) saying, I must by all means keep this Feast that I celebrate at Jerusalem; but I will come again unto you, if God will. Which Feast he thinks to be that of the Passover, though it be not named. But whether that or whatever Feast of the Jews it be, in all one as to our business. How great a proof would this have been for the Seventh day Sabbath, if it had been said I must by all means keep the Sabbath; for if he did indeed, he did on the Sabbath day go into the Synagogue (but so he did on other days,) but not that he kept the Sabbath day; much less that he must by all means keep it. On that

holy day. Thus, on what ever day the Sabbath be, First or Seventh of the Week, or whatever day God appoints to be kept Holy. As for instance, the first and seventh day of the Feest of the heaved bread, Ex. 16. 26. The first day shall be a Holy Convocation: and the Seventh day shall be a Holy Convocation; and each of them was the Lords Holy day, on what ever day of the week they happened. And the like for other days. So Levit. 23. 34, 35, 36, 37, 38, 39, and Num. 28. 25, 26, 27, 28, 29, 30, 31. All the days here mentioned are the Lords Holy days, yet he do not take any of them up he should use it, and all he can pretend to from this, or whatever he produeth, is no more but that the Jewish Sabbath (which is was the Sabbath) might have been so called, were it the Lords day; he doth not pretend to shew that ever it was so called.

Now I would desire this Gentleman (if he can spare a little while) lay aside his prejudices, to consider, first that the Lords day was the proper name of a day, wherein might be known as distinguished from other days, (else to what purpose is it said: Yama in the spirit on the Lords day.) whereas the proper name of the Jewish Sabbath, (and of that one) as he would have us think p. 64.) was the Sabbath day; and there is no appearance of reason, why, if he meant that day, he should not rather have said: Yama in the spirit on the Sabbath day, or the seventh day. This therefore must needs be meant of some other day known by some other name.

I would have him next consider, that the Name in the Old Testament is the usual name of God indefinitely; without partitioning that or that of the Three persons; and the Sabbath is the Lords day God, doth not appropriate it to the second Person more than to the first and third. And though I do not deny, making out Christ was the God who made the Ten Commandments (for all the three Persons are the same God, yet I do not think it to be Christ only, as contradistinguished to the other two. And when it is said, I am the Lord thy God, that sheweth he is the other God, but the meaning is not, as the second Person, as if the Lord thy God, that thou shalt own no other Person for thy God, but the second Person. But as the Lord in the Mass Testament, is for the most part applied peculiarly unto Lord Christ (God and Man) and is understood of him. (As he is called also where it is said, I am the Lord thy God) and accordingly he is meant in that day peculiarly appropriated to him, as was the Lords day, which the Jewish Sabbath was not, nor that of the fourth Commandment;

which

which is the Sabbath of our Lord Jesus Christ, that is of God and Man
ly, that is, in that no other God speaks in the Ten Command-
ments, not as one person distinct from the other two.
In the same manner the Lord's day is in like sense as it is
the Lord's Supper, &c. And when we say, the Lord's day, we mean
the day of the Lord, the day of our Lord Jesus Christ, God
and Man. And because there being a double Sabbath then in use,
(the Jewish Sabbath, and the Christian Sabbath,) and the word
Sabbath in the former having been long time applied to the Jewish
Sabbath, and would be so be understood of it; therefore (by
way of distinction) the Sabbath of the Christians (though a Sabbath also,
within the sense of the Fourth Commandment) was called the
Lord's day, as being the Day or Sabbath appropriate to our Lord
Jesus Christ. And therefore when he tells us, to often, the World
was made by our Lord Jesus Christ, and the Law given on Mount
Sinai by our Lord Jesus Christ, (upon which Notions he seems to
lay great stress, though it be nothing to the purpose) I think it is a
mistake. For our Lord Jesus Christ is God and Man, but he was not
God and Man when the World was made, or the Law given, but on-
ly God. The same Christ is God, (according to his Divine Nature) is
the same God who made the World, and gave the Law. (For we have
no other God but one) but not as God and Man. For Man he was not
at that time, but in the fullness of time became Man. The Sabbath
of our Lord Jesus Christ (in the fourth Commandment, with equal respect
to all the Three Persons) doth not signify the same as The Sabbath
of our Lord Jesus Christ (God and Man.) The Lord's day there-
fore is the same with our Lord Jesus Christ in the New Testament.
But as to the Lord's Supper, (the Lord's Supper) is the Supper of our Lord
Jesus Christ (God and Man) the Founder of our Christian Reli-
gion. And accordingly after we call (the Lord's day) is the day
of our Lord Jesus Christ, a day appointed by Him.
We should have him consider further, that the Lord's day, (as
mentioned in the Nicene Creed) hath been all along in all ages of the
Christian Church, a day appointed by Him, and not for the proper name of any other
day; and therefore, all those who appear to the contrary, I
shall not be so as to be the same with what is called the Lord's day in
Scripture, was in the New Testament, a place called Rome, and there
is no such day or place in Scripture, and which hath been
so called all along ever since; neither do I know of any other em-
ment

And as so, I am safe. If not, I cannot help it. And because I think the Apostles Sabbath was on the first day of the Jewish week, therefore I think ours to be so. But if theirs was not, neither is ours. *He would not have that of St. John, Revel. 1. 10. I was in the Spirit on the Lord's day to be understood of our Sabbath. And why not? He tells us. Some think it to be Christmas day. 2. Some think it to be Easter day. 3. Some think it to be the Day of Judgment. And long Discourses we have upon all these. Well! But doth he think it to be meant of any of these? No. Then, to what purpose are these alleged, in disparagement of the Christian Sabbath? But he seems to have so great displeasure against the Christian Sabbath, that whatever he can think of to be Objected, (though he do not think it to be true) he will be sure to Object, (that he may disparage the Day, or perplex the Arguments) as if he were more concerned to beat down the Christian Sabbath, than to set up the Jewish. Not considering, that, by all this, he is doing their Work who would have none at all. For they know well that the Jewish Sabbath hath been long since laid aside, (without any great fear of returning) and if they can but throw off the Christian Sabbath also, but what they would have. And 'tis of a like import what he argues. (p. 84.) for coming to the publick meeting *once a day*, (but says *our manner is*) For those who care not to come at all, if he dispense with them as to the One, they will dispense with themselves as to the Other meeting. I should rather think, that, the whole day being due to the Service of God (publick and private) it is to be cancelled out, as to the number and times of publick meetings, as might (according to Christian Prudence) be judged most conducing (in this or that place) to those ends, and to common Edifications, and that, to make such little Circumstances (other wise than as they conduce to those general ends) a matter of Religious Observation, or Divine Institution, is a like error, as that of the Pharisees in laying like weight on their Traditions, and that of the Papists on their numerous Superstitions, Ceremonies. And is it properly *superstitious*, as these. I do not know this Author, (who thus argues against observing the Christian Sabbath, and against publick meeting on that day more than once) And therefore am not willing to judge hardly. But the natural result of what he argues, is as I told you. He*

to He doth not think that *Taber*, was (on the *Lord's day* Rev. 1. 10.) keeping the Anniversary of Christ's Incarnation; nor of his Resurrection. (No more do I. But why not? Because (saith he) he may say as in the case of Moses' dead body, *No man knows of his Sepulchre to this day*. Now as to the Incarnation, I am apt to think, that no man doth at this day know certainly, either on what day of the Year, or what day of the Week Christ was born (nor is it any matter whether we do or no.) But I should rather say, no man knows at this day, than (as he) no man knoweth. To this day, (as if no man hitherto had known it) for certainly there have been those who knew it heretofore (while he was alive) though it be now forgotten, and at this day no man knows it. But will he say so as to the Resurrection? I think it is plain, that Christ was Crucified on the *fourteenth* day, lay in the Grave the *fifteenth*, and rose again the *sixteenth* day, of the *first month*. And that he rose on the *first day of the week*, no man doubts. He should rather have put it thus, *As no man knows To this day, where is the Body of Moses*, (that it might not be worshiped,) *So no man knows At this day, which is the Seventh in course from the Creation*, that we might not contend about it. However, I am contented to admit, (if that will please him) that the *Lord's day* there mentioned was neither meant of *Christmas day*, nor *Easter day*, nor *Whitsunday*, nor the *day of Judgment*; but think it to be meant of the *first day of the week*, which is the *Christian Sabbath*. Not of any of those other days mentioned; nor of the *Jewish Sabbath*, as he would have it. 'Tis, I think, a new notion of his own (at least I know none other of his kind) that it should be meant of the *Jewish Sabbath*. He grants there is nothing from the Circumstances of the place to determine it to be *Whitsunday*. Nor doth he pretend to shew that the Jewish Sabbath was ever so called. But he thinks it might have been so called. For he says *God blessed and sanctified the seventh day* (that is, the Seventh day after Six days of Labour) therefore *might have been called the Lord's day*; and so may as well the *Christian Sabbath* as the *Jewish Sabbath*. That the Son of Man is *Lord of the Sabbath* way. And so he is of every day in the Week. And of the *Christian Sabbath* (which that is the Sabbath) as well as of the *Jewish*. That the *seventh day is the Sabbath of the Lord our God*; that is, the Seventh day after Six days of Labour; but whether the Seventh day is counted from the Creation, is another Eld. That *I sa. 38. 13. The Sabbath is called my holy*

prius diei (ante calendā) is the next day before the Calends. so is also
 post diei (post calendā) the next day after the Sabbath.
 The full confusion is in the word *post*, (the word being understood in the word *die*, and so understood in the word *calendā*). That is one day after the Sabbath, which being the proper name of a day, cannot be meant of any other but the next day after.
 It is certain therefore that (as is shown) the first day of the Week, or the first day after the Jewish Sabbath, was from the Resurrection of Christ and after, eminently signalized as a day of special Observation; 'Twas honoured with Christs Resurrection on that day with his first appearance to Mary Magdalen and the other Women, then to the Two Disciples going to Emmaus, and his Religious Assembling with them there; after that, to the Disciples at Jerusalem and assembling with them the same day, and the whole time of those Assemblings employed in Religious Exercises, Preaching, Celebrating the Sacrament, Instructing and Blessing his Disciples, and giving them Commission for Preaching the Gospel and Planting the Christian Church. And again with the same Disciples on that day *evening*, assembled with them, and in like manner employed. It was specially signalized also by the Miraculous Effusion of the Holy Ghost on that day, and a great assembly of Jews and Gentiles on the day of Pentecost, and the day employed in Preaching and other Religious Exercises. It was observed in like manner at Tarsus, in preaching the Word, Celebrating the Sacrament, and other Religious Communion, as things short after that day. It was observed at Corinth, not once only, but as a thing of course, and so prescribed by the Apostle, when he gave particular Instructions concerning Collection for the Saints to be made weekly on that day. And in like manner in the Churches of Galatia, with a like direction to them. (And we have no reason to suspect but that the other Churches also, where was a like custom of observing that day.) And it is the only day of the week (unless the Seventh day, in order to the Jewish Sabbath) that is so much as mentioned by name after the Resurrection of Christ. (At least I do not at present remember the Second, Third, Fourth, Fifth, or Sixth day of the week by name so mentioned.) Now what we have reason to believe was so generally observed after the Resurrection of Christ himself (more than once,) by his Apostles, and by the Christian Churches in their days, we have reason to believe was according to Christs direction. For we know very well, that Christ

Christ did after his resurrection give *commandments* to the Apostles, about things pertaining to the Kingdom of God, and settling the Christian Church. What those Commandments were in particular, we cannot tell; but we do presume that what they did there-in, was pursuant of those commands; and this in particular about observing the first day of the week, which we call the Christian Sabbath, and which (in contradistinction to the Jewish Sabbath) is called the Lords day. And hath accordingly been so called, and so observed ever since. Which being so practised by the Apostles, and so continued ever since, I take to be a good warrant for us to continue to as a thing agreeable to the Will of God, and to encourage us to it. As to what he so often objects, that there is no express command thereof recorded, that is, not such a command as our Author demands. We are not to prescribe to God in what terms he shall make known his Will, of any more than the Pharisees, who were to prescribe to Christ what kind of sign he was to give to testify his authority. 'Tis sufficient if God do in his own way intimate what is his Will, though it be not with the formality of a Law enacted. And those who are willing to be taught of God, will be content so to understand his meaning. An approved Practice in the Worship of God, frequently Repeated, attested by Miracles, encouraged by Christs own Example, and that of the Apostles and the Christian Church, then, and continued in the Christian Church ever since, is to me great evidence of the Will of God; and that there was a command for it, though it be not recorded. (Like as I believe that there was, very early, a command from God, to worship him by Sacrifice, though that Command be not recorded.) But though that of its being so observed ever since, he objects, we have nothing but Tradition, either that the Christian Sabbath hath been so observed, or that it is called the Lords day. And Tradition is what he takes great pleasure to exclaim against. If that be admitted (saith he) where shall we stop? Adam, or Noah, or Very well, I am not overfond of laying too great a weight upon Traditions, at least not on all things that are pretended to be so. But I pray, How can we tell otherwise than by Tradition, whether our Sabbath or our Sunday, be the Seventh day in course from the Creation? Or, (if that be too hard a question) whether of the two is the Seventh day of the Jewish week? I know nothing but Tradition for this. I cannot remember so long. Nor have I so long kept so strict account of days and of time, as to be able to tell to the common computation of the world, that our Sabbath

the Feast of the Pass-over) and the morrow after this Sabbath, was the day of Christ's Resurrection, as well as of the Wave-offering. And then he proceeds, ver. 15, 16, to the Feast of Pentecost, or the Feast of Weeks. Te shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the Wave-offering, seven Sabbaths shall be complete, even unto the morrow after the seventh Sabbath, shall ye number Fifty days (inclusively taken, as the manner is in Scripture reckoning, and must needs be so here.) It was called the Feast of Pentecost, or the Feast of Weeks (as Deut. 16. 9, 10.) which Feast of Pentecost was the morrow after the Sabbath, on a first day of the Week.

And on this first day of the Week, (the morrow after the seventh day Sabbath) there was a solemn Assembly for Religious Worship, and a very large one, both of Jews and Gentiles out of every nation under Heaven, Parthians, Medes, Elamites, &c. And this solemnized by a Miraculous Effusion of the Holy Ghost, in the gift of Tongues. For we all hear (say those of that great Assembly) every one in our own Tongue wherein we were born the wonderful Works of God, ver. 6, 7, 8, 9, 10, 11, 12. With a long Sermon of Peter's on that occasion. Which I take to be another celebration of the First-day Sabbath; and a very eminent one.

We are to observe also, that in some of the places alleged to this purpose, though but single instances, there is an intimation of a frequent usage. As in that Act. 20. 7. On the first day of the week, the disciples being assembled to break bread, Paul preached, &c. Is a fair intimation, that on the first day they did use so to assemble.

If it were said amongst us, About six o'clock, when they were come together (in the College Hall) to supper, such a thing happened. Any (unprejudiced) person would take it for a fair intimation, that they used to sup about six o'clock. And if this Author could any where find, in the book of Job, that On the seventh day of the week (from the Creation) when Job and his friends were assembled for the joint service of God, David spoke thus, &c. He would take this for a strong proof, that the Seventh-day Sabbath was then wont to be observed. Much stronger than what he allegeth to that purpose, Abram and Lot had each of them so many Cattle, that they could not look after them together, without quarrelling among themselves. And that of what Pharaoh said to Moses and Aaron, Why do you hinder their work, you make the people Rest from their burdens. A like place is that of 1 Cor. 16. 1, 2. Now concerning the Col-

lection

words.) Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings in the house. (If it had been so said to Noah, to Abraham, or to Job.) Upon the Seventh day of the week do thus or thus; what a strong proof would this have been for the Observation of a seventh day Sabbath!

I think it is plain from hence, that the First day of the week, was weekly observed, and was wont to be so observed, both by the Church of Corinth, and by the Churches of Galatia. For St. Paul doth not here advise it, but suppose it, or take it for granted.

What that order was to the Churches of Galatia, our Author says he cannot tell. I thought it had been plain enough: he bids the Corinthians do, as he had bid the Galatians; that is, on the First day of the Week, &c. What further order, he had given the Galatians, it is not as to this point necessary for us to know.

But saith he, if they must on that day lay by as God hath blessed them, then they must on that day cast up their accounts, tell their money, reckon their stock, compute their Expenses, &c. which are not Sabbath-day Works. A wise objection! As though all this could not as well be done before (so far as is necessary) and, on Sunday, put so much into the poor man's box (or give to the Deacons or Collectors) as (upon such account) they should have found fit likewise to have done in our Churches when there is occasion for such Collectors.

Why doth he not make the same exception to that of Deut. 16. 9, concerning the Feast of Pentecost, where they are to bring a tribute of a free-will offering, which (says he) they shall give unto the Lord thy God, &c. according as the Lord thy God hath blessed thee? Doth he think that on the day of Pentecost, which was to be strictly observed as a Sabbath, a holy Convocation and solemn worship to be done, Lev. 23. 34, 35, they must cast up their accounts, tell their money, &c. because they were to offer bread as the Lord hath blessed them? I think not.

But here comes in again his former trifling objection of solemn cheer, whether in singing, the first day of the Week. Yes, I am very confident, himself doth really believe it doth here signify easily, (and as to his own thoughts) doth not doubt of it. But perhaps think it a piece of wit, or skill in Greek, thus to object against his own judgment. Yet since he will have it so, (and yet must come again to Child's play) I will say somewhat to it.

Whether

Account (as he speaks) will serve as well for the one as for the other. But, indeed, for neither.

But how doth this concern his *Coming to Judgment*? Yes, Because it is there said (ver. 13) *He shall come in like manner* (as we have seen him go into Heaven). And (because this Author fancies) he did *Ascend* on a Sabbath day, therefore (he fancies also) he shall on a Sabbath day *come again*. I see a weak Argument, with a strong Fancy will go far.

But to prove his *Ascension* to be on the Sabbath (besides this, of a Sabbath days Journey), he adds further, That *Christ and his Disciples were then Assembled*, and that *Christ Preached*. Well! And why may we not as well conclude that the day of his *Resurrection* was also a Sabbath? For *Christ and his Disciples were then assembled*, (first at *Emmaus*, and then at *Jerusalem*), and *Christ did them also* (at both places) *Preach to them*, and the substance of his *Preaching* was much the same, (as will appear by comparing *Luk 24* with *Acts 1*) and did then also *Celebrate the Lords Supper*. And eight days after, *Christ was again Assembled with the Disciples*, and *Preached to them*, on the same day of the Week. If *Christ's Presence and Preaching* will prove the *Ascension* day to be a Sabbath, why should it not as well prove the *Resurrection* day to be a Sabbath? the only difference is, That (he thinks) serves his turn, But this makes against him.

And why should it not also be thought a Sabbath, *Acts 20*. For *Paul and the Disciples were then Assembled*; and they were assembled to *break Bread*; and *Paul there Preached to them*. And all these Assemblies were on the first day of the Week. And they seem to me a much stronger proof of the first day, (the day of his *Resurrection*) being a Sabbath, than that the *Ascension* day was so.

And the *Preaching* which our Author here mentions as on the day of *Ascension*, seems to me rather to have been on that of the *Resurrection*. For *St. Luke* in the beginning of this Chapter of *Acts 1* seems to give a short repetition of what himself had delivered more at large *Luk 24*. And gives an account not only of what happened on the day of *Ascension*, (though he close with it) but of what happened during the forty days from his *Resurrection* to that time. And this *Preaching*, I take to be that mentioned *Luk 24*, on the day of his *Resurrection*.

But (after all) this is but a Whimsy, (what he tells us of *Christ's Ascension* on a Seventh day Sabbath). For it is very plain that his *Ascension* was neither on a seventh day, nor on a first day of the Week. For it is plainly said, *Acts 1*, 3.

That

That he showed himself alive after his Passion, being seen of them Forty days, (that is, he was seen of them at times, not constantly, for the space of Forty days) whereof that of his *Resurrection* was the first, and that of his *Ascension* was the last. And if that were Sunday, this must be Thursday. He may tell it upon his fingers (as he speaks p. 5) if he please.

But though our Saviours *Ascension* was not on the seventh day of the Week (in observance of the Seventh day Sabbath, or in confirmation thereof.) Yet the mission of the Holy Ghost (according as on the First day of the Week, the day of his *Resurrection*, he had promised *Luk 24*, 49.) was on the first day of the Week fulfilled also, as appears *Acts 2*. When the day of *Pentecost* was fully come, that is, the Fiftieth day (for so *Pentecost* signifieth in Greek) they were all with one accord in one place (that is, they were unanimously assembled) and suddenly there came a sound from Heaven, as of a rushing mighty Wind, and filled the house, where they were sitting. And there appeared to them eleven tongues like as of fire, and it sat upon each of them (that is, at least, upon each of the Apostles) and they were all filled with the Holy Ghost, and began to speak with other Tongues as the Spirit gave them utterance. Which I take to be a further instance, (if our Author will not allow it to be called a Sabbath) at least of a Religious Assembly for the Worship of God; (And if it had been on the seventh day, how great a proof would this have been with him for a Seventh day Sabbath.) This I take to be a Christian Sabbath, and within the prospect of the Fourth Commandment. And though it be not expressly called a Sabbath (to avoid confusion or ambiguity, because the word Sabbath in common speech was then appropriated to the Jewish Sabbath) yet it is the same thing.

And if he doubt whether the Feast of *Pentecost* were on the First day of the Week, as was that of the *Resurrection*, he may be satisfied from *Levit 23*, 15. where that Feast is appointed. After mention made of the Pass-over, (ver. 5. &c.) Moses proceeds to that of the Wave-offering, v. 10, 11. When ye be come into the land which I give unto you, and shall reap the harvest thereof: then shall ye bring a sheaf of the first-fruits of your harvest unto the Priest, and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the Priest shall wave it.

Whether by the Sabbath here mentioned he meant the Jewish Sabbath, or the first day of the Feast of *Unleavened Bread*, is not material: because, in that year whereof we are speaking, this first day of the Feast was on the Weekly Sabbath, (as is manifest from

If Moses and Aaron had desired Pharaoh to excuse them from their Work on *Sabbath*, that on such day they might serve the Lord their God; it would have looked like an Argument. But when it is, *to go three days into the Wilderness*, it is not a *Feast* to the Lord; what is this now? *Weekly Sabbath*? by your leave I will

This *seventh-day Sabbath*, of course is the mind of this Author, that if any where he can lay hold of their words, that must presently prove a *Seventh-day Sabbath*. Else how would he have thought, that because *Aaron* and *Lot* could not dwell quietly together; therefore they must needs keep a *Sabbath*, and that upon the *seventh day*, and on course from the Creation? And the like of the *Israelites in Egypt*, because *Moses* and *Aaron* had said to bind them from their work. Therefore they did constantly keep a *weekly Sabbath*, and that upon the *seventh day*, is counted from the Creation.

He might have to better purpose, alleged *Pharaoh's* *seven* for him and seven *Can* and, and *Moses* said *Let's of Can*, and *Israel* empty of *Can* here we have the number seven signified. Only these were seven *days*, not seven *days* and the like of *Abraham* being seven years turned out to the *Beasts of the field*, *Dan* 4:15, 3:3, 4:3. Or that of the *Clear Beasts and Fowls* coming into the Ark by seven's, *Gen* 7:1, 2, 3, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

But what is more to his purpose (and which he should not have missed) is that of *Gen* 7:1, 2, 3, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Where we have the *Dove* sent out three times, just at *seven days* distance. And how do we know but that these *seven days* were three *Sabbath days*? Which though it be not a conclusive Argument, is better than any that he brings. For here we have the *Interval of seven days*, in these two Chapters.

But if a *Weekly Sabbath* were then kept, it is very strange that we should have no intimation of any such thing in the books of *Moses* (before *Israel* coming out of *Egypt*) And much more so that there is nothing of it in the *Books of Job*. And that none

I am sure there were other Reasons

of his friends (amongst the many charges they bring against him) should never object his Neglect of the Sabbath, or want of due observance thereof. Which being so plausible an objection, it seems more likely, that a Sabbath was not then wont to be observed for which he hath so very little to shew. And by what we have *Job* 1:2. It should seem that *Job's Seven Sons* kept *Fasting* (each in his own day) for *Seven days together*, without any mention of a Sabbath intervening. Nor was it a *Religious Feast*, but a *Feast of mirth and jollity*, such as made *Job* suspicious lest they might sin and curse God in their hearts, *v. 5*. And therefore he offer'd propitiatory *Sacrifices* for them continually, or (as the Margin tells us it is in the Hebrew) *all the days*, that is every of these *Seven days*.

As little a matter will serve his turn to prove (*p. 43*) that *Christ's Ascension* was, and his coming to Judgment is to be, on a *Saturday*, or *Seventh-day Sabbath*. Because it is said *Acts* 1:12. that *Mount Olivet* (whence he ascended) is, from *Jerusalem*, a *Sabbath days Journey*.

But he tells us that by no account that he can make, can be assign the *Ascension* on the *First day*. (No more can I.) But what then?

Well! But why upon a *Saturday* rather than a *Sunday*? Because he observes, that after *Christ's Ascension* from *Mount Olivet*, it is said, *Then they returned to Jerusalem, from Mount Olivet, which is from Jerusalem a Sabbath days Journey*. Well! what of this? He cannot see why it was expressly said, that it was but a *Sabbath days Journey* from *Jerusalem*, but because it was the *Sabbath day*.

Perhaps I may shew him another reason as likely as it. If the word *then* do not there signify the *same day* (but only at large, after his *Ascension*) this is nothing to the purpose. But admitting that by *then* be meant the *same day*, the connexion runs fairly thus, *After his Ascension they returned from thence to Jerusalem the same day*, for it was *but a little way off*, and a *Sabbath days Journey*. Which, I think, is a fair account of the phrase, Especially since we know otherwise, that it was not upon a *Sabbath day*.

Again, if this (of a *Sabbath days Journey*) should intimate, it was on a *Sabbath day*, why on a *Sabbath day*, rather than a *First day*? and why upon no account upon the *First*? For, if the *First day* were then a *Sabbath* (as we think it was) that of *Jerusalem* more than a *Sabbath days Journey*, would as well respect a *First day Sabbath*, as a *Sabbath days Journey*. So that he is not at all advanced hereby to his *Seventh day Sabbath*, the same

what shift a man will make, rather than quit an Opinion he hath once taken.

We are taught that, on the *fourteenth day of the first month* of *leaven*, that *Nazi* ever was so be killed. Doth he think that this *fourteenth day* *afternoon* was the *end of the Thirteenth day*, the *fourteenth day* then *beginning*? I think every body else takes it to be the *evening at the end of the fourteenth day*, and the *fifteenth day* (on the *morrow*) was the *first day of the Feast of Unleavened Bread*. For though it were the *fourteenth day at evening*, yet it was the *fourteenth day*, not the *fifteenth*.

And **Lev 23. 34**, the evening after our Saviour's Crucifixion, on the sixth day, when it was late at night, (as was shewed before, and must be, regarding to the glory of what had been done before that time) was yet but *the preparation*, not the Sabbath, the Seventh day being not yet begun. For so we have it, *it was the preparation, and the Sabbath drew on*. And the Women were then preparing their Spices and Ointments; yet rested the Sabbath day according to the Commandment. So that the Sabbath day was not yet begun; nor was it ended when the evening of the next day began, but on the morning of the day following, as was shewed above.

And (as we showed at large before) the first day of the Week (on which Christ rose) began very early in the morning while it was dark, and continued (the same day) till very late at night. And this is the constant Language of the New Testament every where.

So that when the Congregation of Christians, Acts 20. 7. did on the first day of the week assemble to break Bread, and Paul Preached to them; continuing his Sermon till Mid night; this must needs be on what we call Sunday; and the morning following was Monday morning; not Sunday morning as this Author would have it.

It is manifest therefore, that there was a Religious Assembly of the Christian Congregation at Troas, on the First day of the Week, for celebration of the Lord's Supper, and Preaching; and Paul with them. Which I take to be the celebration of a Christian Sabbath. (That is, the day after the Sabbath day, which is the First day of the Week) was the Evening after the Sabbath day.

22 However, this he says, it but One In Fence True, this is
but one. But we have heard of more before, and shall hear of
more by and by. But his one is more than he can shew for more
than Three Thousand Four Hundred Years from God's resting on
the Seventh day. Gen. 2. & till after Israel was come out of Egypt
Ex. 16. during which time he would have us think the Seventh

day Sabbath was constantly observed. And if he could shew any one such instance (of Enoch, Noah, Abraham, or other,) where such a Religious Assembly, for the Worship of God, was held on the seventh day (as count) from the Creation; he would think his point well proved; though no more were said of it than is of this. Whereas now as to the time from thence to the Flood, He brings no other proof, but that Abel, and Enoch, and Noah were good men (as no doubt they were) and therefore it is to be presumed they kept a Sabbath; and that upon the seventh day, Which is to lay the question, not to prove it, but to prove it. From thence till Israel going into Egypt, all that he brings to prove this matter of fact is but that of Gen. 13.6. where (speaking of Abram and Lot) with the multitude of their Cattle) it is said, the land was not able to bear them, that they might dwell together; for their substance was great so that they could not dwell together; and there was a strife between the Herdsmen of Abrahams Cattle, and the Herdsmen of Lots Cattle, &c. They could not dwell together; that is (saith he) they could not Rest together; that is, they could not keep a Sabbath together; therefore (he concludes) they did use to keep a Sabbath; and that Sabbath was the seventh day, as thence from the Creation. And is not this a goodly proof? I should think (if he would put a stress on the word Rest) it should rather dignify, they could not dwell together without their Rest; and so it follows in the next words, about which a strife between them was, &c. From thence till after their coming out of Egypt, he brings no other proof but that of Ex. 5.1. Where, when Moses and Aaron had been pressing Pharaoh to let Israel go, their days journey into the wilderness, &c. he saith, and he said to the Lord, their God, Pharaoh replies, Wherefore do you Lett or hinder the People from their Work; you make demands from them Burden, and you take them off from their Work, that is, says he, you make them keep a Sabbath. For the Word or Verb there translated you make them Rest is, (hence it is) a derivative from another Verb, which signifies to Rest, from which Verb the word Sabbath is also derived. They did therefore Rest (saith he) that is keep a Sabbath, and that Sabbath was every Week, and it was on the seventh day, as thence from the Creation. Adds he how little he either on both of these places proves, and what he would have to be granted him there. He tells us sometimes there were other Restings.

third loft (whatever he meant by that third loft, though but the third scaffold,) so high that by a fall from thence he was in great danger of being killed. Now it is not likely that such a Congregation of Christians were thus assembled for common eating.

He says, Paul was to go away on the Morrow. True. But it is not said they came together to take leave of Paul; but came together to Break Bread. Paul's going away on the Morrow might be the reason (and I believe was) why they continued there so long: but the End for which they came together, was to Break Bread: and the occasion of their so coming, because it was the first day of the Week. On which, it should seem, they were wont to do for that end. And if he candidly consider it, methinks it should seem so to him. Paul came to them at Troas in five days, where he abode seven days: and on the first day of the week, when the Disciples came together to break Bread, Paul preached to them. Doth not the fair prospect of the place import thus much, that they were then met to break Bread, as being the first day of the week? What other occasion was there of mentioning what day of the Week it was? It had been otherwise a fairer translation to have said, He staid there seven days, and on the seventh day (or the last of those seven) the Disciples came together to take leave of Paul and sup with him over night, and he was to depart on the morning. Now if it had been said on the seventh day (though meaning but the last of those seven) it would no doubt have been urged as a great argument of Paul's keeping a seventh day Sabbath, and the Disciples with him: not as a Jewish but as a Christian Assembly: for breaking of bread (which was a Christian not a Jewish Service.) For then, breaking of bread, would certainly have been the Lords Supper: But because it was on the first day of the Week, it must now be but common eating, to take leave of Paul, and to sup with him: as (he tells us p. 57.) Friends commonly do (when a Friend either on any other special acquaintance intends to take a Journey in the morning) to sup with him over night. But if he thinks this to be all which is there meant by the Disciples coming together on the first day of the Week to Break Bread, he must excuse me if I cannot be of his Opinion.

But because he is content to admit (upon some terms) that their meeting might be upon a Religious account, for the Lords Supper (as no doubt it was) I shall press him no further therein: but accept of his concession: and say (as he says) that it is Greek for one, and therefore the supper was rendered One day of the Week, as the First

First day of the Week. Surely he is not in earnest. Such trifling doth more hurt than help his cause. No doubt, but when ever they met, it was one day of the Week, we need not be told it; nor need the word Week be added, he might as well have said one day, nor need he have said so much. But this Author cannot think (nor doth he) that as a Sabbath doth any where signify other than the first day of the Week. In the whole story of Christs Resurrection, and what followed on that day in all the Four Evangelists, we have no other word for it but *the first day*, nor have we any other word for it (that I know of) there or any where else. I do not know that it is any where called *the first day*. Such shifting doth not look well. This is somewhat like the Story of a man who bought a Horse for Five Pounds to be paid the next day. And accordingly on the next day he sent Five Pounds of Candles. Perhaps (in the Bargain) it was not said expressly (in words at length) Five Pounds of Candle Money of England. But, by common intendment, it must be so understood. (And an honest English Jury, upon a Trial, would so find it.)

The Latin word *Pridie*, is a Derivative (or Compound rather) from *præ*, prior; and *Postridie* from *post*, posterior; and accordingly (in Latin) *pridie Calendarum*, and *postridie Calendarum* must signify a day before, and a day after the Calends. But can any man think it is meant of any day? No, but the next day before, and the next day after.

So if we say, Christ was Crucified one day before the Sabbath, and Rose again one day after the Sabbath. This one day is the next day. And so any man who hath not a mind to Caviel, will understand it. And so *the day after the Sabbath* must needs be understood of the next day after the Sabbath. Nor is it ever used in any other sense. If it were to be understood of any indefinitely, it should be *at some day after the Sabbath*, not *in a day after*.

But the most pleasant shift of all, is, when he would have us think that this Evening (which is called the first day of the Week) was the Evening after the Seventh day, that is Sunday night; and the next morning (when Paul was to go away) was Sunday morning (and he to travel the Sabbath) And that the Evening of Saturday was the beginning of Sunday, and was therefore called the First day of the Week. Because it is said Gen. 1. the evening and the morning was the First day. (and so of the rest,) and therefore the evening was the beginning of every day. See what

What he offers from Gen. 1. 5. is easily answered. The evening and the morning were the first day, (and so of the other days.) Whence he would have it thought, that the day is to begin at the beginning of the Evening. Or (as the Margin tells us it is in the Hebrew) the evening was, and the morning was, the first day. Or, there was evening, and there was morning, day one. (for in such order the words stand in the Hebrew.) Or, *and was evening, and was morning, day one.* That is, there was in the first day, (and so in the rest) evening and morning, or darkness and light; And the Dark is put first, because (beginning the day from Mid-night) the dark is before the Light. And by *day one*, is meant the first day.

And it was moreover very agreeable to reckon. For, supposing Paradise the principal seat of Action; the Sun may reasonably be supposed to be Created (in the middle of the Fourth day, Gen. 1. 16. in the Meridian of that place, (as in its greatest Splendor) or, if not in the Meridian of that place, it must needs be in the Meridian of some place: and wherever that be, the day (of 24 hours) being there half past, it must have begun at Mid-night foregoing. And I doubt not but a Child born on *Saturday night at Ten a Clock*, was to be Circumcised the next *Saturday* (as being the *Eighth day*), not on the *Sunday* after.

I have insisted the longer on this, because I find him, afterward moving another question about what time the Sabbath is to *begin* and *end*, and lays great stress upon it, as we shall see anon.

Of which I think we need not be further solicitous than to begin and end this day, according as other days are accounted to begin and end in the places where we live. I do not think the *Fourth Commandment* to descend to these Particulars.

But, if he think it necessary to be more curious in it, I take it to be very plain from what I have said, that at the time of Christ's Death and Resurrection, it was accounted to begin *early in the morning*, while it was dark, and continue till very late at night, according as we now account our days, from Mid-night to Mid-night. But I go on.

We have now found our Saviour's Example, as to the two First Sundays from his Resurrection (if at least their *first day of the Week* be our *Sunday*) imploying the day in Religious Exercises and Sabbatical Affairs with his Disciples. How many more Sundays he so spent with them we cannot tell. Which Examples of his Two first, with their Imitation of him in others after, (of which we are to speak by and by,) and the Churches practise ever since

since, looks so like the Celebration and Institution of a Christian Sabbath, or day of Holy Rest and Religious Exercise, as that we may warrantably do the like. I am sure it is more than he can shew for the *Sabbath* in Gen. 2. 3. Save that men are apt to think a small thing an Institution and Divine Law for what they fancy; but, as to what they do not, nothing will serve but Full Express Words.

We have next clear Evidence, of a like Practice (consonant to this Example) in *Act. 20. 7.* *On the first day of the Week, when the Disciples came together to break bread, Paul preached unto them untill day-break, and continued his speech until Mid-night.* Which is so plain, that he is much put to his shifts to avoid it. That there is a Religious Assembly of the Disciples, he doth not deny; Paul was Preaching very late, even till Mid-night, and they met to break bread, which I think is generally agreed by Interpreters, to signify the Celebration of the *Lords Supper*; and I know not well what clearer Character we need demand of a Religious meeting for Worship, suitable to the Work of a Sabbath or Holy Rest. And it was *in the morning*, which I think he will not deny (though he seem to cavil at it) to signify, *on the first day of the Week*. But he excepts, that the word *held on* here translated *Preached*, is elsewhere rendered *Reasoned or Discoursed*. Be it so, and if that word will please him better, let it be so here; he *reasoned, discoursed, treated, or did hold forth*; that I think will not alter the case; and he continued, or held on (in this) this *Discourse*, this *Speech*, this *Sermon*, (or *Sermonem*) till Mid-night; (he held on this holding forth till Mid-night) which I take to be the same with what we now call *Preaching*, (or very like it;) 'twas a long continued discourse to a Congregation met together on a Religious account for the Service of God. But let it be called (if he please) a Religious *Discourse* of the Holy Apostles to a Congregation of Christians met together for such a purpose.

He would then have it thought a favour or condescension to admit this breaking of bread, to be meant of the *Lords Supper*; and not barely a Common eating. But since he doth not deny it, we will accept the favour and take it so to be; *whereas all the Disciples being congregated or assembled to break Bread*. 'Tis *the Disciples*; (not *some* of them;) and they were (perhaps not every one but the generality of them, as at other meetings) *congregated or assembled*; and it seems to be a good full Congregation, by *Eucharist* being mounted to the

think so. It is I know an Opinion taken up by some (and I find it is grown pretty current even amongst Learned men) that the Jews in the time of the Old Testament did reckon their days from Evening to Evening (whether they mean from Sun-set to Sun-set, or from Six a Clock to Six a Clock, I cannot tell, nor perhaps are they all agreed as to that point.) But I take it to be a mistake; which being at first taken up without sufficient ground, hath since passed (without further examination) from hand to hand.

We find *Exod. 12. 6.* the Pass-over was to be killed in the First month, on the Fourteenth day in the Evening, which I think is agreed by all to be the Evening at the end of the Fourteenth day, (not that at the end of the Thirteenth,) for the next morning was the Fifteenth day; which evening therefore belonged to the Fourteenth day.

But it is noted in the Margin of our Bibles, that it is, in the Hebrew, *between the two Evenings.* You'll ask perhaps, what are those *two Evenings*? I'll tell you what I think they are.

The word *Day*, you know, is taken in a double sense. Sometimes for (what we call) the *Natural day* (as it is contradistinguished to night) from Sun-rising to Sun-setting. Sometimes for (what we call) the *Artificial day* (or *nocturnal*) so as to take in both day and night. Our Saviour tells us *There are Twelve hours in the day*; meaning the *Natural day*. But in the *Artificial day* (of which we are now speaking) there be *Four and Twenty* hours. Some please to call that the *Natural day*, which I call the *Artificial* (for all do not use the words in the same sense) But that matters not, so long as we understand one another.

Now by the word *Evening* is understood the end of the day. Which, as to the *Natural day*, is at *Sun-set*; but as to the *Artificial day*, it is (I think) at *Mid-night*. And consequently, *between the two Evenings*, is as much as to say, *after Sun-set, and before Mid-night*. And this is what, in our Language, we commonly call the *Evening*, which is in the Hebrew *between the two Evenings*, (that is, between the end of the *Natural day*, and the end of the *Artificial day*;) and within this time was the Pass-over to be killed, Roasted and Eaten. Nothing as it was to remain till the Morning; that is, not after *Mid-night*; for as soon as *Mid-night* is past Morning begins. And within this time all Leaven was to be put away, that is before the *Mid-night* of the Fourteenth day. Which is to say an account of it, as that we need

being put away before *Mid-night*;) and this Fifteenth day was to be kept as a Sabbath, and a Holy Feast to the Lord, ver. 14. (on what ever day of the Week it chanced to fall.) And so was the One and Twentieth day, which was the last of those Seven days: *Seven days shall ye eat Unleavened bread; even the first day ye shall put away (or shall have put away) leaven out of your house. And in the First day there shall be an Holy Convocation, and in the Seventh day there shall be an Holy Convocation; no manner of work shall be done in them, save that which every man shall eat; (that is they are to be kept as a Sabbath or day of Holy Rest;) ver. 15. 16. From the Fourteenth day at evening, till the One and Twentieth day at evening, ver. 18. that is, from the Fourteenth day at Mid-night, till the One and Twentieth at Mid-night. And in like manner, Lev. 23. 32. from Even to Even, or Night to Night, that is, from Mid-nights to Mid-nights; or from the end of one Evening to the end of the next Evening. So in Levit. 23. 5. and Num. 28. 16, 17. In the Fourteenth day of the First month is the Pass-over of the Lord; and in the fifteenth day of this month is the feast; seven days shall unleavened bread be eaten, &c. Where it is manifest that the fourteenth day which is the Lord's Pass-over, is another day from the fifteenth which is the first day of the Feast. For I will pass through the land of Egypt (saith God) this night; (that is the night of the Fourteenth day) and will smite all the first born in the land of Egypt. Ex. 12. 12. And what time of the night it was, we are told ver. 28. And it came to pass at Mid-nights the Lord smote all the first born of the land of Egypt. And to the same purpose Moses tells Pharaoh, chap. 11. 4, 5, 6, 7. Thus saith the Lord, About Mid-nights will I go out into the midst of Egypt. And the first born of the land of Egypt shall die, from the first born of Pharaoh, &c. that ye may know that the Lord hath put a difference between the Egyptians and Israel. So that the fourteenth day, which was the Lord's Pass-over continued till the Mid-nights of that day; and then began the fifteenth day which was the first day of the Feast. Than which I think nothing can be more clear. And Num. 32. 8. The fifteenth day of the first month is the morrow after the Pass-over. In like manner, Deut. 16. 6. Thou shalt sacrifice the Pass-over at even, at the going down of the Sun (that is, after the going down of the Sun; or when the Sun is going down) at the season that thou comest forth out of Egypt, which was about Mid-nights. Ex. 12. 21. Ex. 11. 4.*

[illegible]

When they came near to Emmaus it was towards Evening, and the day for Jesus (Luk. 24. 20.) they did there abide for some time, and ~~was~~ with them, continuing to Preach on the same Subject, and was at length known to them by *breaking of Bread*, ver. 30. 35. After which they returned to Jerusalem and told these things to the *Disciples* then gathered together, ver. 33. By which time (having now walked another Seven miles and an half) we may reasonably suppose it to be pretty late at night: For, when they first approached to Emmaus it was then so late, as that it was not thought convenient (unless upon some such great occasion) to Travel further, ver. 28.

Yet, after they were come back to Jerusalem, Christ then appeared himself, to the Disciples, blessing them, reproaching their unbelief, confirming their Faith, giving them Instructions, and Commission for Preaching the Gospel, and Planting the Christian Church. And it was yet but the same day at evening, being the First day of the Week. (Joh. 20. 19.) on which he rose: but, now late at night, when the doors were shut: that is, (if I mistake not) so late as that it was time to shut up doors, as men use to do towards bed-time. Not as if Christ came in through the Key-hole (any more than did the Two Disciples that came from Emmaus) or did Penetrate the doors, (as the Papists would have us think in favour of their Transubstantiation.) For they were not so shut but that they could, be opened again (upon occasion) to let him in (as they had been to let in those Two that came from Emmaus) as well as to let in Peter (late at night) Acts 12. 16.

So that from very early in the Morning, while it was dark, till very late night and about Mid-night, was the same day, the first day of the Week. 'Tis manifest therefore that about our Saviour's time, according to the Computation of the New Testament, both the Jews and the Four Evangelists did reckon their days from mid-night to mid-night. And if they did not so reckon, Christ could not be said (Mat. 12. 40.) to be three days and three nights in the heart of the earth. For it was Evening, when Joseph buried the Body of Jesus, and later yet before he had buried it, and yet this must be reckoned part of the Sixth day, else he had not been three days in the Grave, or heart of the earth.

And I think they were so reckoned in the times of the Old Testament.

mistaken in it, I may be mistaken in the other also; But, either way, Sunday is yet to be our Sabbath.

He says, It is no where expressly said in Scripture, that the Apostles did thus change it. True, and 'tis no where said in Scripture, that our Sunday is not their Seventh day. It may be the same for ought I know, (and for ought he knows) if it were not then changed. Though, because I think the day was then changed, I do therefore think it is not the same. And if it were not changed, then all the difference is, that what they called the Seventh day of their Week, we call the First day of our Week. Which, if the Author do not like, he may call Monday the First day, and then Sunday will be the Seventh, as it was before.

But I say further; There be many things, even as to the Worship of God, which we may reasonably think to have been done, though it be not expressly said so; but only to be collected by consequence from what is said.

'Tis no where said expressly, that, after the First Sabbath of God himself, (Gen. 2. 2.) any other Sabbath was ever kept before that in Exod. 16. which was above Two Thousand and Five Hundred Years after. Yet this Author would have us think it was observed all that while; and that it was commanded to be, which yet is no where said expressly. But a slight presumption, it seems, may serve his turn, but not ours.

'Tis known that God was Worshipped by Sacrifices very early; at least as early, as that of Cain and Abel; and that this Worship was accepted of God, at least that of Abel. And therefore I suppose this Author would have us think it was Commanded. (not a meer Will-worship, without any Direction or Institution from God.) Yet we are no where told, of any such Command or Institution.

We may say the like of Jacob's consecrating a Pillar, by pouring Oil upon it, Gen. 28. 18, though we do not find mention, before that time, of any direction for any such Consecration (of things or persons) by Anointing, or Pouring on of Oil.

We have also reason to think there was some Command from God, that the Fire for Incense should be taken from the Altar, (or somewhat of like nature;) else Nadab and Abihu would not have been destroyed for Offering strange Fire. Yet we are no where told expressly, of any such Command.

We have no particular Command (that I know of) for Baptizing of Infants, nor any particular mention in Scripture of any such Baptized. Yet I do not know that this Author would have

have thus himself, that none such were baptized; or that they ought not to be. Nor have we any express mention of ~~any~~ receiving the other Sacraments; nor any express Command for their so doing (any more than for Females being Circumcised) yet I know not any who both therefore think they ought not. We know that Children were reputed Members of the Church of God before Christ's coming; and we have no reason to think that Christ did put them out; and make them in a worse condition than they were before; but rather would have them continue so to be, and receive of favour it. By that of ~~some~~ *some* *of* *the* *King* *of* *Heaven* *Men* *in* *14* *and* *did* *accordingly* *obey* *them* *as* *such*. And therefore, as *before* they were Circumcised (which was *the* *Sacrament* *of* *Admission*) so they should (now) be Baptized (which is *our* *Sacrament* *of* *Admission*). And when we find whole Families to be Baptized, we cannot think but that there might be *like* *Children* *in* *some* *of* *them*; (and more likely so than otherwise.) And we also, in such cases, to practice according to what we may judge by what we find. We find also that *some* *were* *Baptized* (though not Circumcised) in the Jewish Church; yet we have no Command for so doing. And because there seems to be the same reason for *receiving* *the* *other* *Sacrament* *as* *for* *this* (and we find nothing to the contrary,) therefore we do now practice it (as the most likely way to God's Will, according to the Light we now have) though we find in Scripture neither express Precept nor Example for it. *And* *more* *likely* *it* *is* *no* *Argument* *that* *Christ* *or* *his* *Apostles* *did* *not* *make* *such* *things*; *because* *as* *we* *have* *seen* *before* *that* *we* *find* *nothing* *to* *the* *contrary*; *therefore* *we* *do* *now* *practice* *it* (as the most likely way to God's Will, according to the Light we now have) though we find in Scripture neither express Precept nor Example for it. *And* *more* *likely* *it* *is* *no* *Argument* *that* *Christ* *or* *his* *Apostles* *did* *not* *make* *such* *things*; *because* *as* *we* *have* *seen* *before* *that* *we* *find* *nothing* *to* *the* *contrary*; *therefore* *we* *do* *now* *practice* *it* (as the most likely way to God's Will, according to the Light we now have) though we find in Scripture neither express Precept nor Example for it. *And* *more* *likely* *it* *is* *no* *Argument* *that* *Christ* *or* *his* *Apostles* *did* *not* *make* *such* *things*; 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Circulation from the Creation, it is much better to keep a Weekly Sabbath on any day of the Week whatever, than to keep none at all, and much more agreeable to the true meaning of the Fourth Commandment.

All which is said, partly by way of Caution, not to be forward upon slight grounds; to disturb the Peace and settled practise of the whole Christian Church at this day.

Partly to take off what he would have to be admitted but cannot be proved, that the Seventh day in a continued Circulation of Weeks from the first Creation, was observed as the Weekly Sabbath, from the Creation to the Flood; from thence to *Abraham*; from thence to *Israel's* coming out of *Egypt*; and from thence till after the Resurrection of Christ, Which I think is impossible for any man to know.

And partly to satisfy what he objects from the Fourth Commandment. Which saith indeed that there is to be a *Rest* on the *Seventh day after Six days of Labour*, but not a Word of its being such *Seventh day* in a continual Circulation of Weeks from the Creation. And therefore we are safe hitherto, for ought I see.

But I'll come up a little nearer to him. He may perhaps tell us (though I do not find he doth) that the Jews did certainly keep their Weekly Sabbath (at the time of our Saviours death) on what they called the *Seventh day*. If not on the Seventh day of the Week from the Creation (of which we can have no certainty) at least on the Seventh day of the Week, as the Weeks were then reckoned; (which I readily grant him) and that they had so done for a long time before, and perhaps from the time of giving the Law on Mount *Sinai*. (And it may be so, for ought I know, but we cannot be certain.) And what was then called the *First day of the Week*, was another day from what they called the *Seventh* (which I admit also.) And that what they called the *Seventh day*, is now what we call *Saturday*, and what they called the *First day* is what we now call *Sunday*. But this, I say, is more than he or I know. He may think so; and so do I; but I am not sure of it.

The reason why I think so, is, because I think that Christ or his Apostles (according to Christs direction) did remove the observation of the Sabbath, from the Seventh to the First day of the Week, and that we have ever since kept the Sabbath as they did, (for I do not know that it hath been since altered,) and as we now keep it on Sunday, so I believe they did; and therefore think that our Sunday is what they called the First day.

And

And if the Apostles did then remove it from their Seventh day to their First day, I presume they had direction from Christ so to do, who after his Resurrection, *shewed himself to them for Forty days, giving Commandments to his Apostles speaking to them of things pertaining to the Kingdom of God*, Acts 1. 2, 3. And therefore, what they did afterwards in settling the Christian Church, they did (we are to presume) according to such Directions and Commandments of Christ, and this in particular of so removing the Observation of the Sabbath day, if they did remove it, (as I think was done) by his Authority who was *Lord of the Sabbath day*. Matth. 12. 8. Luk. 6. 5.

But if they did not so remove it; I do not know that it hath since been changed. For I think we keep the same Sabbath which they did: and that the Christian Church hath ever since so done; and doth pretend so to have done, by a constant Tradition ever since. And we therefore think our Sunday to be their First day of the Week, because we think their Sabbath so to have been. But if we mistake in that Tradition, we are (for ought I know) accordingly mistaken in thinking Sunday to be their First day; (For we have nothing but Tradition for either.) And then for ought he can shew (by better than Tradition) to the contrary, our Sunday may be their Seventh day. And then he hath no pretense to quarrel with it.

If he say the Jews do at this day keep Saturday as their Seventh day. I confess they do. But they do no more know which is the Seventh day; than we, which is the First day. And because they find that Christians generally take Sunday to be what was before called the First day, they do accordingly take Saturday to be their Seventh day. But their Tradition is of no greater Authority than ours. All depending upon this, that our Sunday being that Sabbath which we think Christ or his Apostles did appoint, we take it to be the First day, because Christ or his Apostles (by Christs directions) did remove the observation of the Sabbath to that day.

He'll say perhaps; I do not myself think our Sunday to be their Seventh day. And then, why should not our Sabbath be on Saturday as theirs was?

'Tis true, I do not think our Sunday to be their Seventh day. And I have told you the reason why I do not think it. Because I think Christ or his Apostles did change the day, and for that reason only. And for the same reason I think our Sabbath should be as now it is, and as I think it hath been ever since. But if I be mistaken

the Top of some Hill or high Place; and he who could first discover a New-Moon, was to tell the Priest, and he to blow the Trumpet to give the People notice that there was a New-Moon, (much like our Custom at Oxford, at the time of the Assizes, to set some on St. Maries Steeple to watch when the Judges are coming, and then to Ring the Great Bell to give notice to those concerned, that the Judges are at hand;) But, in case of Cloudy Weather, if in three days time from their first Expectation no man could see a New-Moon, they did then venture (but not before) to blow the Trumpet without seeing it, which must needs cause a great uncertainty; and the same Moon sooner seen at one place than at another, and the Pass-over kept accordingly. And 'tis manifest in the Story of our Saviours last Pass-over, that he kept it on one day and the Jews on another (perhaps he about a Fortnight before, might see a New-Moon, a day sooner than they did.) So great uncertainty there was at that time, as to the particular day, though the Institution was punctual for the Fourteenth day of the First Month. And the like uncertainty there was as to all their Feasts of New-Moons.

And even in our days, when the Motions of the Sun and Moon are much better known than at that time they were, we are far from being exact in point of time. Our Rule for Easter is much the same with theirs for the Pass-over. The Rule in general is this, *The Sunday next after the Fourteenth day of the First Month, is to be Easter day.* But when we come to make particular application, we do strangely miss of our Rule. And our Paschal Tables which should direct us, do put us farther out than if we had none at all.

For (by reason that we take the length of our common year a little too long, by about Eleven minutes of an hour, and the length of our Months too long also;) since the time that those Tables were made, 'tis well known that the beginning of our Ecclesiastical First Month, is Ten or Eleven days later than that of the Heavens; and our Ecclesiastical New-Moons and Full-Moons, is later by Four or Five days than those of the Heavens. Whereby we do very often mistake the Month, and yet esteem the true Week, for keeping of Easter. And though Pope Gregory the Eighth, did (somewhat more than an Hundred years ago) somewhat rectify the Calendar, yet both Papists and Protestants do observe, some the Newer Gregorian, and some the Older Julian account; and (in the United Provinces of the Netherlands) one Town observes one account, and the next the other account, and

and accordingly keep their Easters (if at all) at Three, Four or Five Weeks distance.

And so for Christmas-day. 'Tis not agreed amongst Chronologers either what Year, or what Month, much less what day of that Month, our Saviour was born; yet we keep December 25th. in memory of his Birth, as supposing him to have been then born. Yea we are at so great uncertainty, that we reckon the year 1691, from his Circumcision, to begin the First of January; but the same year as from his Conception, not till the 25th of March next following; as if his Birth and Circumcision had been a quarter of a year before his Conception.

And if we be now at so great an uncertainty, in so short a Period as from the Birth of Christ, I do not think the Jews could be punctual, as to a day, in observing their Pass-over; and much less, as to a day from the Creation of the World.

He'll say perhaps, that Easter and Christmas being of humane Institution, it is not much matter though we miss the day, nor much matter perhaps whether it be kept or no. Be it so; But the Pass-over was of Divine Institution; yet were they at a great uncertainty, and might chance to miss more than a day or two; yet was not the Duty to be therefore neglected. The mistake of a Day, was of much less concernment than the neglect of the Duty; As was the *Tithing of Mint and Anise*, than the *weightier things of the Law*. These little Circumstances are but *Shadows*, in comparison of the *Substance*, as the Comparison is Col. 2. 17.

Which is not said to encourage any one to violate the Laws of God, even in little things, (for we find God sometimes very severe even in such; as in the Case of *Uzzab's touching the Ark*, and *Nadab and Abihu's offering strange Fire*; for Reasons best known to himself, of which we are not aware.) But only to shew that the Substantials of a Duty are to be regarded more than Circumstantial; and these upon occasion to give way to those. And in such Cases (if it were a fault) the Prayer of *Hezekiah* (2 Chr. 30. 18.) is to take place, *The good Lord pardon every one that prepareth his heart to seek God, though he be not cleansed according to the Purification of the Sanctuary.* And his Service was accepted, though (as it is expressly noted) *they did eat the Pass-over otherwise than as it was written.* And, in the Second Month, in stead of the First.

And doubtless in the present case, If we do not know (as certainly we do not) which is the First or Seventh day in a continual Circu-

Exod. 16. 5, 25. The *Sixth* and *Seventh* day there mentioned, seem plainly to be, not the Sixth and Seventh in course from the Creation (which I doubt was not then known) but from the first raining of Manna, ver. 4, 5.

He'll say perhaps, The Jews observed such *Seventh* day from the Creation, and that was their Sabbath. But that is more than he or I know, or any man living. They had I grant, a Circulation of *Seven* days, but from what *Epocha* we cannot tell. And when Moses tells them (on the *Sixth* day) Ex. 16. 23. *To-morrow is the Rest of the Holy Sabbath.* It seems to be the fixing of a new *Epocha* (from the first raining of Manna) and then all his Arguments, from the continual Observation of the *Seventh* day from the Creation till that time, are at an end. Whether this (from the first raining of Manna) be the same with that from the Creation; no man can tell. And there is *Six to One* odds that it is not.

Now, that there is a new Course of Sabbath from a new beginning, whereof this *Seventh* day from the first raining of Manna is the First, and not a continuation of a former Course hitherto observed without interruption; seems farther evident from this consideration, Because, if this were but a continuation of that uninterrupted Course of Sabbaths, then the next *Seventh* day before it, would have been a Sabbath also, and to have been in like manner observed; that is, the next day before the first raining of Manna. But, on that day we find (Exod. 16. 12, 13.) *the Quails came up and covered the Camp*, without any Prohibition to gather them. If therefore they might not (now) gather Manna, because it was the Sabbath, but might (before) gather Quails; it should seem, that was not a Sabbath.

And if it be not allowed, upon occasion, to fix a new *Epocha*; then if the Circulation of Weeks from the beginning of the World (which was then about 2500 years old) did ever chance to have been interrupted, and the day forgotten, (as in all likelihood it might be in Egypt, if not long before) or if ever after it should chance so to be (as in the days of Josiah when the Book of the Law was lost, and the Pass-over forgotten;) men must never keep a Sabbath thenceforth. For then all his own Arguments return upon him; No other day is Commanded (his Will-worship,) no Promise to the Observance, no Threatning for the Neglect.

I should rather think, if that day were unknown (as I believe it is) Any day were better than None at all. For Gods Commands do more respect the Substance of the Duty than the Circum-

stance

stance of Time, especially if they cannot both be had. Circumcision was to be Administred on the *Eighth* day, according to the Institution; (I do not mean the *Eighth* day of the Week, but the *Eighth* day of the Childs Age; and therefore on the same day of the Week on which the Child was Born.) But if by Accident or Default it were omitted, it might be done any day after, rather than not at all. Abraham we know was 99 years old, and Ismael 13 when they were Circumcised; (and what was the Age of other Males in Abraham's Family, we cannot tell;) and a Proselyte, at any Age, was to be Circumcised; (though perhaps it were not remembered on what day of the Week he was Born;) and those who were born in the Wilderness for Forty years together, were all Circumcised at once, Josh. 5. 4, 5, 9. (though not all born on the same day of the Week.)

The Pass-over was appointed to be eaten standing, with their Loyns girt, their Shoes on their feet, and their Staves in their hand, as in haste to be gone Ex. 12. Yet our Saviour seemeth to have Eaten it Sitting, or rather Lying. And none of them were to stir out of doors till morning, Ex. 12. 22. Yet Christ and his Disciples went out the same night to the mount of Olives, and thence to Gethsemane, Mat. 26. 30, 36.

The Show-bread was to be eaten by the Priests only: yet our Saviour observes that David did eat of it (on a special occasion) without blaming him for so doing.

The Rechabites are commended Jer. 35. for obeying the Command of Jotham their Father, not to drink Wine, nor build Houses, but to dwell in Tents &c. Yet did they, upon Nebuchadnezzar's Invasion, quit their Tents and repair to Jerusalem; nor is it reputed a Disobedience.

The Paschal Lamb was to be kill'd the *Fourteenth* day of the First Month at Evening. Yet if we consider how little knowledge they had in those days, of the Sun and Moons motions, and if we consider what the Jewish Writers tell us of their very uncertain Method of judging, which was the First Month, and which the Fourteenth day of that Month we shall find they were at great uncertainties, as to the just day; yet was not the Service thereof to be neglected, upon pretence there was danger of missing the right day.

For they had not Almanacks in those days, as we have now, to tell us before hand when will be a New Moon. But (if we may believe the Jewish Writers) their manner was, about the time when they expected a New Moon, to send men to watch for it on

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he tells us also, that Polygamy, or having many Wives, was frequently practised, from Lamech to Malachi, even by some eminent in the Church at that time, and by them (he supposes) held to be lawful. And it may as well be thought, the Law for the Sabbath might (some time within that Two Thousand Five Hundred Years) be neglected and forgotten, as that of Marriage. In a time when there was no writing (that we know of) to preserve it. And, if once forgotten, it could never (as to that Seventh day) be recovered.

And I would ask that Gentleman, In case the day should chance to have been sometime forgotten, (as is very possible and not unlikely,) and that after such time (upon finding the Book of the Law, as in Josiah's time 2 Kings 22. 8. which had been lost) it did appear that a Sabbath should have been kept, but was not, (as was there the case of the Pass-over Chap. 23. 21.) What doth this Gentleman think (in such case) should be done? Must they never Restore the Sabbath because they do not know the day? Or must they begin upon a New Account? I should think this latter; (and that it would be warranted by the Fourth Commandment;) notwithstanding his Objection, No other day (but the Seventh from the Creation) is Commanded; No Promise to the Observance of any other; nor Threatning for the Omission.

Indeed in our days when so great a part of the World reckon by Weeks, and we be stored with Astronomical Tables adjusted to the Motions of the Sun, Moon and Stars, and many Celestial Observations, (as for Instance, that such a Day of such a Month there was an Eclipse on Monday morning or the like) were more easy to rectify such an intermission. But in those days, when there was nothing of all this, nor so much as the use of Writing (that we know of) older than Moses; There was no way to rectify an interrupted Tradition.

All which is not said to disparage the Observation of the Sabbath day (for which I have as great Veneration as he that pleads for the Saturday Sabbath,) But onely to shew, that we can be at no Certainty, (and scarce a Conjecture,) which is the First, Second, or Seventh day of the Week in a continued Circulation of Weeks from the Creation. And consequently I cannot think that the great stress of the Fourth Commandment is to be understood of just that Seventh day in every such Week from the Creation (which I doubt cannot be known) But rather that there should be a Weekly Sabbath; that is, after Six days of Work, the Seventh should be a Holy Rest, and then, after another Six days of Work, the Seventh should be again a Holy Rest; and so continu-

ually; which is as truly observed in the Sunday-Sabbath, as in that of Saturday.

As when God requires the Tenth of our Increase; it is not meant of the Tenth in Order (for it should rather be the First in Order, for he requires the First-fruits) but the Tenth in Proportion; So here the Seventh.

And this Author knows very well, that it is signally noted by Expositors on the Fourth Commandment, and other Writers about the Sabbath, That this Commandment begins with Remember to keep Holy the Sabbath day, or the day of Rest, (not the Seventh day; much less the Seventh day of the Week from the first Creation;) And what is that day of Rest, the next Words tell us, Six days shalt thou labour, but the Seventh is the Sabbath, Or That is, after Six days of Labour, the Seventh shall be a day of Rest. And in the close of that Commandment (Ex. 20. 11.) our Bibles have it wherefore the Lord blessed the Sabbath day (not as we commonly repeat it, the Seventh day) and hallowed it. The Reason given to enforce it is, For in Six days the Lord made Heaven and Earth &c. and rested the Seventh day, and accordingly should we, after Six days of Work have a Seventh day of Rest, and so onward.

If he thinks that to make a difference, that we now reckon our Weeks to begin with the day of Rest, and after that, Six Working days (which in a continued Circulation comes all to one,) I will allow that Gentleman (if that will please him better) to begin the Week on Monday, and then Sunday will be the Seventh. The Commandment says nothing of the Seventh day of the Week in a continued Succession from the Creation; but the Seventh day after Six days of Labour.

And whereas he observes (and would lay great weight upon it) that it is (in the Hebrew) the Seventh (the article *an* answering to our *the* not a Seventh.) It is very true, and very proper so to be. For the meaning is not that, after Six days of Labour, there should be a Seventh for Rest no matter when; but the Seventh day, that is, the next day after those Six. But it is not said the Seventh in Course from the Creation. Just as when it is said, a Male Child is to be Circumcised the Eighth day, it is not meant of an Eighth day in Course from the Creation; but, the Eighth day from the Birth. And in like manner Ex. 12. 16. In the Seventh day there shall be a Holy Convocation; it is not meant of the Seventh day of the Week from the Creation; but on the Seventh day of the Feast of unleavened Bread, what ever day of the Week that happen to be. And

Sword was born of *Latona*. So that it seems the *Seventh* day (not the *First*) was then *Sunday*. (For *Apollo* with his *Gold Sword*, is but another name for the *Sun*.) But it was the *Seventh* day of the *Month*, not the *Seventh* day of the *Week*, (for of *Weeks* he there says nothing.) And he then goes on to speak of the *English* and *Ninth* days, then of the *Eleventh* and *Twelfth*, next of the *Thirteenth*, and so of other days of the *Month*; shewing which of them were accounted *Lucky* days, and which *Unlucky*, and for what *Affairs*. But nothing of *Weeks* at all.

However, *Hesiod* himself, though one of the Oldest of the *Heathen* Writers, is but young as to the times we speak of; who is reckoned to have lived about the time of King *Darius*, Seven Hundred years after the time we are now considering, upon the coming of *Israel* out of *Egypt*. Nor both *Clement* *Alexandrinus* think, when they name *Seven*, it was from any *Old Tradition* (from *Moses* or *Noah*) but from what acquaintance they then had with the Jewish Writers of later time.

Nor do I find any thing that is more to the purpose, in all there cited by *Clement* *Alexandrinus*, than this of *Hesiod*. But if any where he could have found, that the *Heathens* divided their Time by *Weeks*, no doubt but he would have mentioned this as borrowed from the Jewish Learning; (which was the thing he was there inquiring after.) And, when he saith nothing of it, we may be sure he could not find it. I find indeed that some of the *Heathens* (as *Juvenal* and *Lucian*) do laugh or jeer at the Jewish Sabbath (*recutitane Sabbata pallent*) and therefore did know of the Jewish Sabbath; But not that they did observe it, or so much as divide their Time by *Weeks*.

Now if we should admit, that in some Families (where the true Worship of God was preserved) there be a strong presumption (for 'tis no more) that they did observe a Sabbath; that is, a *Seventh* day of *Holy Rest* after *Six* days of ordinary Labour; yet 'tis a question, whether that were just the *Seventh* day in a continual succession of *Weeks* from the Creation.

And if at any time there chance to be an intermission, and the day forgotten, it is impossible (without a Miracle or a new Revelation) that it can be restored again. And if from thenceforth they would again keep a Sabbath (as we find the Pass-over was revived by *Hezekiah* and *Josiah* which had been long intermitted 2 *Kings* 23. and 2 *Chr.* 25.) they must begin at adventure, and thence continue it.

Now if we consider, that the true Worship of God was oft reduced

duced to some one family, as in the time of *Noah*, and perhaps of *Abraham*, and even that Family sometimes corrupt enough, (as was that of *Nabon*, from whence *Abraham* for that reason was removed; and that of *Laban* where *Jacob* sojourned; and how oft also the like happened, we cannot tell.) It was very possible the Sabbath might be neglected, as himself observes p. 63, it had been before and under the Captivity for a long time, and made a *Market-day*, as well as any other day of the *Week*; like as the Temple was become a *Market-place*, *Mat.* 21. 12, 13. *Job.* 2. 14. 16. As was also the Pass-over in great measure from the time of *Samuel* till that of *Josiah*, 2 *Chr.* 35. 18. And the Feast of *Tabernacles*, from the days of *Josiah* to *Nehemiah*, *Neh.* 8. 17. And Circumcision for Forty years together in the Wilderness, *Job.* 5. 5.

Now if Circumcision and the Pass-over and the Feast of *Tabernacles* were thus neglected when they were at *Liberty*, how much more the Sabbath, when they were *Bondsmen* in *Egypt*; of which we have not the least mention from God's keeping a Sabbath, *Gen.* 2. 3. till after *Israel's* coming out of *Egypt*, *Exod.* 16.

Nor is there the least mention (as I shew'd but now) in any History Sacred or Profane, so much as of dividing their time by *Weeks*, all that time; nor, except that of *Israel* for many Ages after.

And though the *Sun*, *Moon* and *Stars* (*Gen.* 1. 14.) are said to be for Signs and for Seasons, for Days and for Years, yet not a word is there of *Weeks*. Nor could they indeed by their Motions, distinguish *Weeks*, as they do *Months* and *Years*. And therefore though I find *Years* and *Months* to have been observed all the World over long ago; yet *Weeks* no where (that I know) of ancient times, but by the Nation of the *Jews* only, nor by them before their coming out of *Egypt*.

So that, though, I am willing to think, the Sabbath might have been observed all that while, yet there is too much reason to doubt it was not; or, if at all, not without frequent intermissions, which would, in this case, be fatal.

Now to argue as he doth, that *Meth*, and *Enoch*, and *Noah*, and *Abraham*, were good men, and are (some of them) said to walk with God, and to keep his Commandments, and therefore may be presumed to have kept a Sabbath, is but a weak argument as to matter of *Fact*, and, to beg the Question. For we are not to think them so good as to be guilty of no failings or omissions.

The Law of Marriage is certainly as Old, if not Older than that of the Sabbath, the tenour of which was (he tells us, p. 62.) that they Two should be one flesh, not, they Three, Four or Five: yet he

house of bondage, and that thy day was the day which the Lord thy God giveth thee (which I think is there said with a particular respect to the land of Canaan, which God gave to Israel, not to us;) yet the Body of that Law and the preceptive part of it I take to be Obligatory to others also, and to Us in particular; the Decalogue being *Declarative* of what was (I think) a Law before (however neglected or forgotten,) and is by Christ and his Apostles frequently cited as such, even to Gentiles as well as Jews.

Nor will I dispute it with him, whether the Sabbath were observed from the Creation to the Flood. For I am willing to think that if it were not, it should have been; though in the short History that Moses gives us of that time, there is no mention made of such Observation. But I doubt it was not universally so observed, if at all. For when all flesh had corrupted their ways, I doubt the Sabbath day and the worship of that day were by them not much regarded. Nor do I find (Gen. 2. 3.) any express Command (such as he demands for the First days Sabbath) that it should be observed thenceforth by Men, every Seventh day of the Week for ever. How far the words *be blessed and sanctified* may extend I will not dispute. It may be a strong Intimation (and I think it is,) But it is not expressly said, that *All Men must, for ever after, observe every Seventh day in every Week, of days sanctified continually from the first Creation.* Nor do I think it necessary to have been so recorded by Moses, (any more than the Law for Services;) if it did otherwise appear to have been the Will of God. And therefore I would not have him lay too great a stress, on what he saith, that *there is no express Commandment, Recorded in the New Testament, for observing the First day.* It is enough if we there find sufficient Intimation for us to judge that God was pleased to have it observed.

I say the like as to the time from the Flood to that of Abraham, and from thence to the coming of Israel out of Egypt. For I do not find any mention of their observing a Sabbath (either in the Writings of Moses, or the Book of Job) earlier than that of Exod. 16. after Israel's coming out of Egypt, and after the time that God is said to have made a Statute and ordinance for them at Marah, Ex. 15. 25. What that Statute and Ordinance was, we cannot tell. The Jewish Writers think (or some of them) that it was that of the Sabbath; and perhaps it might, on this be some part of it. It was perhaps a Revival of what had been before diffused. Nor is it likely that their Task-Masters, in Egypt, would

would suffer them to be idle, and neglect their Work, one whole day in Seven.

Nor do I find any foot-steps in History that any other Nation but the Jews did (for many Ages after this time) so much as measure out their time by Weeks.

I know that many Learned and Pious men have been searching to that purpose and willing to lay hold on any thing that might seem to look that way. And I should be well enough pleased to see it made out. But I have not seen any thing convictive to give me satisfaction therein.

I have consulted *Clement Alexandrinus*, and what he cites in the Fifth Book of his *Stromata*, who hath I believe made the best Search of any into Heathen Writers for that purpose. His design in that Book is to show that the Heathens had stolen or borrowed much of their *Philosophy* from what he calls *Philosophia Barbarica*, or *Barbarorum*, meaning thereby the Jewish Learning; (for with the Greeks, all but themselves were *Barbarians*.) And amongst many other things, he takes notice of the number Seven sometimes mentioned in Heathen Writers, as with some veneration; which he thinks to be occasioned from that number oft mentioned in the Sacred Writers, and particularly from that of their Sabbath, and measuring their time by Weeks. But he doth not at all intimate as if himself did think the Heathens so to have divided their time, or to keep that Sabbath, but only that they were acquainted with the Jewish Learning, and borrowed much of theirs from thence.

That which therein seemed to me the most promising (and by others also is oft alledged) was that Cited from *Hesiod*, in his *Works and Days* (the Seventh a Sacred day.) But when I consulted the place in *Hesiod*, in his *Works and Days*, (in the latter part of which he treats of Days) I find nothing there of Weeks or days of the Week, but only days of the Month. For thus he there proposeth to speak of, *τρεῖς μῆνες*, (the Thirty days of the Month,) on which he makes divers Remarks; as, which of them were to be accounted Good days and which Bad days, and, for what purposes. And begins with these,

Πρῶτον μὲν τὴν Πρῶτην, καὶ τὴν Τέταρτην, καὶ τὴν Ἑβδόμη, ἁγία ἡμέρα, ὅτι ἐν ταύτῃ τῇ ἡμέρᾳ Ἀπόλλων ὁ χρυσεὶ σκήπτρῳ
(Begin we with the First, and the Fourth, and the Seventh, a Sacred day, Because that on this day Apollo who hath the Golden Scepter)

or a Seventh day in such a Circulation of Weeks from the Creation. And therefore shall content my self to observe that day which I find observed in the Church where I live. In *Old England* I observe the Sabbath which here I find; And if I were in *New-England*, I would observe the Sabbath which I find observed there. Though I think it may be disputable whether they and we may be said to observe the same day (the First Meridian passing between them and us. And yet I would not advise to change in either.

Now I can hardly think, that God hath laid the great stress of so weighty a Point (as whereon the main of Gods publick Worship doth much depend) on such a Circumstance as is impossible for us to know, and of which we may be modestly ignorant.

I should rather think that what Christ says of the Place, *Joh. 4. 21, 23.* *The hour cometh when ye shall neither in this Mountain nor in Jerusalem worship the Father, but the true worshipers shall worship the Father in Spirit and in Truth,* is in good measure true of the Time also; And, as it is not so material whether in what or that Place, God be worshipped, so he be worshipped aright, so neither is it so material whether on this or that day, as that a Sabbath or day of Rest be duly kept. The publick Worship of God, was then in good measure confined to the Temple, not differently, as we worship within thy Gates, but in the place which the Lord thy God shall choose, to put his name there, *Deut. 16. 6, 11, 14, 16.* For which any other place may now be as well assigned; that men pray every where lifting up holy hands, *Eccl. 1. 17. 2. 8.* (Privately in private places, and Publickly in places appointed for the publick.) And I do not think we are now more confined to the Jewish Sabbath, than to the Jewish Temple.

This premised, I can agree with this Author in many things by him discussed.

I agree, that Our Lord Jesus Christ (according to his Divinity) was God (and as so) the true God, the God that made Heaven and Earth, the God who delivered the Law upon Mount Sinai. For though we do acknowledge, in the Godhead, a Trinity of Persons, Father, Son, and Holy Ghost, (whereof Christ according to his Divinity is called the Second Person, the Son of God, or God the Son,) yet those Three Persons are but One God. Nor do I know any other true God but One, The God that made Heaven and Earth, The Lord Jehovah, The God of Abraham, Isaac and Jacob, The Lord God of Israel, The Lord their God who brought them out of the Land of Egypt, out of the House of Bondage, and besides whom we are to have

no Order God, The God who delivered the Law to them on Mount Sinai; And I do agree that Our Lord Jesus Christ, is (as to his Divinity) the God, the True God, the only true God, and that he was so before his Incarnation. How far each of those Actions are to be ascribed to this or that Person of the Trinity, we need not be over solicitous. What in the New Testament is more peculiarly ascribed to this or that of the Three Persons, is in the Old Testament wont to be ascribed to God indefinitely, without such particular application; the doctrine of the Trinity being then not so distinctly discovered. But I cannot agree that Christ as God and Man (in contradistinction to the Father and Holy Ghost) did all these things, for he was not then Man.

nor agree with him also, that God who made the World in Six days, rested the Seventh day, *Gen. 1. 2, 3. Exod. 16. 21.* And that he appointed after Six days of ordinary Labour, Man should observe a Seventh day of Holy Rest, and this in a continued succession. (I should rather say, that our Lord Jesus Christ is (according to his Divinity) the God who Blessed the Seventh day, *Gen. 2. 3.* *God blessed the Seventh day and sanctified it,* because in it he rested from all his work.) And elsewhere very often, seeming to lay great stress upon it.) For he was not then the Lord Christ (God and Man) but as Christ, but as God, in Union with the Father and Holy Ghost, not as contradistinguished from them.

I agree also, that the Law of the Sabbath is one of the Decalogue or Ten Commandments delivered to Israel on Mount Sinai, *Ex. 20.*

But I am willing to think it was a Law before. Not only because we find it observed, *Exod. 16.* (before the giving of the Law on Mount Sinai, *Ex. 20.*) but especially because of that in *Gen. 2. 3.* *God blessed the Seventh day and sanctified it,* because in it he rested from all his work. And those who are most averse to the Morality (as it is wont to be called) or the Perpetuity of the Sabbath, or Day of Holy Rest, and are yet very zealous for the Holiness of Place, would be very fond of it if they could find so clear a Testimony, and so ancient, for the holiness of Place, as here is for that of Time.

I agree also that the Law of the Decalogue or Ten Commandments, though then given peculiarly to Israel, is Obligatory to them, as that who brought them out of the Land of Egypt out of the house

DEFENSE

CHRISTIAN SABBATH

JOHN WALLIS, D.D. And Professor of Geometry
in the University of OXFORD.
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SATURDAY-SABBATH
1692.

JOHN WALLIS, D.D. And Professor of Geometry
in the University of OXFORD.

OXFORD.
Printed by LEONARD LICHFIELD.
MDCXCII.

THE CHRISTIAN SABBATH.

which I find observed in the Church where I live. In Old Eng-
land I observe the Sabbath which here I find; And if I were in
New England I would observe the Sabbath which I find observed
there. Though I think it may be disputable whether they and
we are to observe the same day (the First or the Seventh)
I think it is not to be disputed that we are to observe some
change in either.

Now I can hardly think that God hath laid the great stress of
to weighty a point (as is the manner of Gods publick Wor-
ship both much depend) on such a Circumstance as is impossible
for us to know, and I think we may be justly
I should not, on this Account, give any Disturbance to the
Peace or Practice of the Church where I live, so that a Sabbath be
duly Observed as to the *Substantials* of it, though perhaps not
upon what day I should chuse.

For I do not know, and I believe no man living can tell me,
whether what we now call *Sunday*, be a *First*, a *Second*, a *Third*,
or a *Seventh* day, in a continued Circulation of *Weeks* from the
Creation. And what it is impossible for me to know, I think will
be no Crime to be Ignorant of. Nor hath this Author any other
in common *Tradition*, (on which he is not willing that
any weight) whereby to guess, which is the *First*, or
the *Seventh* day, in such a Circulation of *Weeks*, either
from the *Creation*, or even from *Christ's Time*.

I am sufficiently satisfied that we ought to keep a *Sabbath*, that
is, a day of *Holy Rest*, after *Six days of ordinary Labour*, according
to the Fourth Commandment: and this in a continued Course or
Circulation: But I am not certain, nor can I be, which is a *First*
or

But if thou findest that the seventh day Comman-
 doth relate (as truly it doth) to the six days of
 labour with men, and so must be the day following
 their six week-days of labour where-ever they live:
 then consider whether Sunday be not as truly the
 day following the six days of labour with Christians
 as Saturday was with the Jews; and as truly the se-
 venth day with Christians, and by the expresse words
 of this Law commanded to be kept Holy: as the
 Saturday was with the Jews? If so; what cause (think-
 est thou) have Jews, Antinomians, Libertines, or any
 other to Scandalize, or say of Christians, that they
 do not, nor at any time have observed the true time
 and day Commanded of God in this Law?



It cannot relate to the six days of Gods work
 and to be the day of Gods Rest, unless the day of
 Gods Rest, and the Sabbath day be the same
 and begin in all places at one time, where-ever the
 Jews did or ought to observe the Sabbath; which
 cannot possibly be, except the Sabbath be plain
 as the day of Gods Rest; or except the day of Gods Rest did
 begin in all places at one time, and to last at one particular
 place, which is no where else the day of Gods Rest, either
 on the Sabbath, or on any other day.

DEFENSE

OF THE Christian Sabbath.

In Answer to

A TREATISE of Mr. Tho. Bampfield

Reading for

SATURDAY-SABBATH

BY
 JOHN WALLIS, D.D. And Professor of Geometry
 in the University of OXFORD.

OXFORD,

Printed by LEONARD LICHFIELD.

MDCXCII.

about the time, and how many words the Lord used in prohibiting all works, and in the enumeration of all degrees prohibited: laying down also the equity hereof, and his own example together, with his Blessing it and his Sovereign Institution hereof: how can any without palpable Ignorance, or wilful Rebellion plead Ignorance of the Sabbath? or knowing it, not yield ready Obedience thereto?

POSTSCRIPT

TO THE

READER.



Pray thee when thou hast read this Tract, consider seriously, whether *the day of rest, the Seventh day in this Law commanded to be observed* do relate to the *six days of Gods Work*, or to the *six days of mans labour*. It cannot relate to the six days of Gods work, and so be the *day of Gods Rest*, unless the day of Gods Rest, and the Jews Sabbath day be the same, and begin in all places at Sun-setting where-ever the *Jews* did or ought to observe their Sabbath; which cannot possibly be, except the Earth be plain; as I have shewed: Or except the day of Gods rest did at the first, and doth begin sooner in some places than in other, and so first at one particular place when it was no where else the day of Gods Rest, either East or West thereto. Both which are so against reason, that no understanding man will hold either.

פֶּסַח אֲמַלְוּ, which here the Lord forbiddeth to be done, as both *Psalm* *Art of Occupation*, as I shewed before, so that none can excuse himself, saying, that his Profession requireth him or no labour on the Sabbath; as do Husbandry and divers other Handicrafts; for God forbids *פֶּסַח אֲמַלְוּ* all Vocations, Functions or Occupations. Men ought to abstain from all their works, of what Profession or Vocation soever they be. Yes these works are not only forbidden in respect of the labour of the hand, but of the Tongue and mind also; we should not be talking of them, neither should our hearts and minds run on them on the Lord's day.

As God for the furtherance of Man's true Obedience to this Law, hath fully shewed the works we are forbidden to do, so doth he also as fully, and in many words shew who are forbidden to do any of these works; *Thou, nor thy Son, nor thy Daughter, nor, &c.* Whosoever hath any authority and command over himself, must not only be careful that he himself abstain from his labours, but also if he hath authority and command over others, as Son, Daughter, Man, or Maid, Ox, or Ass, he is to see that they also cease from all work-day labours on the seventh day; he is not to employ any of them: He nor pay of his may employ either Ox or Ass, nor lend or let them to hire for their labour on the seventh day, or on any part of that day. The Lord's expressions are large herein, that so all pretences and excuses may be taken away.

Fifthly, The Lord sheweth here, and would have us to know that we have no right unto the seventh day, nor to any part thereof, for doing of our own works thereon, for the seventh day is the Lord's day, and not ours, it is *The Sabbath of the Lord thy God*; (as it is in this place in our Bibles so Translated,) it is, saith God, *שַׁבָּת לַיהוָה* a Sabbath to the Lord; that is, a Rest or Cessation to the Lord, as before I have shewed, *See chap. 8.* It is a day Holy to the Lord, and therefore none other than the Lord. All the Tithes of the Land, whether the Tithes of the Land, or of the Fruit of the Tree, (in the time of the Law) was the Lord's, *Levit. 27. 30.* and so was the Tithes of the Herd or of the Flock, even of whatsoever passed under the rod, *verse 32.* for the Tithes of all these were Holy to the Lord, *verse 30, 32.* and therefore they were the Lord's; they were his Seed, his Fruit, his Lambs, &c. One Lamb was as holy as another when they fell from their Damms; and before they were Tithed out, the Possessor of them might have mingled them at his pleasure; he was not tied to begin his Tithing at one Lamb rather than at another; but from what Lamb soever he began, every tenth Lamb that in order passed under the Rod was the Lord's: he might not then change it, nor search whether it was good or bad, *verse 33.* it was the Lord's, it was the Lord's Lamb;

Lamb; and of such as detained the tenth, the Lord complained that they had robbed him, *Mal. 3. 8, 9.* And so I say, concerning the seventh day in the like sense, that one day of it self is no more Holy than is another. *Christians* were not tied by any Divine Law to begin their week, or severing from any set particular time: but they continuing their accustomed week, and so beginning their severing from the day of Christ's Resurrection, the seventh from thence in an orderly course is Sacred to the Lord, it is the Lord's day; no man upon his particular occasions may change the same: he may not say, My business is such that I cannot keep this Sabbath-day, but I will keep another day in the week which will be as good. He doth deceive himself herein, he may not put off the seventh to another day, but should defer his business rather. When men take the seventh day which is Sacred to the Lord, and imploy the same about their own business, either in whole or in part, they may as truly be said to Rob the Lord, as they under the Law were said so to do in not paying their due Tithes and offerings, *Mal. 3. 8, 9.*

Sixthly, The Lord was pleased to set out unto us the ground of this Law; why he would have a day in a week appointed for his Worship, rather than a week in every month, or a month in every year: And why he would have the seventh day for his Service rather than the tenth; the ground hereof the Lord here sheweth to be this; *In six days the Lord made Heaven and Earth, the Sea and all that in them is; and rested the seventh day.* The same ground for the Sanctification of the seventh day is also declared before in *Gen. 2. 3.*

Seventhly, The Lord declareth, and he would have his People hereby to know that he hath Annexed a Blessing unto this day: *God Blessed the seventh day.* They who wait on the Lord, and Serve him sincerely, during this their day of attendance, shall find the Lord a bountiful rewarder: their ceasing from labour for doing him service, shall be for their profit, they shall be gainers thereby.

Lastly, If there had been none other reason or motive to stir us up unto Obedience in a careful keeping of the seventh day unto the Honour of God, yet this alone which the Lord hath given in the Close of this Commandment should suffice; *The Lord hath Sanctified it*: God hath Instituted it. But when the Lord hath given us such a special Charge of remembering the Sabbath-day to Sanctify it, and hath so plainly pointed out unto us what the day is which he will have us to Sanctify, that none may plead Ignorance about

CHAP. XVII.

The great care and provision had by the Lord, for mans keeping and Sanctifying the Sabbath day.

THE former part of the fourth Commandment, which is, that we should keep Holy the Sabbath day, hath been at large handled before; now it resteth, that I speak somewhat of the second part also; which I will do briefly in this Chapter.

In this second part is set out in many words the great care and provision had of the Lord, that men should observe this Law, and keep holy the Sabbath day as God commandeth. And this provision of the Lord standeth not in one, two or three only, but in many and weighty inducements and reasons, the least of which should have been sufficient to enforce our Obedience, had not our hearts been hardened, and we most rebellious, wilfully refusing to yield Obedience unto the commandment of the Lord.

The several inducements and reasons the Lord used to win us unto obedience to this Law are these.

First, Is the Covenant professed only to this, and to none other of the Commandments, *Remember, the Sabbath day is Sanctified*. This charge of banefulness would nightly work upon an Obedient heart; he would every day of his six, be thinking how to dispatch all his business in those days, that when the seventh day come, he may freely without any incommbrance, betake himself to the Worship and Service of his God; and when it cometh will be mindful of the day, and careful of observing and keeping the same Holy as his God Commandeth.

Secondly, The Lord hath here plainly pointed out unto man, what day is the Sabbath-day which he should Sanctifie. The Lord hath affixed as it were an Index to this Law; that as the true hour of the day is known and pointed out by the Index or Finger in a Dial, whereby he that can but tell the number of the hour-lines, may easily know what hour of the day it is: so here, he that can but tell the days of the week, may easily tell what day is the Sabbath-day. *Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath.* The seventh day is the Sabbath, not the seventh day from thy Birth, nor the seventh day from the first beginning of the Creation, nor from any set Epochs; For then it would have put the most skilful Mathematicians to a stand, for the finding out

when this seventh day should begin, but it is the day following the six days of labour. In what Country ever a man is, though he is not well skilled in the Language of that place, and doth not understand what the names of the week days signifie; yet if he can tell which be their six work-days, he may then tell also which is their seventh day. It maketh not much by what name the days of the week be called, nor what the signification of either or any of the week-days should be. The seventh day of the week with Christians hath been called by divers several names, and that even by Christians themselves, such as these: *Sunday: The Lords day: The first day of the Week:* And in latter times it hath been called also the Sabbath-day; but in the first times Christians would not call it the Sabbath-day, because all the Gentiles detested the name of Sabbath, as the Jews did the name of Sunday, as before is shewed; Neither could they relish this name for a good while after their Conversion. It is not much matter by which of these names we call our seventh day, nor whether we understand the signification of the name, as what *Sunday*, or *The Lords day*, or *The first day of the week* do signifie, or why we do so call our seventh day. Though be do not know it to be called Sunday from our Heathen Ancestors, who called this day so, in honour of the Sun, whom they worshipped; nor know it to be called the Lords day, because it is his Sabbath, who Sanctified it; nor know it to be called the first day of the week, for that the Jews called this day the first of the Sabbath, and so was called by them in Sacred Scripture; and for that the latter Translators of the Bible, would have this name by which the Jews called it, to be in our Tongue, called the first day of the week. So as that now we count it not the day of the Sun, as our Heathen Ancestors did, nor count it to be the first of our work-days, or first in order and tale of our week-days as the Jews did. The name of the day doth neither add or alter any thing of the nature thereof.

Thirdly, Here is set down the equity of this Law. It is so reasonable that none need complain. The Lord alloweth man six days, and reserveth his one for himself. *Six days shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath.* How unreasonable are such who are not contented with the Lord's liberal allowances, but interach on the Lords day also, which he reserved for his own honour and worship?

Fourthly, In that the Lord did in many words set down so punctually. 1. The works from which men are restrained. 2. The persons who are restrained.

The works forbidden are all kind of Trade, Professions and Occupations which on other days men do or may use for getting their living and maintenance. There is no word in English, which doth so fully express

Then we should read of their complaints hercof. We read how they complained for want of change, and wept when they remembered the Flesh, Cucumbers, Melons, Leeks, Onions, and Garlick which they had in Egypt: But now said they, our soul is dried away, there is nothing beside this Manna, &c. Numb. 11. 6. How would they have complained if on the Sabbath-day they should have been driven to have eaten the Manna, not Pound, nor Baked, nor Sod? Their silence herein argueth them not to have been driven to such a strait, but that they did either Bake or Boil their Manna, and to eat it hot as they did on the other days; the which could not be done without their making a fire.

Or otherwise if by this precept the Jews were not to make any fire at all on their Sabbath-day, neither for the furtherance of their Services, and duties towards God, nor for the preservation of the health, and life of men; then I say that that precept was particularly given to the Jews, and peculiarly concerned that Nation and no other Common-Wealth whatsoever. And that this Commandment bound them not thereto, no more than it bindeth us or any other People whatsoever. This Law bound, and doth bind all men to make the seventh day with them a day of rest, not only from works of slavery, commonly called *servile works*, from which the Jews were bound on their Feast of the Passover; Lev. 23. 7. Num. 28. 28. and on certain other of their Feast-days, Lev. 23. 8, 24. 25, 25. 36. Num. 28. 25, 26. But also from all the works of men, Trade, Occupation, or Function whatsoever: Yea our thoughts, and minds are not to be upon them on the Lords day; as the one are called our works, Exod. 23. 12: so the other are called our thoughts.

This Law bindeth all, that they should not only make the seventh day to be a day of rest, and cessation from all the works of our calling; but also that we Sanctifie that rest. Remember (saith God) that thou Sanctifiest the Sabbath-day: that is in English, the day of cessation, or rest, for that is the Sabbath of the Lord. We may well call it the Lords day, or the Lords Sabbath; for that it is a day holy to the Lord: we are not only to cease from the works of our Professions and Callings on that day; but are then to perform also, and do duties, and works of Holiness unto the Lord. On the seventh day is a cessation to rest, a Convocation of holiness, Lev. 23. 3. Or as it is in our Translation; *The seventh day is the Sabbath of rest, and Holy Convocation*. And in Exodus, *In the seventh day is the rest of cessation, Holiness to the Lord*, Exod. 31. 15. And a little after that: *In the seventh day shall be to you Holiness, a rest of cessation unto the Lord*, Exod. 35. 2. All which do shew that on the Sabbath-day, which is the day following our six days of labour, we should not only rest from all our Functions, and works of our Professions, for getting of worldly Wealth and Maintenance, but we are to keep this rest, cessation or Sabbath holy, to the Glory and Honour of the most great God our Creator, and Redeemer.

Quest.

Quest. If any ask here, whether it be lawful for an Apothecary to let Blood in case of great need; or for a Physician to minister Physick to his sick Patient on the Sabbath-day?

Ans. Doubtless it is lawful; and not only so, but either of them may go, or ride for that purpose: it being of the duties before spoken of, for the preservation of the life and health of Mankind, which are not forbidden by this Law; provided, neither of them do the same for his fee, reward, and gain; for then he maketh it a work of his Profession, for gaining of Worldly Wealth and maintenance, which may be done on other days, but not on the Sabbath, without making himself a Transgressor.

And now I conclude this point with the express words of the Homily, for the time of Prayer. *That it may plainly appear, that Gods Will and Commandment was to have a solemn time and standing day in the week, wherein the People should come together, and have in remembrance his wonderful benefits, and to render him thanks for them, as appertaineth to loving, kind, and Obedient People.* And with that a little before, *And therefore by this Commandment we ought to have a time, one day in the week, wherein we ought to rest, yea from our lawful and needful works; for like as it appeareth by the Commandment, that no man in six days ought to be slothful or idle: but diligently to labour in that state wherein God hath set him: Even so God hath given express charge to all men, that upon the Sabbath-day, which is now our Sunday, they should cease from all weekly and work-day labour, to the intent, that like as God himself wrought six days and rested the seventh, and Blessed and Sanctified it, and Consecrated it to quietness and rest from labour: even so Gods Obedient People should use the Sunday Holily.*

As concerning the particular duties to be done on the Sabbath-day, there being so many Learned and Godly men who have Written so fully of them; and are or may be in most mens Hands or Closets; I forbear to speak of them here for brevities sake, referring the Reader to their Plenty; and now in the next place will speak of the second part of this Commandment.

were Physical) which is upon the face of all the Earth & in every Tree in which is the fruit of a Tree yielding food, to you it shall be for meat, Gen. 1. 29. It was Gods will and Ordinance that man being made a living soul should use the means for the preservation of his life. And this his Ordinance, was never repealed by any succeeding Law. All these three kind of works may be done on the Sabbath-day as well as on other days; always provided that there be no irregularity in performing them. We must have regard to necessity requiring present help; when his giveth may, the duties more excellent are more especially to be regarded. And as these works may be done on the Lords day, so may the necessary helps thereunto be then done also. A man may on the Sabbath-day Travel on foot to the meeting place, and assembly of Gods People; and if he cannot well go on foot he may ride. Also as men may feed, fold or house their Cattle on the Lords day, so may they use the necessary helps thereunto, which could not be done the day before. And so also may they not only eat, drink, sleep, and take Physick according as need requirerh, but also may use needful helps thereunto, as heating their meat, and such like; for all stomachs cannot feed on cold meat. But let all take heed lest under a pretence of necessity, he rob God of his due Honour, and his Conscience of true Peace.

Object. But here some will object, that this Commandment, *that the Jews from kindling any fire on their Sabbath-day.* If then we are bound to keep this Law as strictly as the Jews were, we ought not to kindle fire at all upon the Sabbath-day for any occasion whatsoever, though for saving ones life.

Answer. To which I answer, that this precept in Exodus the five and thirtieth Chapter, and third Verse, forbade the Jews not from making any fire at all, whether it be a help towards the duties of piety, or mens health and safety: But from making fire, whereby it should be a help towards their Trades, Occupations or Functions which are expressly forbidden to be done in this Commandment on the Sabbath-day. And that this is the meaning may appear, for that

First, This precept hath an *and* and reflecteth on the words immediately going before in the former Verse, in which is a rehearsal of the duties of this fourth Commandment, in these words, according to the (a) *Hebrew Text*, *and* (a) *Six days shall Fashion* (Occupation or Trade) *and* *in the seventh thou shalt have rest*, *a rest of cessation to the Lord, every one doing his Pleasure in that day shall die.* Then immediately followeth, *Thou shalt not fire* *be kindled in all your habitations in the day of cessation.* The words about mens personal callings, and functions for getting wealth being forbidden in the former Verse; in this is forbidden the means tending thereto, in the kindling of fire. And haply kindling fire is here mentioned rather than any other means, for that they being all Brethren in Egypt before, they kindled fire throughout their habitations for the heating their meat of Beasts. But when works are

lawful and needful to be done on the Sabbath-day, such as are works of piety, and works of preserving the Life of Man, the necessary helps thereunto are lawful also.

Secondly, The continued, and never blamed practice of the Jews of making fire on the Sabbath-day for these duties, proveth the same. They were never at any time blamed for making fire on the Sabbath for these duties as far as we can read in Sacred Scripture. The man that was put to death for gathering wood (whether to faggot it, or to add it to his Pile or Heap, is not expressed) on the Sabbath-day, Num. 15. 32. doth make nothing hereto. And that they did make fire on the Sabbath-days for these duties is undeniable. How else should the meat-offerings baken in Ovens and in Pans, and in frying-pans be made, which they were to bring to the Priests as oblations? Levit. 2. 4, 5, 7. How else could the Shew-bread be Baked, which were constantly provided and set on the pure Table of the Lord every Sabbath-day? Levit. 24. 5, 6, &c. And how else should the Paschal Lamb be Roasted, when the Feast of the Passover fell on the Sabbath-day? Every family was then to eat Roast meat throughout their Habitations; and the remains to burnt in the fire, that nothing be left until the morning, Exod. 12. 10. Sure these things could not be done without making fire. In like manner did they make fire on the Sabbath for preservation of their life and health. For doubtless the *Israelites* baken and sod their Manna on their Sabbath-days, as they did on the other days of the week. Cold Manna, and unponnd would not agree with many mens stomachs on the Sabbath, who on every of the other days did eat it hot, either Baked or Sodden. On every of the other six days they gathered every man according to his eating an Omer for every man, Exod. 16. 16, 18. And then ground it, or beat it in a Mortar, and baked it in Pans, and made Cakes of it, Num. 11. 8. And in that week which was set for the measuring out to them their first Saturday-Sabbath, which was their seventh day from their first beginning of gathering Quails and Manna; *Moses* on the sixth day (that is, on the day before their new Sabbath appointed) said unto them, *This is that which the Lord hath said, To morrow is the rest of the Holy Sabbath unto the Lord; Bake that which you will Bake to day, and seethe that you will seethe; and that which remaineth over, lay up for you to be kept until the morning.* Exod. 16. 23, 24. On this sixth day they gathered double to what they did before; whereof *Moses* told them that the one part they should Bake or Seethe at their pleasure, but the remainder, that is, the other part, they were not willed either to Bake or to Seethe on that day, but to lay it up for the next day; the which they did: and although it was neither Baked nor Sodden, yet it stank not neither did worms appear therein. Now if the *Israelites* might not pound the said Manna laid up for their Food, nor Bake, nor Boil the same, and so eat it hot, as on other days; the Sabbath-day which should be a delight unto them, would breed them sorrow, and be burthensome unto them: and doubt-

Now in the next place is to be shewed how the Lords day is to be Sanctified. To the sanctification of the Sabbath-day of the Lord, which we call the Lords day, two things are required.

1. That we keep it a day of rest.
2. That we Sanctifie that time of rest.

That we are to keep it a day of rest the Scripture fully sheweth.

On the seventh day thou shalt rest, in Evening time and in Morning, Exod.

34. 21. The like have we in divers other places of Scripture, calling it a day of rest.

All men are to cease from the works of their calling, which on other days they lawfully may, yet and ought to do for the maintenance of themselves and theirs. Six days shall work be done, but the seventh day is the Sabbath of rest, ye shall do no work therein, Lev. 23. 3. So are the words here in this Law. Thou shalt not do any work.

But whereas we are here forbidden to do any work, we must not so understand the words, as if on the Sabbath-day we should rest from all kind and manner of works, and so do no work at all upon that day, the words of the Text do not bear such a sense. These are the words of the Commandment, *לֹא תַעֲשֶׂה כָל-מְלָאכָה*. Thou shalt do all thy Trade, Art, or Occupation, and such are the words of the Text in divers other places of Scripture. Deut. 5. 14. Exod. 35. 2. and 35. 15. Lev. 23. 3. 7. Kal. Schindler in his Pentaglot. on the root, *לַעֲשׂוֹת* telleth us thus; The Rabbins take *מְלָאכָה* for Art or Vocation, and *לַעֲשׂוֹת* in the plural for Arts, and Vocations. So Arias Montanus also correcteth Pagnines Translation of the Bible, that whereas Pagnine hath it, *Non facies opus opus*, he turneth it, *Non facies operum functionem*, Deut. 5. 14. where Pagnine Translateth thus, *Omnia qui fecerit in eo opus*, &c. Montanus hath it, *Omnia facies in eo functionem*, Exod. 35. 2. Where Pagnine saith, *Omnia facies opus in die Sabbati*; it is thus to be read according to Montanus, *Omnia facies opificium in die cessationis*, &c. Exod. 31. 15. The like may be seen in divers other places of Scripture, so Translated by the one, and so Corrected by the other. Whence we may gather that the true meaning of these words commonly read in our Translations, *Thou shalt not do any work*: is not that we should do no manner of work at all; but that we should do on the Sabbath-day no manner of the works of our Trade, Function and Occupation. The Smith is not to work at his Anvil, nor the Shoemaker with his Awl, nor any other about any works that belong to mens Trade and Profession, which on the six days of labour they may and should do for getting their maintenance and livelihood.

There be some other works which on every day may lawfully be done, even on the Sabbath-day it self without the least breach of this Law, and they are of three sorts.

1. Works of Piety.

2. Works of Government towards the Creature subjected to us.

3. Works needful to the preservation of mans life.

These works may be done one every day without any violation of the Law of the Sabbath. Neither doth the Law of the Sabbath abridge us from doing them on any day.

What God ordained before ever the seventh day was in being, was nor, and is not nulled or abridged by the Law of the Sabbath, but these works were before ordained by the Lord.

First, Man was made and had his being to serve God, to Honour and Worship him, to perform duties of Piety, in such manner as he should appoint him. The doing of these duties on the Sabbath-day doth no Violation to the Law of the Sabbath. Men doing them may be said to break or profane the Sabbath; yet not break the Law of the Sabbath. When we have been diligent on the Sabbath-day in doing service unto God, and the duties he requireth of us for his Honour, we may therein be said not to make the day a day of rest, but to break the rest or Sabbath; yet not to break the Commandment by doing these works. Thus Christ told the Pharisees, that the Priests in the Temple did profane the Sabbath and are blameless. Mat. 12. 5. Sure they could not be said to be blameless, had they by their Sacrificing Bullocks or Sheep broken the Commandment; they brake the Sabbath, they made it not a day of rest from these works, and so were said to profane it, that is, in respect of these labours they made it common with other days; all days being alike Lawful or common for doing works of Piety.

Secondly, Works of Government of the Creatures subjected unto man, were ordained of the Lord before man was made. Let us make man (saith God) in our Image after our likeness, and let them have dominion over, &c. Gen. 1. 26. 28. and when God had made man, he commanded them to have Dominion over the Fish of the Sea, over the Fowl, over Cattle, and over every living thing upon the Earth. This Law and Ordinance was not repealed or nulled by any succeeding Law. Man is to execute this his Rule and Government committed unto him on any day. If fire should threaten to destroy a house or houses, Earth, as such fire on the Sabbath-day, man is as well bound to use his power in suppressing the same on the Sabbath-day as on any other. If Water indanger drowning of Cattle, or if Cattle strive together, whereby some are like to perish, and man do not succour and seek to preserve what was in danger, because it was on the Sabbath day, he sheweth himself to have had Government of the Creature, as if he should suffer Sheep or other Cattle to perish for want of Foddering, Folding, or Housing them, as need requireth, he is not worthy to have the Government of Cattle.

The like I say, concerning works needful for the preservation of mans life. When Adam was in the state of Innocency, before ever the seventh day was, even on the day of his Creation, the Lord ordained him, I have given you, &c. that he should be holy, &c. (saith the Lord)

count fell to them by course; and not have changed them, and made them the same with our weeks, there would have followed a miserable confusion even in their own families. The third day of the week with some must have been the fourth with others of the same family. And never a day would have been the same with them all. The like would it have been with the *Christians* and *Geniles* with whom they lived, if they had changed their seventh standing day for Gods Worship (which was Sunday) for another.

4. Because had they assayed such a change, it would have been a Testimony against them of slighting the Glorious Resurrection of our Lord and Saviour, *The Sun of Righteousness*, Mal. 4. 2. who on the Sunday most Triumphantly Rose from the Dead for the Justification of all his People.

5. It would have been but labour in vain for them to have assayed the same, they could never have brought it to pass. For,

1. They had no authoritative specification of any set day either by Jesus Christ, or by his Apostles, on which they ought to keep the Lords day. Had there so been, St. Paul would never have prest the indifferency of days, as he did, *Rom.* 14. 1, 2, *Col.* 2. 16, nor would he himself have with the believing *Jews* kept the Saturday, *Acts* 13. 14, 42, 17, 2, 18. 4, and with the *Christians*, (by *Christians* I mean the *Geniles* converted to Christ,) have kept the Sunday, *Acts* 20. 7. 1 *Cor.* 16. 2. neither would the believing *Jews* have remained so obstinate, but would have kept that day for their Sabbath, which was so pointed out unto them, if there had been such. Whereas they for the generality of them, would never be withdrawn to keep any other than their Saturday for their Sabbath, hundreds of years after the Apostles days.

2. They had no coercive Power to draw refusal to the observation of any other day for the Lords day, had they been so disposed to have set any other.

3. *Christians* were not all of one City, or of one Countrey, or of one Nation, Tongue or Government. It would have been even a miracle to have gotten all *Christians* in all parts of the World to have observed one and the same day for the Lords day with them all, which should be chosen, not by a general meeting, or by a general consent, but by some of them only, had they chosen any other than the day of the Sun, which they were generally before their Conversion accustomed to keep. The People of *Israel* were but one Nation, all of one Tongue, and severed from all other People, and also had *Moses* their Captain-General: yet *Moses* should never have withdrawn them from their old accustomed day, to the observation of the Saturday-Sabbath, different from the custom of all other Nations, had not the Lord God miraculously in the fall of Quails and Manna, *Exod.* 16. 12, 16, 22, 23, 26. shewed that it was his good pleasure so to have it, when he assigned unto them their six days for their labour, and so pointing out to them the Saturday, being the seventh from their first gathering Quails and Manna, to be the day of Holy Rest unto the Lord. *Sylvester* the first Pope of that

name, when out of his hatred to the memory of the *Heathen* Gods, he would have changed but the names of the week-days, decreed them to be called by the names of *Feriae*, as hath been before shewed; though he was of great Authority and Command, and highly beloved of the People; yet he could not prevail herein, but with very few except Schollars; the vulgar People in their common talk, called their week days as they did before, by the names of the Planets; and so have they continued to call them, even to this day. The *Jews* are now a weak People, yet there is not a Prince or Power on earth able to withdraw them from their Superstitious Custom of keeping the Saturday Sacred; yea the believing *Jews*, as was shewed, in the Apostles time, and in many years after, could not be won by any means that the *Christians* might use, to give over their Saturday-Sabbath, and for Unities sake to keep the Lords day on the Sunday, except a very few of them who better knew and acknowledged their liberty by Christ. How impossible may we then think it to be for any to bring to pass, hat all *Christians* in all quarters of the World, should leave off their observing the Sunday Sacred, and have another day instead thereof? In vain therefore would it have been for poor *Christians* at first to have assayed the same.

These reasons, if there were no more, may suffice to shew, that although all days be in themselves indifferent: yet *Christians* should not have well done, had they endeavoured to have changed their seventh Sacred day, from Sunday to any other week-day; no not to Thursday, though it was the day of Christ his glorious Ascension; nor to Friday, though it was the day in which Christ paid our Ransom: but better to retain the same day as they did; and which the Church of Christ hath since that kept, even to this present time, and by Gods Grace will so do unto the end.

CHAP. XVI.

The Sabbath-day is to be sanctified.

Works of Piety, Government, and of Nature only are to be done on the Sabbath-day, &c. the necessary helps thereunto.

Here hath been before shewed, that the Sabbath day in this Law commanded to be kept holy, is not a part of a day as is the Artificial day, but an whole day. And that it is not such a kind of day as are the days of the Creation mentioned in the first of *Genesis*, but such a kind of day, as it hath been in use with men. And also that it is not in tale, the fifth, sixth, eighth, or ninth day, but the seventh, not the seventh day of the month, but the seventh day of the week, the day following the six known days of labour, where men dwell and inhabit. Which day with *Christians* is vulgarly called Sunday, otherwise more fully, and as indeed it is, *The Lords day* or our Sabbath-day to the Lord.

cundum Gentiles, dies Dominicus primus est, cum principio illius diei dominari principalis planeta Sol; propter quod vocatur eundem diem Solis, & exhibebant ei venerationem. Ut ergo error ille excluderetur, & reverentia tantum Solis Deo exhiberetur, praeputa fuit Dominica dies, quae populus Christianus vacaret cultui Divino (a).

(a) Boetius in 3. Cal. Rhodigin. l. 1. Antiqu. l. 13. cap. 22. thus sheweth, Nos iure optimo, diem, quem Mathematici Solis vocant, Dominum scriptissimus dicavimus, quia & illius cultui totum mancipavimus.

It seemeth by these that Christians at first, devoted the Sun of the Worship given him on the day of the Sun, and gave the whole right of Worship on that day unto the Lord God. They served the day of the Sun as the men of Israel were to serve their Captive Maidens; the things that grew excrementitiously on them, as hair, and nails were to be shaven, and cut; Deut. 21. 12. and so cast away, &c. and then the men lawfully might keep and use them: So Christians of the first Age after Christs Ascension, pared off, and cast away what did excrementitiously (if I may so say) grow on the day of the Sun, as the Adoration, and Superstitious Services given to it on that day; and then they lawfully might, and did make use of the same; and it became their standing service-day unto Gods honour.

Divers other Testimonies of sundry Authors may be given to prove the day of the Sun with the Gentiles to be, not their seventh day of the month, but the seventh day of the week; all which I here omit: only I refer the Reader for his further satisfaction to Doctor Hylins History of the Sabbath (b), wherein he sheweth that not only the days of the Moon, of Mars, of Mercury, &c. with the Gentiles, were the same which we call Monday, Tuesday, Wednesday, &c. But also that the day of the Sun is the same which we call Sunday, proving the same out of Tertullian, Justin Martyr, Saint Augustine and others.

Quest. But here it may be demanded, that sith the Sunday was the day Sacred with the Heathen, Dedicated to the Sun, and to the dishonour of God so much abused by their Heathenish Superstition, and Idolatry: Whether Christians in the Apostles time, or afterward should not have done well to have chosen Friday, or Saturday, or some other day for their standing day of the week for Gods service rather than the Sunday?

Answer, To alter or change the Sabbath from the seventh day, and to make it the eighth, ninth, sixth, or any other than the seventh, which is the last day of the week, is against the expresse Law of God, as before hath been shewed, though it be no where forbidden to alter the whole week by beginning the same sooner, or later.

Secondly, They lawfully might, and did alter and change both the name, and also the Worship or service done on that day; for they called it no longer Sunday unless in their common talk with the Heathen, but they the day which the Lord in this Law com-

manded to be Sanctified; Neither did they adore, and Worship the Sun any more on that day, but the Lord their Creator and Redeemer.

Thirdly, It is true that all the week-days were abused to the Idolatrous Worship of the Planets, though not in the like degree as was the Sunday: And that one day, in it self, was no more holy than another; Yet Christians should not have done well in changing, or in their endeavouring to have changed their standing service day, from Sunday to any other day of the week; and that for these reasons.

1. Because of the contempt, scorn and derision they thereby should be had in among all the Gentiles with whom they lived; and toward whom they ought by St. Pauls rule to live inoffensively 1 Cor. 10. 32. in things indifferent. If the Gentiles thought hardly, and spake evil of them, for that they ran not into the same excess of riot with them: 1 Pet. 4. 4. what would they have said of Christians for such an Innovation as would have been made by their change of their standing service-day? If long before this, the Jews were had in such disdain among the Gentiles for their Saturday-Sabbath (which the Gentiles held to be a singularity, and innovation brought in by Moses) insomuch that Jeremy lamenteth the same, Lam. 1. 7. How grievous would be their Taunts and reproaches against the poor Christians living with them, and under their power, for their new set Sacred day, had the Christians chosen any other than the Sunday? Had St. Francis Drake, and Captain Cavendish, and their companies, who Travelled round the Earth with them, either out of tenderness of Conscience, or else out of obstinacy continued to keep that Sunday Sacred which fell to them by course, and true tale of the days succeeding each other: they must needs have had their Sunday on our Monday, and our Sunday would be their Saturday: When it was holy day with them, it would be working day with us; and holy day with us when they would work. So Tacitus said of the Jews, Profana illic quae apud nos sacra, rursum concessa, quae nobis illicita (a). Now how unquiet, may any one imagine should those Travellers have lived among us, as long as our Sunday was a week-day with them? Would not every Ballad-maker have had them in their Rimes? Would they not have been a by-word with all? and every Apparator would be ready with a Citation for them. And can we conceive that Christians at first should find more favour from the Heathen for their wilfulness which was less excuseable?

2. Most Christians then were either Servants or of the poorer sort of People: and the Gentiles (most probably) would not give their servants liberty to cease from working on any other set day constantly, except on their Sunday.

3. Had they changed their seventh day from their Sunday to another day, there must have followed an unsufferable confusion in the count of the week-days with whom they lived, as for example: had Sir Francis Drake, and his company observed at his return, the weeks which by his exact ac-

(a) Corn. Tacit. Diurnal. l. 21.

Heathen, yet all of them spoke very laudably of the seventh day. Their words for brevity sake I will not here reherse, although they are to be seen, and are urged by many Writers, as namely, *Clem. Alexand. Strom.* l. 5. *Euseb. de Prep. Evang.* l. 13. c. 17. *Revelat. in Gen.* c. 2. and in his *Dissert. de Origine Sabb.* Also Dr. *Heylin* in his *History of the Sabbath*, part 1. c. 4. Now the seventh day so laudably by them spoken of, was the day of the Sun, For, 1. It was not Saturday the Jews seventh day. The *Gentiles* liked the Jews Saturday, as (said a Papist) the Devil doth Holy-water. It was counted by them a disdainful novelty; their Poets commonly would have one lath or other at the Jews for it, and never spoke in honour thereof. 2. The Adversaries themselves do grant that the day of the Sun was the seventh day, and Sacred also with the *Heathen*; but here's their evasion, *The seventh day Sacred to the Sun with the Heathen*, say they, *was the seventh day of the Month, and not the seventh day of the week.*

Now that the day of the Sun was the seventh day of the week with the *Heathen*, and not the seventh day of the month, thus I prove.

1. *Clement* and *Eusebius*, both alledge the said Poets, to shew that the *Gentiles* had the seventh day of the week Sacred with them.

2. Other Authors generally take Sunday with the *Gentiles* for a week-day, and not for the day of a month.

3. Had the seventh day Sacred to the Sun been the seventh day of every month, as they affirm, the *Greeks* doubtless would have noted the same down in their Calendars. Though they could not set down constantly the seventh day of the week, by reason of their intercalating so many days at a time, no more than others then could do; and no more than we can set down the moveable Feasts that were with us, unless it be in a yearly Almanack, before that *Julius Caesar* had corrected the year. Yet never shall we see a Calendar, in which the Principal immovable Sacred days were omitted. Now there is an Antient *Attick* Calendar to be seen in *Scaliger de emend. temp.* wherein things of less consequence are noted; but this seventh day Sacred to the Sun in each month cannot be found.

4. Dr. *Francis White* and Dr. *Heylin* also tell us (1) that *Christians* of the first Ages, because they kept the Sunday for their Sacred Services, and bowed Fastward in their Worship, were upbraided for Sun-Worshippers, though they neither worshipped the Sun, nor called their day of Worshipping God Sunday, but the Lords day, being their Sabbath Sacred day of Rest to the Lord. Surely if Sunday had not been with the *Heathen* who were Sun-Worshippers indeed, a weekly service day, but the seventh day of the month only, there had been no cause or ground, why either Jew or *Gentile* should have cast such an aspersion on them of being Worshippers of the Sun. 5. This may further appear by the decree of Pope *Miltiades*, whom some call *Miltiades*, the last of all the Popes that were Martyrs. He to make difference between the observation of Sunday by *Christians*, and the

observation of Sunday by the *Heathen*, ordained that all *Gentiles* who were converted and were *Christians*, should not fast on the Sundays nor on Thursdays as the other *Gentiles* did. Note, that as Wednesday, Friday and Sunday were now in later times called Sacred or Prayer-days; so were Thursday and Sunday in old times; on which days they filled not themselves as on other days till their Sacred Services were ended. The decree *Sever. Bisdus*, & *quinta feria* celebrare debet; ut inter *jejunium Christianum*, & *Gentilium* vacillet, &c. He would not that *Christians* should fast on the Thursday, and on the Lords day, called by the *Gentiles* Sunday, that so there might be an open and apparent distinction between *Christians* and the *Heathen* in the observation of these days. From which time till of late, our Tables have testified obedience to that decree, being usually furnished with the week besides. If any one here say, that these days were not Sacred, but Fasting days, because *Bisius* call them *jejunia*; I would have him informed, that Sacred days were with the *Heathen* called Fasts, because they abstained from feeding themselves till their Services were ended: the like did the Jews, yea and *Christians* too in old time. *Tregur* Writing the Customs of the Jews, when he would tell us that *Moses* ordained the Saturday, being the seventh day with the Jews, to be a Sacred day perpetually, he thus expresseth the same. *Septimum diem more Gentium Sabbathum appellatum*, in omni annis *jejunio* sacrorum *Moses* (a). Dr. *Heylin* sheweth plentifully that the *Heathen* Poets, and others called Sacred days Fasting days (b). But to put out of doubt that the Thursday, and Sunday were not only fasting days, but Sacred also with the *Heathen*, *Plinius* resolveth the case: who, on the Life of the said Pope, sets down his Decree thus. *Miltiades institutum fuit, ut hebdomadae diebus quibus *jejunaretur*; quia hoc dies Paganis quasi sacros censebant. Wherby it appears, that Sunday was a Sacred day, not of the month, but of the week with the *Heathen*.*

6. Lastly, The Testimonies of divers Learned Writers shew that the day of the Sun with the *Gentiles* was a week-day, even the same which we call the Lords day.

Sozomen telleth us that *Constantine* commanded *Dominicum diem*, quem *Ebraei primum Sabbathum* appellavit, &c. *Graci Soli deputant*, &c. a cunctis celebrari (c). *Constantine* then held that the day which the *Heathen* *Greeks* deputed to the Sun, was the very same which we call the Lords day.

Iustin Martyr in several passages called the Lords day no otherwise than *dominicum*; as when the *Gentiles* or *Greeks* called it; saith Dr. *Heylin* (d) and we call it now.

Sozomen acquaints us how *Christians* spoiled the day of the Sun of its Idolatrous Worship, and set it in honour of *Christ*.

(b) Where of the Sabbath p. 197. Heyl. part 2. p. 53.

(a) Treg. li. 36.
(b) Heyl. part 1. page 102.

(c) Soz. Eccl. hist. li. 1. cap. 8.

(d) Heyl. part 2. page 62.

in such manner, as to the further out of the Government of the Planets, or of the Government of the Sabbath, or of the Government of the week-days; like his dislike and hatred was against the Ministry of the Heavens, who still continued to count the Planets as Gods, and to call the week-days by their names; hence is it that he made the change, even to take away the remembrance of their names out of men, especially out of Christian mouths.

Thus having now been shewed, first that there is indeed no such hourly Government as is pretended; And secondly, that the week-days had not their names from thence; Any man may see the weakness of Dr. Heylin's principal argument, to prove thereby, that neither of the four great Monarchies, nor any People else, the Jews only excepted, had weeks, and therefore no Sabbath.

CHAP. XV.

*Sunday was the seventh day with the Gentiles.
Sunday continued to be the seventh day of the week with Christians.*

HAVING declared what weeks are, and the long continuance of them; and also answered the main objection made against their Antiquity; I will now endeavour to make apparent, that Sunday was not only a seventh, but the seventh day with the Gentiles.

Concerning which it hath already been proved, 1. That the seven Planets were of the old Gentile Gods. 2. That the seven days of the week were deputed to those their Gods; and as John Gregory doth assure us (a) in his *Affrican Monarchy*, that the days of the week were called of the Affricans by the names of the same Planets, unto whom the week-days were severally dedicated; and that all Nations did from them call the days of the week in like manner. 3. That the Sun was of all their Gods held the Chiefest and Supreme.

Now common sense and reason will tell us, that the day which was by them Dedicated to their Chiefest God, and bare his Name, the day of the Sun, which we call Sunday, must be with them the chiefest day of all the seven in their estimation; and therefore was it with them not only a seventh day of the week, but the seventh day of the week.

Neither was Sunday the seventh day of the week with the Idolatrous Gentiles only, but was also, as it is most probable, that seventh day which the Patriarchs before the Flood held to the Honour of the Creator, in remembrance of the Creation, and of God's Resting on the seventh day. For when

57
Nimrod, who was the first King of the world, and other Kings of the world, had gathered together the whole world, that is, the Sun, Moon, and the other Planets, with constellations in heaven to them; which of the seven days of the week, will any reasonable man imagine, did they dedicate to the Honour of their greatest God the Sun, rather than that, which before was held to the Honour of God the Creator? Surely not any other. And when the Affrican and Chaldean Powers had, as much as in them lay, robbed God (if I may so say) of his Titles, Attributes, Providence, Works of Creation, Government and Worship; and gave the chief of all their spoils to their chiefest God the Sun; Nimrod giving him the name *Baal* (a), which he afterwards assumed to himself (b), Belus giving him the name *Jove*, (Jehovah in the Hebrew) the which he assumed afterward unto himself, and was called *Jove Bel*. They called the Sun God, and held him the God of Gods, and Lord of Lords, and Governour of all things; and that the World was not Created, but was from everlasting governed by the Planets, the Sun being Chief and Sovereign Ruler: Would they not do the like, may any one think, with that day which was held to the Honour of the Creator? All that was known to be for the Worship and Honour of God the Creator, they gave to the Honour of the Sun; and therefore doubtless they deputed to the Sun that day also.

Again, When they assigned to every of those Gods the several days of the week, no indifferent understanding man but will conceive that they would Dedicate to their greatest God the Sun, the day held before to the Honour of the great God of Heaven and Earth, rather than to the Moon, Mercury, or other inferior Gods. So that most likely, the seventh day with the Patriarchs, was none other, but that which afterwards was the Sun's day with the Affricans, and from them was called the day of the Sun with other Nations also, as the other week-days were called by the names of the other Planets; and so by custom have they continued to be called with all Nations of any note for Civility and Knowledge, except with the Jews only, who after their coming out of Egypt, had another day assigned unto them for their seventh Sacred day; and had a special Command given them, not to make any mention of those Gods of the Nations, nor to have their names at all in their mouth, as I have shewed before.

2. Sunday was the seventh day of the week with the Gentiles, as may be Collected from the Pens of many Learned Authors, as well Christian as Heathen.

As, Socrates in *Gen.* 2. Speaking of the seventh day affirmed, that it was an *eternum inter omnes gentes venerabile & sacer*. The like do Chrysostome, Bede, and other more, whose words I have before in the 13. Chapter expressed; Also amongst the most Antient Poets, divers of them do testify the same, as Lucretius, Callimachus, Hesiod and Homer, who was above two hundred years before Christ knew what Astrology was. All of them were

in America have weeks, and call the week days by the same names those Nations did, with whom their Ancestors lived before they came into America. My answer is, they are much mistaken; for Germany was a very Ancient Kingdom, as *Theodore Bibliander*, and *Verstegan* also do acquaint us. *Twisco*, who before he died was a King, and the first King of the Germans was born long before there was a Monarchy of the Romans, Grecians or Persians either. He was antienter than Abraham's father. *Bibliander* thus writeth of him, *Twisco, quem aliqui putant, &c. Twisco, whom some think to be Aschenez, the Nephew of Noah, created the Kingdom of Sarmatia, and from whom the Dutch-men are called Teutthen.* *Tacitus* holdeth him to be the Son

(a) *Thod. Bibl.* of Terra or *Arexia*, *Noah's* wife (a). *Manu* who was *Twisco* his Son, and the second King of the Germans, was born not twenty years after Abraham, and *Wigwener* their third

King was born before Abraham went out of Ur, a Town of the Chaldees, and therefore according to *Bibliander*, before the Egyptians had learnt Astrology. For it seems the Egyptians as well as other Nations, severing themselves from *Noah's* Posterity, remaining about Chaldaea, Assyria, and other parts of *Shinar*, busied themselves so about their new Plantation in Egypt, that they neglected and forgot Astrology, till Abraham came out of Chaldaea, and went down into Egypt, where, as *Josephus* saith, he taught Astronomy unto them, being ignorant thereof before (b). The

(b) *Joseph. Ant. l. 1. c. 15, 16. Sec chap. 9.* Germans were a Nation and a Kingdom before *Eudoxus* knew what a Planet was. *Verstegan* also tells us, that the Saxons had in Antient times the seven Planets for their Gods, whom they called *Son, Mon, Twisco, &c.* and also called the days of the

week by the names of those their Gods, before ever they had any Commerce with the Grecians or Romans either.

3. Week-days bear the names of the Planets, not from the said late invented hourly Rule, supposed to be given them by God, when he Created them, but as they were the Heathens Gods, and were orderly Worshipped and Adored by them. Thus the day we call Sunday, was by the Heathen antiently called the day of the Sun, because of all the Planets who were held to be the Lords and Governours of the World; he was that Lord and Governour which had special Worship done unto him on that day, and for that his Worship began with that days beginning, even at the Sun-rising (for at that time did the Heathen begin their Worship to the Sun, and to every of the rest of the Host of Heaven, as I have shewed before,) which was the first hour of the day with them; he hath been said and held, to begin his Lordship or Government on the beginning, or first hour of that day; and hence is it that that day was by the Antient Heathen called the day of the Sun; the like may be said of the other names of the week-days.

That the week-days were by the Heathens called by the names of the Planets, as they were the Heathens Gods adored by them, is evident, not only from the Testimonies of sundry Learned men, but also from Dr. *Heylin's*

own Pen. He himself doth say as much, for ask this question of him, and he will tell you yes; and saith, *That they are more Nice than Wise, who out of a desire to have all things new, would have new names for every day, or call them as sometimes they were; the first day of the week, the second day of the week, &c. sic de ceteris; and all for fear lest it be thought that we do still adore those Gods, whom the Gentiles worshipped* (a). Ask by whose Authority he proveth week-days to have their names (a) *Heyl. part. 2. pag. 63.* from the Gods of the Heathen? He tells us by St. *Augustines*, and alledgeth these his words, *Deorum suorum nomina Gentis imposuerunt diebus istis, &c. The Gentiles* (saith the Father) *gave to every day of the week the name of one or other of their Gods, &c.* Ask him again why Pope *Sylvester* changed the names of the week-days, and would have no week-day to be called by the name of any of the Planets, but all to be called by the names of *Feria prima, Feria secunda, &c.* Was it, for that *Eudoxus* had learnt the aforesaid Government of the Planets, and so he, and other Astrologers after him taught this rarity in their Schools, whereby many (admit all) Grecians had weeks, and called the week-days by the names of the Planets, as their Astronomers taught them; and now the Pope fearing lest the Romans from the example of the Greeks should in time come to have weeks (for till that time, and after that too, untill the Romans had admitted Christianity throughout their Empire; Dr. *Heylin* saith they had no weeks (b) and should call the week-days by the names of the Planets, as the (b) *Heyl. part. 2. pag. 84.* Grecians did? No sure, it was for that the Gentiles generally, as Romans and Greeks, did call the days of the week as they were taught from their Ancestors, and they from theirs, even by the names of their Gods which of Old they adored, who were the seven Planets; and for that Christians also generally (except Jews) did call them so in like manner, as their Heathen Ancestors did, even in the time when this Pope lived: which so displeased the said Pope, that in detestation of the memory of these Heathen Gods, he changed the names of the week-days, and decreed to have them called by the names of *Feria*. Dr. *Heylin* proving this, citeth *Polidore Virgil* for his authority, *Sylvester Romanus Pontifex ejus nominis primus, vanorum deorum memoriam inabhorrens* (c), &c. *Sylvester* the first Pope of that name, hating the name, and memory of the (c) *Pol. Vir. de Inv. ritum, l. 6. c. 5.* Gentile Gods, gave order that the days should be called by the names of *Feria* (d), &c. Had the Planets such Power and Vertue given them of God, so to Govern by an hourly course, as (d) *Heyl. part. 2. pag. 62.* that thereby every week-day was designed and pointed out, *Sylvester* had cause rather to magnifie the Creator, who revealed the knowledge hereof unto some, which was kept secret from all Generations till then; and to have in Love, and Laud the Parties, though Heathen, to whom the Lord had made known this Rarity, whereby the Grecians had weeks in his life time; and the Romans and other Nations might in short time come to have weeks also, than to bear such spite and hatred to the Planets for such their

ing, they had such experiments in, and of their observations, which must in future times, living not the tenth of their days, could never attain unto. Doubtless had there been such a Rule indeed, they would have known it;

and also written this rarity in those Pillars Josephus mentioneth (a), that future Ages might not be ignorant thereof. Surely these long-lived Astrologers deserved not to be of this fame and fame, if ignorant of the said hourly government of the Planets; had there been any such Rule, or Government then in being.

3. If it be supposed, that none before the Flood were such excellent Astrologers; yet the Chaldees, whose Religion was in adoring the Host of Heaven, and in searching after the motions and effects of the Planets, who bestowed their whole time therein, even from their Childhood: who instructed their

little Children in the knowledge of the Stars (b), as we teach Children the Catechism; these I say of all other since the Flood, should have been the finders out of this Rule and Government

of the Planets had there been any such among them. A vanity it is to imagine, that such an excellency should be kept secret from the Creation during thousand of years, and not found out till late times, by some Egyptians of no Note or Name; whereas the discoverers thereof (if had there been such a thing indeed found out) deserved to have their names engraven in Marble for their lasting memory to all succeeding Ages.

4. If this hourly Government be really true, then there can but one Planet govern the first hour of one and the same day, at one and the same place; and which shall give name to that day; if otherwise, then this hourly rule is not found, but feigned. Now we know, that one and the same day at one and the same place, may be Friday, Saturday, and Sunday to several persons; I will clear this in Dr. Heylin's own words.

Suppose (saith he) that a Turk, a Jew, and a Christian should dwell together at Jerusalem, whereof the one doth keep his Sabbath on the Friday, the other on the Saturday: and the third Sunday (a). (b) Heylin part 1. p. 48. (he would not call Sunday our Sabbath, as he doth Friday the Turks Sabbath) Then, that upon the Saturday the Turk begins his journey Westward, and the Christian Eastward: so as both of them compassing the World, do meet again in the same place: the Jew continuing where they left him. It will fall out, that the Turk by going Westward, having lost a day; and the Christian going Eastward, having got a day; one and the self same day will be a Friday to the Turk, a Saturday to the Jew, and a Sunday to the Christian. Such then one and the same day came to be a Friday, a Saturday, and a Sunday unto these three by their Travel, there must be three several Planets to govern the first hour of that day; or else the Planets must by little and little have gotten and lost a whole course of governing, as the Travellers did by little and little gain and lose a whole day by their Travel; both which will show this hourly rule of the Planets to be both vain and feigned.

Touching the latter, that week-days had not their names from the supposed hourly rule of the Planets, may from such reasons be gathered.

First, This hourly rule doth flow from the names of the week-days, and not the week-day names from it. Men must first know by what Planets name the day is called, before they can tell what Planet must govern the first hour thereof. For suppose the two Travellers before said, the Christian and the Turk, had met at any place before they had ended their journey: it must be as Dr. Heylin hath demonstrated the like (c), Sunday then with the Turk, when it was but Saturday with the Christian. (c) Heylin part 1. p. 46, 47, 48. Now let the most skilful of Astrologers be demanded, what day it should be unto them both, either Saturday or Sunday? whether the Sun or Saturn ruled the first hour thereof? He will answer as the Chaldees did Nebuchadnezzar, *There is not a man upon the earth that can solve this matter*, Dan. 2. 10. Yea though the place where those Travellers met were made known also, yet would the question remain unresolvable, unless there be some line or other supposed, where the Planets should begin their Government, and from whence the Calculation is to be made: But in that supposal there is no certainty. Now if the said Travellers agree together, to have that day of their meeting to be Sunday, then any Astrologer will readily tell them, that the Sun was he that ruled the first hour thereof; or if they make it Saturday, then Saturn was he. First therefore the week-days must be known, before men can know the said planetary Rule and Government. I would not have any conceive, that by the Planetary Rule and Government, I should mean here that Government and Lordship, which the Planets are of old said to have in their own Home and Houses; it is the hourly Rule of the Planets, mentioned in the beginning of this Chapter that I mean. I confess my self to be but little skil'd in the one; but this be that hath but the use of a pair of Globes may demonstrate to be false, and to have no truth in it.

2. The Germans had weeks, and called the week-days by the names of their Gods whom they adored, which were the seven Planets, and this long before they came to have any knowledge of this hourly Rule of the Planets, which Henricus Hassianus got in Paris, and then after taught the same in Vienna; and that not yet four hundred years since. The Doctor saith, *That the Germans had no weeks till Eudoxus had taught them this excellency in Astrology, which he brought from Egypt a little before; he might with as much truth have said, that the Germans had no weeks, till Henricus Hassianus had taught this knowledge in Astrology, which he brought from Paris a little before.* There is the same reason in them both, but this is known to be far from truth. If any say that the Germans had learnt to have weeks, and to call the days of the week by the names of the Planets, since the said hourly Rule was found out, and that either from the Romans or Grecians, or from some other Nation with whom they lived, before they came to inhabit in Germany; as the French, the English, the Dutch, and other People

out this knowledge of the Planetary government but in latter times. All the *Chaldean* Astrologers, all the *Magicians* among the *Persians* he held to be ignorant herein, and therefore during the *Assyrian* and *Persian* Monarchy weeks not to be in use. Yea he tells us farther that neither the *Greeks*, nor *Romans* when they were in their greatest flourish for Arts and Empire, had weeks, because they had not as then gotten this supposed excellency of Astrology, to know by the motions of the Planets, what Planet governed the

first hour in every day (a). Though the Planets had (as some say) this orderly and hourly government, even from the day of their Creation; Yet the Dr. holds that neither *Plato*, nor *Pythagoras*, nor any of the famous Astronomers before *Eudoxus*, had gotten this excellency. First, saith he, the *Greeks* learnt the motions of the Planets of *Eudoxus*, and therefore could not know the week before. He doth grant that they might have great Astrologers among them, and yet be ignorant of this hourly government of the Planets, whereby they constantly point out the week and the days of the week. For he saith of the *Romans*, that they were well enough acquainted with the Planets in their later times; Yet they divided not their Calendar into weeks till near about the time of *Dionisius Exiguus*, who lived about the year of Christ 520 (b). But he holds that

they (being ignorant of the Scriptures) could not have weeks before they had gotten this knowledge by the motions of the Planets. And from hence concludeth, that the *Chaldees*, *Persians*, *Greeks* and *Romans*, all the four great Monarchies did observe no Sabbath, because they did observe no weeks.

In answer hereunto I say, that if it be true which the Doctor would, that without the Holy Scripture, weeks could not be known but by the knowledge of the said hourly government of the Planets; and that this government of the Planets was not found till the *Egyptians* of late times, and *Eudoxus* from them had gotten the knowledge thereof; it must needs be confessed, not only what the Doctor thence inferreth, that all the four great Monarchies did observe no Sabbath, because they did observe no weeks. But that the *Patriarchs* before the Flood, and all Nations, and People whatsoever (the *Jews* only excepted) were without a Sabbath-day, and could not have the seventh-day Sacred with any of them, till about the time of *Eudoxus*, who was *Plato's* Schollar, because they neither had nor could have weeks before.

But for answer in plain terms: It is very untrue what the Dr. alledgeth. There was never any such hourly government of the Planets found out, but feigned. Neither had the week-days their names first from the Planets governing the first hour of the day. Both which I will clear and make apparent.

Touching the former; There is no such hourly government found out in deed and truth; but there hath such an one feigned to be; and that upon a new order, or situation of the Planets made by Astronomers in later times.

For in ancient times the Moon was held to be the lowest Planet, and the Sun to be next unto her, and all the other five Planets to be above the Sun. This was the order of the Planets generally in Antient times by Astronomers (a), excepting very few, as *Aristarchus*, *Sarnius*, and two or three other whom *Copernicus* follow'd making the Sun to be below them all; but afterward, about *Eudoxus* time, or not long after, Astronomers partly by the Aspects and Parallaxes of the Planets, and partly by the difference of the time, in which they finished their courses, found out a new order and situation of them; making the Sun to be the middle Planet, three to be above him, and three below him; according to this common Verse,

Post SIM SUM sequitur ultima Luna subest.

This new-found order of the Planets set many Wits to the grinding-stone a sharpening, to bring forth some rare inventions in Laud of the Planets new situation. Two whereof, that were more remarkable remain yet in memory. The one was that *diatonic*, which (as many say) was the ground of Musick (a). Feigning the week-days to answer the supposed harmony of the Spheres; every fourth Planet in that order perpetually to sound out the name of the next succeeding day. The other was this hourly government before said, first brought to light in *Egypt*, as is supposed; by which it will so fall out, that let every Planet be supposed to govern his hour successively according to this new order, it will so fall out that the Planet which shall come to rule the first hour of the next day, will be the very same whose name that day doth bear. Both these I confess, are very witty; but a meer fancy. And they, who urge from hence, that the Planets have such an hourly rule, and government given them by their Creator, by which every one in seven days doth constantly, and by course, Rule the first hour of a week-day, and that thereby men came to have seven days to the week, and to call the days of the week by the names of the Planets orderly, as they came to govern the first hour of the day, are meerly deluded. For had there been in truth such an hourly government given them, and had they exercised the same; then sure,

First, *Adam* should have gotten this knowledge before all men. And then it would follow hence, that men had weeks from the beginning, even from this hourly Rule of the Planets; but indeed, *Adam* had better ground for weeks, than the Planets could afford; which was Gods working six days and resting the seventh.

2. If *Adam* had not known this rarity, or if he had known it, and would reveal it to none of his Children; Yet the Astrologers before the Flood would doubtless have found out the same; they were most excellent in the knowledge of Astrology, as *Joseph*, and many other in their Writings tell

(a) Macrobi. in
Sonn. Scip. l. 1.
cap. 19. Plut.
brev. de Dier.
Nat. l. 2. Clau.
de Spha. p. 97.

(b) Macrobi.
Clav. de Spha.
pag. 84.

end years (a). But he thinks they had the knowledge thereof by the subdivision of months, as if knowing most of our months to consist of one and thirty days, by subdividing them there must be just seven, rather than eight days to the week. And a little after, it is true, saith he, that *Chrysostom*, *Alexander* brings many Authorities out of *Homer*, *Hesiod* and *Callimachus* to prove that the very *Heathens* knew that the seventh day was to be kept holy (b); which they could not know or do without the observation of weeks, but herein he holds them to be Thieves of Holy things, having stole this light out of *Moses* writings, which they had Translated: Whereas the *Heathens* had not *Moses* books Translated, hundreds of years after *Homer*, as I before shewed; concerning which I refer the Reader to that Learned Discourse of *John Gregory* of the *seventy* Interpreters.

2. Dr. *Heylin* in his History of the Sabbath, and in the second part, tells us, That *Christians* of the first Ages called the days of the week according as they found the time divided, and that we retain those names amongst us (whereas some are become offended) which were commended to us by our Ancestors, and to them by theirs (c). He sheweth out of *Polydore Virgil* that *Pope Sylvester* having the name and memory of the Gentle Gods, (by whose names they called the work-days gave order that the days should be called by the names of *Feria*, and the distinction to be made by *Prima feria*, *Secunda feria*, &c. And out of *Honorius Augustodanensis*, that the *Hebrews* call their days, (he meaneth their week-days) the first of the Sabbath, &c. The *Pagans* thus, The day of the Sun, the day of the Moon, &c. And *Christians* thus, The Lords day, *Feria Prima*, &c. (d). He

(c) Hist. Part 2. pag. 61. saith further, That they are more wise than wife, who out of a desire to have all things new, would have new names for every day (of the week he meaneth) or call them as sometimes they were, The first day of the week, the second day of the week, &c. and all for fear lest it be thought that we do still adore those Gods whom the *Gentiles* worshipped. *St. Augustine* as it seems, had met with some this way affected, and thus disputeth the Case with *Enastus Monichus*. The *Gentiles* (saith the Father) gave unto every day of the week the name of one or other of their Gods: and so they did also unto every month. If then we keep the name of *March* and not think of *Mars*, why may we not preserve the day of *Saturn* and not think of *Saturn*? Dr. *Heylin* addeth, Why may we then not keep the name of *Sunday*, and not think of *Phœbus* or *Apollo* or by what other name formerly the old *Fairs* call him (e).

(e) Hist. Part 2. pag. 63. 3. Dr. *Francis White*, late Bishop of *Bly*, who hath also written against the Morality of the Sabbath, doth yet acknowledge one day in seven for Gods Worship, to be most agreeable to reason (f) which presupposeth weeks to be from the beginning unless men were then void of reason.

(f) Dr. White de Sab. pag. 90. 107, 151. 4. *Gentius* also, who hath shortly written against the Sabbath, doth confess that *Methuselah*, *Sem* and *Abraham*, retained the

knowledge of the Creation, and of the seventh day (a), though he will not hand grant that they keep it holy, yet their retaining the memory and knowledge of the seventh day, prevents them to have observation of weeks.

Secondly, they who compiled the book of Homilies, tell us, That it is according to the Law of Nature to have a time, as one day in the week, where-in we ought to rest from our lawful works (b); but this could never be done without the observation of weeks.

Lastly, Dr. *Twisse* sheweth and proveth, that the distinction of time by weeks, was observed by the *Gentiles* from all Antiquity, and confirmeth the same out of many Learned Writers, to whose book of the Morality of the fourth Commandment I refer the Reader, and therein chiefly to these pages, 12, 13, 15, 59, 60, 63, 77, 78, 151, 152, 153, 189, 199, 200, 208, to 214. As also to *Rivetus*, de Origine Sabbati, and therein chiefly to the pages, 15, 16, 63, 64, 65, 66, to 81.

CHAP. XIV.

Objection against Antiquity of Weeks answered. The hourly Government of the Planets is feigned.

There may be many who have published abroad to the World, that there is a certain hourly Rule or Government which the Planets have given them of the Creator, by which every of them successively, and in a vicissitude, doth govern his hour according to this common distich,

*Cynthia, Mercurius, Venus, & Sol, Mars, Jove, Saturn,
Ordine retrogrado sibi quævis vindicat horam.*

Hence they say, that untill this hourly Government was by skillful Astro-nomers found out and known, the *Gentiles* had no weeks, and having no weeks they could not have the seventh-day Sacred; supposing none before this to have week but the *Jews* only, and therefore none but they to have a Sabbath-day.

Among many other Dr. *Heylin* was of this opinion, who from hence doth argue the Sabbath-day not to be moral, being not observed or known but by the *Jews* only. He would have us take it for granted, that no Nation without the knowledge of Astrology, (the *Jews* excepted) whereby men came first to know the Planets hourly Government, and so consequently what Planet governed the first hour in every day, could have weeks or call the week days by the names of the Planets. The *Gentiles* (saith he) following the motion of the Planets, gave to each day the name of that particular Planet, by which the first hour of the day was governed as their Astrologers had taught them (c). And he assumeth that Astrologers found

(c) Hist. Part 2. pag. 61.

day in which he himself was made; and that the Lord on the next day rested from his Works of Creation. By this Pattern and Standard of the Lord, he might mete out time by weeks before he could have any Experimental knowledge of months and years, which were afterward in time gotten by observation of the course of the Sun and Moon. And we find, that in Antient times there was much difference and variation in the count of years and months with People: Some had but three months, some ten, the Jews had sometimes twelve, and sometimes thirteen months to the year. Their months did also much differ for length, but never was the week counted to be more or less than seven days with any People.

Thirdly, From the Testimony of sundry Learned and Pious Writers, Chrysostome thus, *Fam hinc ab initio Notitiam habere debet infans Deus, quod in circulo hebdomadae diem unum integrum segregandum, & reverendum ad spirituales operationes* (a).

(a) Christ Ho-
mil. 10. in
Gen.

Aug. Stencher on Gen. speaking of the seventh day, affirmeth it to be an *omnis aetate inter omnes Gentes, venerabile & sacrum*.

Beda in his *Hexameron* testifieth that the rest of the seventh day *semper celebrari solebat*.

They who compiled the Book of Homilies, tell us, *That it is according to the Law of Nature to have a time, as one day in the week, wherein we ought to rest from our Lawful works* (b).

(b) Hom. for the
time of Prayer.
(c) Hist. part.
1. p. 461 s.

Mercer commended by Dr. Heylin for a Learned Protestant (c), is of opinion, that the first Fathers being taught of God, keep the seventh day Holy.

Philo Judaeus also maketh this challenge, *Quia sacrum illum diem per singulas hebdomadas recurrentem non homines* (d).

(d) Phil. de vi.
in Mos. l. 2.

Josephus to the same purpose, *Neque est ulla Civium Graecorum aut Barbarorum: neque ulla gens ad quam septimus dies, in quo vacamus, consuetudo minime pervenerit* (e).

(e) Jos. Ant.
lib. 2.

Fourthly, From the Testimony of Antient Heathen Poets such as Homer, Hesiod, Callimachus and Lucretius, who have spoken very Laudably of the Creation of the seventh day (f). This knowledge

(f) Clu. Alex.
Gram. l. 5.

of the Creation, and of the seventh day, and consequently of the count of days by sevens or weeks, they could not have but by Tradition, or from the Books of Moses.

From the Books of Moses doubtless they had it not, for they were not Extant in the Greek Tongue, until Ptolemy prevailed to get seventy two Seniors of the Jews to turn them into Greek, which was many hundred of years after Homer. While in the Kingdoms of Israel and Judah flourished, the Gentiles could never get the least parcel of Sacred Scripture. The Jews counted it to be an high Profanation of the Books of Moses, if they were any ways Communicated to the Heathen. John Gregory plausibly sheweth and proveth, that before this inter-pretation was made by the said 72 Seniors, the Heathen had no light from

the Books of Moses (a). If it should be supposed that the Poets got the knowledge of the seventh day from the Books of Moses, then must it be the Jews' Sabbath-day, which they spoke so Laudably of; but they knew that to be an Holy day with them no Antienter than Moses. *Septimum diem more Gentis Sabbathum appellatum de cruce aeternae salutis sacrum Moses*; The seventh day with the Nations called the Sabbath Moses made a perpetual Holy day, saith Tragus (b) for which supposed Innovation brought in by Moses, the Heathen generally envied them, and their Poets wrote very disgracefully of them about their Sabbath-day. It was not then from Moses, but by Tradition, that they had the knowledge of the Creation and of the seventh day.

(a) Jo. Greg.
discourse of the
seventh, &c.

(b) Trag. l. 26.

Fifthly, Gomerus, who with all his might opposed the Morality of the Sabbath day, doth yet acknowledge, that Adam, Methuselah, Sem and Abraham, had knowledge of the Creation and of the seventh day (c); And why not Moses also, and thousands beside them? Moses indeed had a full knowledge by Divine Revelation, and infallible Inspiration by the Holy Ghost, which guided him in the Historical Relation of the Creation of all things and of the day of Gods Rest, as well as of other things related in his Books, yet unquestioned he had some general knowledge by Tradition of most things he wrote of, as they were delivered from Father to Son unto his days. It would have been a very wild conceit of Gomerus to think, when he wrote that the knowledge of the Creation and of the seventh day, came from Adam to Methuselah, and from him to Sem, and from Sem to Abraham, that the knowledge thereof was intailed to the Heir Male, or to some Person in a lineal descent from Noah to Abraham, and not to others also. Incredible is it, that Noah should reach the knowledge thereof to Sem only, and not to Cham and Japhet too; and that Sem should reveal the same to Abraham only, keeping it as a secret from all other his Sons and Daughters; and that Abraham should do the like unto Isaac, and he to Jacob, and he to Joseph, and he to Reu, and he to Simeon, and he to Levi, and he to Judah, and he to Benjamin: and that none of them should impart that knowledge to any other of their Sons and Daughters: and that the remembrance, as well of the seventh day, as of the Creation, was wholly extinct with Abraham. Without all peradventure Cham and Japhet, and their Posterity had and retained the knowledge thereof for many generations; some of them to the days of the before-named Poets, and long after too. Orpheus, Hesiodus, Aratus, Pindarus, Epicharmus, and others mentioned by Clavius, could else never have spoken so truly of Jehovah, (whom they called Jove,) as he relateth them to have done (d).

(c) Gomer. de
Sab. p. 113.

Sixthly, From the Testimony of those who have been the chief Writers against the Sabbath. Mr. Irasdale professeth that he maketh no question, but that the Heathen who never heard of a seventh-day Sabbath, have weeks as well as months

which are their six days in which they may work, & which is the Lords day, in which they may not work, according to the Lords own standard held out unto us in this Law. *Six days shalt thou labour &c. But the seventh day is the Sabbath of the Lord thy God, &c.* God by this Law tyeth no Nation to a set hour, or time when to begin their week: nor by what names they should call the days of their week. But he tyeth all Nations that at what time so ever they begin the week, they work not on the seventh day, but Sanctifie it: It is the Lords. All other weeks are for use inferior, to this. Other weeks may for to show the just time for payments of monies, weekly or monthly billeting of Souldiers, taking of journeys, and for a thousand other reckonings in Civil affairs, but all inferior in use unto this.

Secondly, Other weeks are more inconstant than this, they vary in one and the same place, or else continue but a short time. The weeks of Sweet Bread varied every year with the Jews, like as their Passover did, which never fell on the same week-day two years together, but were as unconstant as the Moon. Weeks for payments of moneys, billeting Souldiers, &c. are of short continuance. Of those that do use them, seldom or never do all of the same City or Town begin them at the same time: Whereas weeks in use for pointing out the seventh day Sacred are constant.

Thirdly, Other weeks are not generally in use with all. All do not billet by the week, nor pay, nor receive wages by the week, neither do men generally make their reckonings and Accounts by weeks. But weeks for measuring out the six days of labour, and the seventh day Sacred, have been in use with all People and Nations of any note and fame, not only with Christians and Jews, but also with Turks and *Heathen* Nations. Though the week was not the same with them all, and therefore their seventh day Sacred could not be the same with all; yet all had seven days to the week, and all had the seventh day of their week Sacred. The Turks seventh Sacred day with them called *Algama* is on our Friday, because on that day *Adam* was

led from *Mecha* to *Jeshrib* (a). The Jews kept their seventh Sacred day on our Saturday, beginning the same on Friday at

(a) *Twiss*. page 119. the setting of the Sun, because at that time the *Israelites* first began their six days of gathering Quails and sustenance; as may appear in *Exod.* 16. And because at that time of the day their deliverance out of *Egypt* was assured and Sealed unto them, *Deut.* 6. 6. and also for the Lord Commanded them to do so. *Lev.* 23. 32. And Christians keep their seventh day Sacred on the Sunday, beginning the same with the morning; chiefly for that our Lord and Saviour at *Jerusalem* made his glorious Resurrection on the Sunday morning. The *Gentiles* also had the Sunday for their seventh Sacred day, though they kept it Sacred in honour of the Sun, of which I shall say more anon. See chap. 13. In these respects this week may truly be said to be more excellent than all other, and the boundary thereof to be not only the seventh day of a week, but the seventh day of the week.

THE Antiquity of weeks may be gathered.

First, From that it hath been the general practice of most Nations, to have just seven days to the week: and every particular day of the week to bear the name of the same Heathenish God, or Planet with them all, even with those Nations between whom there was no commerce or traffick; and were unknown the one to the other. How can it be conceived, that many Nations should have neither more nor less than seven days to the week, and to have the day of the Sun to be Sunday with them all, and the day of the Moon to be Monday with all, and so every week-day to be the same with them all, (except with the Jews and Turks, who only as far as I can read of, altered their week, the Jew beginning the same on the Sunday, and the Turk on the Saturday, for the reasons before given) had not their Ancestors (before ever they were dispersed, far from the Land of *Shinar* and *Assyria*) under the *Assyrian* Monarchy, in the time the Planets were held the Gods of the World, so counted the week, and called every week-day by the name of the same Planet, as now generally we do.

They who shall be alive in *America* three hundred years hence, and see there so many Nations of different Tongues, and all to have just seven days to the week, and all to have Sunday for their seventh Sacred day and call every of their other week-days alike, will they not say or conceive that this could never have so happened, had not their Ancestors in *Europe* observed weeks, and had just so many days to the week, and call every day of the week by the same names before ever they removed thence, and were dispersed into so many and various Plantations in *America*? The like may we well conceive of the Antient Saxons, Romans, Egyptians, and other Antient Nations, that it could never so have happened, that every of them should have weeks, and just seven days to the week, and every week-day to be called by the name of the same Planet with them all, had not their Ancestors under the *Assyrian* Monarchs, who first set up the Idolatry of Worshipping the Planets, observed seven days to the week, and called the week-days by the same names of the Planets, before they came to be Planted abroad in several Nations.

Secondly, *Adam* at first had no other measure to mete out his Age and time, but days and weeks. These he had from the Lords Standard, who having wrought six days and rested the seventh, did Sanctifie the seventh day. *Adam* knew all Creatures at the first sight of them, and gave names to the Creatures suitable to their Natures. He knew them to be not Eternal, nor a year old, and therefore might as well know their Age to a day. When the Lord brought Eve unto him he knew her by sight. He knew she was not three nor a day Old. He knew that she was made of him, and on the same

and Sanctified, and commanded us in this Law should not relate to the six days labour of the week in use with men where they live, but to the six first days of the Creation, and so should be with People wherever they dwell, the very day of Gods Rest; from whence all our many and great contentions about the Sabbath have been raised and fostered: I will in the next shew what weeks are.

CHAP. XII.

What a Week is.

The Seventh day of the Week is the Lords day.

A Week is the space of time made by seven whole days without intermission.

By seven days, I mean seven such days as are all of one and the same kind. If any of them be Horizontal days, they are all to be Horizontal days, such as were the seven days of the Week with the Jews. And if any be Meridional, they are all to be Meridional days, as are the days of the week with Christians. The Jews Sabbath, or seventh day was from Sun-setting to Sun-setting; therefore so should the six days of their week be also. The six days of our week are from mid-night to mid-night, and therefore the seventh is not to be from Sun-setting to Sun setting, but from mid-night to mid-night also. The seventh day must relate to the six days before-going. The seventh day, which was the day of Gods Rest, cannot relate to the six days of work with any People: Nor can the seventh day of the week with any People relate to the six days of Gods Work at the Creation; these were not of the same kind of days with the week-days that now are, or at any time heretofore have been, or can be in use with men, as I have already fully proved. See Chap. 5.

That seven whole days without intermission from any time, as from Sunday to Sunday, or from Saturday to Saturday, or from Munday to Munday is a week may appear.

First, From the several names and appellations by which a week is called with People of several Tongues and Languages. Our Ancient Saxons, and we from them call it Sennight; and two such weeks fortnight; that is, seven nights, and fourteen nights. The Romans called it *Septimana*; that is, seven mornings, taking the morning for the whole day, as the Saxons did the night. With the Greeks it was called *ἡμέρας*, which is defined to be *Intervalum septem dierum*; That is, seven day. The Hebrews called a week not seven nights, as the Saxons did, nor seven mornings, as the Romans did, but as the Greeks did *שבעה ימים* seven days, or *שבוע* that is, a seven of days.

Secondly, From what is in Holy Scripture, seven days from any fix time is

counted a week. *Laban bade Jacob fulfill his week: Gen. 29. 27.* meaning the seven days of *Levi* Marriage; Such was the usual time for Marriage-feasts in those days. *Yng. 14. 10. 12.* If a Woman was at any time delivered of a Man-child she was to be unclean seven days; or a week: but if she was delivered of a Maid-child, *Lev. 12. 2, 5.* she was to be unclean *שבוע*, that is, two weeks. And so is it in our last Translation. The Lord appointed the Jews to count for their feast of Pentecost called their feast of Weeks, thus; *On the morrow after the First-day of the Passover* (which never fall on the same day of the week two years together) shalt thou number unto thee seven weeks, *Levit. 23. 11, 15, 16. Deut. 16. 9.* So that it is evident, that these their weeks for meting out unto them their Feast of Pentecost, began from different times, or days of their Sabbatical week.

Thirdly, seven days so succeeding each other, as that their boundary be the seventh day, every indifferent man will grant to be a week. But such may be from any set time, or day. Such were the seven days of unleavened bread; they began sometimes on Monday, and sometimes on Tuesday, and sometimes on other days, and never two years together on one and the same day of the Jews Sabbatical week. Yet were those seven days a week with them, even their week of Sweet Bread; the boundary whereof was the seventh day. *Lev. 23. 8. Deut. 16. 8. Exod. 13. 16.* There is no difference made either in respect of Letters, Vowels, or Accents between the seventh day of the week of Sweet Bread before said, and the seventh day of their Sabbatical week, which with them was the Sabbath-day of the Lord. The like is to be said of the weeks appointed to their Priests for their judgment in the case of Leprosie, *Lev. 13. 5. 27.* And of the weeks of Daniels mourning, *Dan. 10. 4, 3.* By all which it is clear that a week is seven days succeeding each other from any set time, or day: and that if the first day thereof be known, the seventh day of the same will be known also.

Next, We are to know what the seventh day of the week is, being the day here in this Law commanded to be kept Holy.

There is much difference between a seventh day and the seventh day. Every day of a week is a seventh day; but only the boundary thereof is the seventh day of that week. In like manner, there is much difference between the seventh day of a week, and the seventh day of the week. The seventh day from the birth of a Child is the seventh day of a week, and the boundary thereof; then was the Child a week Old. The last day of the week of unleavened-bread was the seventh day of a week; and so was the seventh day appointed to the Priest in the case of Leprosie, as before was shewed; but it was not the seventh day of the week, of the week whose boundary is Sacred, and Commanded to be kept Holy. This week is the week *שבוע*, it hath some excellency in it, which other weeks have not: and that in respect of its Use, Constancy and Universality.

First, It is more excellent than other weeks, in regard of its excellent use; which is to measure out to men, what days are common, and what are Sacred.

6. The seventh day, even the day of Gods Rest, is the seventh day of the week with all People, as well in *Dublin, Salisbury, Jerusalem, Virginia, Japan*, as in all other places, all having the same Horizon. Though the day of the coming of the Son of Man in Glory be unknown, and likewise the hour, whether at midnight, or at the Cock-crowing, or at the day-dawning; yet if it shall be on the Saturday with some, it shall be on the Saturday with all; and if it be at midnight with some, it shall be at midnight with all; or if at the Cock-crowing or at the day-dawning with some, then so shall it be with all.

7. As the seventh day from the Creation, even the day of Gods Rest, is the Saturday, that is, the seventh day of the week with all People, so be all the six days of the Creation, the same with the six days of the week with all People.

8. The seventh day which God blessed and sanctified, and commanded in this Law to be kept Holy, was the very day of Gods Rest, which (after God had inverted the day, turning morning into evening) came to be the same day with the *Jews Sabbath* where ever they dwelt; and began at Sun-setting in all places, wherever the *Jews* abode, as in *Arabia Jerusalem, Babylon, Rome, Spain, Ophyr*, and in all other places, where the *Jews* had never any abiding place; for all places having one and the same Horizon, must have their day to be one and the same, and to begin at one and the same time.

6. The day of Gods Rest, which is the seventh day from the Creation, is the same Universal day with all People, but it cannot be the same day of the week with all People. If the day of Gods Rest be Saturday with some, it must needs be Friday or Sunday with some other People. So likewise the time of Christs coming to Judge the World, if it be on the Saturday with some, it will not be on the Saturday with all, but on the Sunday or Friday with some others, also if it be at mid-night with some, it shall be at Cock-crowing with other some, and at day-dawning with some others, but it will not be at mid-night with all; nor at Cock-crowing, nor at day-dawning with all.

7. As the day of Gods Rest cannot be the Saturday, nor the seventh day of the week with all People: so cannot the six days of the Creation, be the same with the six days of the week with all People.

8. The seventh day which God Blessed and Sanctified, and Commanded in this Law to be kept holy, was not the day of Gods Rest. For this cannot any where be known when it beginneth or endeth, and if it should be known, yet all Gods People in all places could not keep the same, though they had never fallen by *Adam*. And whether there was or was not an inversion of the day made as aforesaid, yet the day of Gods Rest could not be the same day with the *Jews Sabbath*; for this they did or might keep from Sun-setting to Sun-setting, in *Arabia Jerusalem, Babylon Rome, Spain, Ophyr*, and in all other places of their abode; but the day of Gods Rest they did not keep the same, for they kept it from Sun-rising to Sun-setting, in all places where they had their abode, which

9. The *Jews* had not rested on the seventh day according to Gods example, had they not rested on that very seventh day on which God Rested.

10. The *Jews Sabbath* day, being the day of Gods Rest, and the day which God appointed by this Law to be kept Holy, is wholly abolished, and abrogated by the coming of the Messias, and no other day is commanded by the Lord instead thereof, therefore it now resteth in the power of the Church and Magistrates to appoint what day they please for Gods publick Worship.

If the Earth be plain, all and every one of the ten before-going are true; but if round they must be all false.

I Having now shewed the Opinion of the most concerning weeks, and the ground from whence that and many other errours sprang, among which this is none of the least; That the day of Gods rest, the precise seventh day from the beginning of the Creation, was the seventh day, which God Commanded the Church in this Law to keep Holy, as if the seventh day which God Blessed

9. The *Jews* neither did, nor could keep that very seventh day on which God Rested, in all places, as hath been shewed. But as we according to Gods example, work six days, and rest the seventh, so did they. As the Sunday with *Christians* was ever the day following their six days of labour, so was the Saturday with the *Jews*.

10. The *Jews Sabbath* day was not the day of Gods Rest, as hath been shewed. Neither as it was the Saturday, their seventh from their first gathering Quails and Manna; Nor as it began at the setting of the Sun, was it directly by this Law Commanded to any. In these respects it was Ceremonial and abolished. That which is expressed in this Commandment, they and all else are still bound to; which is, that having wrought the six days of labour, they rest on the seventh day according to Gods example, and keep it holy to the Lord. From this neither they nor any else living is freed. It is Gods Law, it will be great impiety, and intrenching into the Prerogative of the most high God, for any Persons whatsoever, and under any pretence soever, to seek the alteration or change hereof: or to set and appoint any other day for Gods publick Worship, in the stead of that which he himself hath set and appointed.

If the Earth be round, all and every one of the ten before-going are true; but if plain, they all must needs be false.

same with the seventh, he meaneth by the seventh, the seventh day from the Creation, even the very day of Gods Rest, which he proved to begin at the rising of the Sun like as the fourth day did.

Now whereas some may, and that not without just cause, doubt how the day of Gods Rest which began at Sun-rising (as he saith) and the Jews Sabbath, which ever began at the setting of the Sun wheresoever they dwelt, could be one and the same day. Sith that they, as well in respect of their beginnings, as also in respect of their endings are Heavenly wide the one from the other: even as far as the Sun-rising is distant from Sun-setting, between both which there must be half a days difference. And so the day of Gods Rest must begin either at Sun-rising before the Jews Sabbath day began, or at the Sun-rising after. If at the Sun-rising before, that is, on the Friday morning;

then the *Turk* Sabbath (so Doctor Heylin (a) calleth it) may more truly be called the day of Gods Rest, than that of the Jews: But if at the Sun-rising after, then our Christian Sabbath-day ever began on the day of Gods Rest, the which the Jews Sabbath never did.

For the wiping off this, and all such doubts, Mr. Ironside tells us both at what time, and also by what means the day of Gods Rest and the Jews Sabbath was made to be one and the same day; which were always two before. His words are.

When God Commanded the Jews their Sabbaths from evening or evening, the order of the Natural day was inverted by him; not so much looking to the number of four and twenty hours, as to the time of Israels deliverance out of Egypt, which began when the Passover was eaten at Even (b), &c.

His meaning in these his Words may be conceived to be this: When God Commanded the Jews, after their coming out of Egypt, to keep their Sabbath on the Saturday, and to begin the same at the Sun-setting of the day before-going, that is, on Friday at the setting of the Sun, God miraculously at an instant turned the East into the West, and so the place of Sun-rising came unto the place of Sun-setting so close, as they kissed each other, as he saith, *the end of one consignum is the beginning of the other (c).*

If such should not be his meaning; it is not to be conceived how he should make Sun-rising, and Sun-setting, or the day of Gods Rest, which he saith, began at Sun-rising, and the Jews Sabbath, which began at Sun-setting, to be one and the same.

Fourthly, and lastly; He tells us that the observation of the Sabbath is abrogated; this error is strong with him, because the Jews Sabbath-day is abrogated; he thinking no difference to be made between the Jews Sabbath-day, and the Sabbath day here in this Law Commanded to be kept Holy; whereas they differ, as doth the *specimen* from its *Genus*. And from thence he inferreth that it wholly resteth in the power of the Church, and Magistrates to appoint the time for Gods publick Worship. His words are these.

The observation of that Sabbath which is pretended to have been Commanded Adam in Paradise, is abrogated by Christ, as he is the Messiah, even that day on which God Rested, and which he Sanctified (a). (a) Iron. p. 12. The Letter of the Law of Moses being wholly Ceremonial, it must be, that the determinate time of Cessation from Works, together with the manner, in regard of the strictness thereof is wholly left to the power, and wisdom of the Church, and Magistrate (b). (b) pag. 289.

Now if any reasonable man will weigh these tenets of Mr. Ironside, he may plainly perceive that they, and every of them do flow from the supposal of the Earths plainness. If this be true, so must the other: and if false, then so must all, and every of the other be false also; they all either stand, or fall together: and so will their contraries also, issuing from the Earths roundness. For,

Let it be granted that the Earth is plain, all these following will be true and not otherwise.

1. There is but one Horizon to all Nations and places.

2. The Sun was in the Horizon at his rising, when on the fourth day of the Creation he first appeared, and began his course for that day.

3. The rising of the Sun in the Horizon, was the first period of the fourth day, and of the seventh day, the day of Gods Rest.

4. Men who can tell exactly, when it is Sun-rising with them, may tell to a minute when the day of Gods Rest doth begin with them in any place.

5. Every week-day is the same day in all places, all having the same Sun-rising.

Let it be granted that the Earth is round, all these following will be true, and not otherwise.

1. Every Nation and place have a several Horizon differing from other.

2. The Sun when he first appeared, was directly over some part of the Earth or other, and shone most gloriously on half the Earth; making it to be noon then in the place under him, and in all places of the same Meridian. The Sun cannot properly be said to be then in the Horizon, unless it be meant to some particular place or other; as in the Horizon to London, &c.

3. The first period of the fourth day, and so of the day of Gods Rest, was noon in some places, and one, two, three, &c. of the Clock in the afternoon in some, and eight, nine, ten, &c. of the Clock in the forenoon in some other places.

4. The wisest man on Earth cannot tell, either at York, or at Rome, or at any other place, the just time when the day of Gods rest did or doth begin, within eleven hours of our day.

5. As People are distant in place, so have they different Horizons, and as their Horizons differ, so do their week-days.

the seventh-day-Sabbath in this Law expressly commanded to be Sanctified, is abolished also, and not to be observed by *Christians*; and that since no other set day is instituted in stead thereof by any Divine Authority, it resteth in the bosom of the Church or Magistrates, to appoint what day they please for Gods publick Worship.

Though all and every of these be very false, yet are they all by these men held to be even as true as their Creed; they litle considering from how unsound and rotten a root, these and every of them have had their first spring, and that is from a supposal that the Earth is plain, and not round.

It is an odd, but an Old conceit of some Philosophers, which afterward was held and maintained by the Antient Fathers, that the Earth was not round, but plain as a Champaign-field. They thought there could be no dwellers under the earth which go foot to foot against us: and that if there should be any Antipodes imagined, yet them not to be *Adams* Posterity, whom they held to have all dwelt upon the Earth, and to have been all drowned except eight persons, when *Noahs* flood covered all the face of the Earth. So strong did this Opinion prevail with the said Fathers, as that whoever held the contrary, was counted near as bad as an Heretick. Witness *Vigilius* whom some call *Virgilius*, who was complained of by *Boniface* unto *Zachary* then Pope, and was degraded for holding that there were Antipodes, and that they had a Sun and Moon to shine unto them as well as to us. This story may be seen in *Aventinus* (a), and in *Berovius*,

(a) *Ann. Ar-*
men. lib. 4. 3.

who sought to cover the fact with fig-leaves.

Now that the Adversaries to the Morality of this Law held all those tenets before-said and that they all sprang from this error of the Earths supposed plain superficies, I will next shew. For the clearing whereof I need not cite many of them, one may serve for all, being approved by them all. Neither will I tell here all that he Writes hereabout, but that which chiefly concerns the point in hand.

Mr. *Ironside* a Reverend Divine, and of singular gifts and Parts, but over-swayed by the stream of late times, doth in his book called the *Seven Questions of the Sabbath*, Dedicated to the late Arch-Bishop of *Canterbury* *William Laud*, tell us.

First, That it is necessary, not only for the Learned, but also for the weak and inferiour sort of People, to know to a minute when the Lords-day or Sabbath doth begin, and when it doth end, and that for two special reasons. The one is for the Peace and quiet of their Consciences, which else would be wounded and disquieted. The other is, for that unless the very day and the whole day be kept to a minute, all the duties done on that day are lost. His words words are these.

(b) *Tras. 7.*

Quest. pag. 1.

It is necessary to inquire of the dimensions of this day, of what duration and continuance of time it must be (b). Amongst those things which disquiet and perplex the Consciences of the weak, concerning the Lords day, this is not the least, where it is to begin.

begin, and how long it lasteth. For God requiring of us perfect and intire obedience, without diminution or defalcation, unless every minute of time, which the Lord requireth of us as his tribute and homage, be duly tendered to him; our whole labour bestowed upon the parts and pieces of the day is not regarded (a). It is also that which concerns the most sort of our inferiour People to be satisfied in, lest the Commandment requiring nothing, their employments another they many times wound their Consciences, and rob themselves of that Peace, which otherwise they might enjoy (b).

(a) *Pag. 126.*

(b) *Pag. 127.*

2ly, That God might have his due tribute, and the weak (if they will) may keep their Consciences quiet in observing the true and full time of the Sabbath, he setteth down the precise day of the Sabbath (as he conceiveth) and the exact time to a minute when the Sabbath-day is to begin. As for the day, he tells us that the Sabbath-day, must be precisely the day of Gods Rest; Thus,

As soon as God had ended his Work, he ordained and appointed, that the seventh day, the day of his own Rest, (else he will not conceive that it can be the seventh day) should be that on which the Church should rest (c) Unless we rest that very seventh day in which

(c) *Pag. 21.*

God Rested, we no more resemble his Rest, than a man that bath a Ladder resembles Jacob that had a Vision of a Ladder (d).

(d) *Pag. 90.*

As for the exact time when the Sabbath is to begin and end, he tells us, that the very minute in which the Sun is in the Horizon at his rising, is the true beginning of the day, and he proveth that it must so be, for that when the fourth day at the Creation began, the Sun was then in the Horizon at his rising, so that any of the inferior sort of People, he before spake of, may by looking in his Almanack, tell to a minute (if Mr. *Ironside*s rule fail him not) at any time throughout all the year, and in any place throughout the World, when the fourth day of the Creation, and the very day of Gods Rest, and so consequently when the Sabbath beginneth. These are his words.

If the natural day be measured by the Revolution of the Sun, as all confess, sure it is that untill the Sun begin his course, the day cannot begin. At what time now did the Sun set forth, upon the fourth day at the Creation? Common reason will say, when he first appeared in the Horizon. The rising therefore of the Sun in the Horizon, must needs be the first Period of the Natural day (e).

(e) *Tras. 7.*

3ly, He tells us that the Jews Sabbath-day was the day of Gods Rest; and the same with that which God blessed and sanctified, making no difference between all these three. His words are these.

Quest. pag. 12. 3.

That particular Sabbath-day given unto the Jews, even the day of Gods Rest, is not a Sabbath, but the Sabbath, even that which God sanctified. The Sabbath must be the same with the seventh, or else there is no tolerable sense or congruity in that Law. (f) Whereas he saith the same

(f) *Pag. 90.*

Egypt) *Deut.* 16. 6. so was it Ceremonial; a sign and token whereby they were known to be Gods peculiar People, *Exod.* 31. 13. and distinguished from all Nations that adored the Sun. Unto the observation of which seventh day, from their first labouring for Manna were they bound, and none but they; and they no longer than till the coming of him, of whom *Moses* their Captain said, *A Prophet shall the Lord your God raise up unto you of your Brethren like unto me, him shall ye hear*, *Acts* 7. 37. *Even Jesus Christ who is the Captain of our Salvation*: *Heb.* 2. 10. who is greater than *Moses*, who brought us out of a greater bondage than *Moses* did the *Israelites*, and who gave us not Quails and Manna, but his own flesh; he gave us the true Bread that came down from Heaven, that we might live through him. After whose coming, as all other shadows and Ceremonies, so this of their Saturday-Sabbath from Sun-setting to Sun-setting did vanish also. The day of Saturn was thenceforth no more Holy than the day of the Sun. The *Jews* might as lawfully, with their general consent, have kept the Sabbath on Sunday as on the Saturday. *St. Pauls* practice taught Christians then, that difference of days was taken away. Unto the *Jews*, (saith he) *I became as a Jew*, *1 Cor.* 9. 20. When he was with the *Jews* he kept the Saturday-Sabbath as the *Jews* did, *Acts* 17. 2. and 18. 4. and 13. 14. 42. But when he was with the *Gentiles* that were turned unto Christ, and embraced the Gospel, he observed and kept the same seventh Sacred day they did, which with them was called the day of the Sun, on which day they usually met together, *1 Cor.* 16. 2. *Acts* 20. 7. There arose no small difference between the converted *Jews*, and the converted *Gentiles* hereabout. The *Jews* esteeming the Saturday to be more Holy than the Sunday, condemned the *Gentiles* for Prophaneers of the Sabbath, because they observed not the Saturday: and for that they kept the day of the Sun, the *Jews* held them to be Worshipers of the Sun as other *Gentiles* were. The *Gentiles* on the other side upbraided the *Jews* as superstitious, for their observing their set Holy-days, (whereof their Saturday-Sabbath from evening to evening was one) which were abolished. This upbraiding and condemning one another in things indifferent, *St. Paul* speaketh against, and writeth to the contrary in his Epistle to the *Romans*, *Rom.* 14. 5. and to the *Colossians*, *Col.* 2. 16. The *Jews* were no more bound thenceforth by the Law of God, to keep their Sabbath on the Saturday than on the Sunday. The Sabbath-day by the Lord Commanded to them, and to all in this Law, being not this or that day, but the seventh, relating to the six days of our labour before-going, is the seventh day of the week with all People. Now that it may the better appear what the seventh day of the week is, and that Sunday is the seventh day of the week with us, and generally with all Christians, I will shew,

1. What some have held to be a week, in *chap.* 11.

2. What a week, and what the week is; and what the seventh day of the week is, in *chap.* 12.

3. The Antiquity of weeks, in *chap.* 13.

4. What hath been chiefly objected against the Antiquity of weeks, in *chap.* 14.

5. That Sunday was the seventh day Sacred with the *Gentiles*, in *chap.* 15.

6. Why the *Gentiles* after their Conversion, continued Sunday to be their standing day of the week for Gods Worship, though it had been before Idolatrously abused to the Worship of the Sun, in *chap.* 16.

CHAP. XI.

The Opinion of some concerning weeks.

How it is hatched from the Earths supposed plainness.

IT hath been the general Opinion, not only of the Vulgar, but of the Learned also, that the seventh day commanded us in this Law, hath relation only to the six work-days of the Lord God, and not to the six work-days with men, as if the meaning of these words of the Commandment, *Six days shalt thou labour and do all thy Work, but the seventh day is the Sabbath to the Lord thy God*, (so it is in the Hebrew) should be thus: *The six days in which I wrought when I created all things, shall be thy six work-days, in them thou shalt do all thy Work, but the seventh day wherein I rested, thou shalt rest, and do none of thy Work on any part of that day; but shalt keep that day Holy, it is the day of my Rest.*

From hence they will have a week to be none other with any People, but seven such days, whereof the six former days be the same with the first six days of the Creation, and the seventh be the same with the day of Gods Rest. Weeks in use with the *Jews* they held to be such; the first six days of their week, to be the same with the six days on which God wrought; and their seventh day, which was from Friday at the setting of the Sun to Saturdays Sun-setting, to be the very day of Gods Rest. Though Sunday be the day following the six days of labour with us, and on which we rest from our labour, having wrought six days before, yet we do not rest on the seventh day (as they say) according to Gods example; but on the first day: from Sunday to Sunday they will not have to be a week, but from Saturday to Saturday only.

And from hence do they, who deny the Morality of the seventh-day-Sabbath teach and write, that the boundary or seventh day of the week must be the day of Gods Rest; and that the day of Gods Rest was the very day which God Blessed and Sanctified, and in this Law commanded to be kept holy, and that the *Jews* Sabbath only was the seventh-day Sabbath, which in this Law is commanded to be observed Holy; and that the *Jews* Sabbath-day being Ceremonial, and abolished by the coming of the Messiah, the

Fourthly, To bring the *Israelites* into the greater dislike and detestation of Worshipping the Sun towards the East, as the Nations did, the Lord would that they should turn their breech or back-parts toward the Sun-rising when they Worshipped him. The Idolatrous Nations in those days, when they Worshipped the Sun, Moon, or any of the Host of Heaven, bowed towards the East, that is, towards the Sun-rising in Honour of the Sun; but now in contempt of that Idolatry, the *Jews* were to have their faces toward the West or Sun-setting; and their breech toward the Sun-rising, when they bowed and Worshipped God. The Holy place therefore in the Tabernacle was toward the West, as *D. Willet* proveth (a). And when the Temple of God was built, the house of God was so placed in the inner Court, as that they who came thither to pray, when they bowed, had their Posteriors, (as it is in the Hebrew) towards the Sun-rising, and their faces Westward towards the house of God.

(a) *Willst. Syn. Em. 9.*

5. Lastly, The day of the Sun must no longer be their seventh Sacred day. The having that day Sacred might have nursed them in, or have drawn them again to the said Idolatry of Worshipping the Sun; but that they might be taken wholly off from it, the day of the Sun was to be with them common or prophane, and another day, the day before the day of the Sun, even that which was the seventh from their first gathering Quails and Manna, *Exod. 6. 12, 13, 23, 26.* The day which the *Antient Saxons* called the day of *Seater*, and we from them *Saturday*, was thenceforth to be their seventh-day Sacred.

Yet all these courses which the most wise God took with them prevailed not, they would not be reclaimed from their Idolatry, they were resolved to uphold their wicked custom; not only the meaner sort, but the *Kings of Judah, the Princes, the Priests and wicked Prophets, Loved, Sought, Served, Worshipped, and Walked after the Sun, Moon, &c. Jer. 8. 1, 2.* Great charges were their Kings at, for making Horses and Chariots, which they Dedicated to the Sun; the which good *Josiah* afterward in zeal to the Lord of Hosts did burn with fire. *2 Kings 23. 11.* Yet could he not root out this monstrous abomination of Worshipping the Sun, but they strengthened themselves therein, insomuch that even in the Temple of God, in the place where they should Worship the Lord of Glory, with their faces Westward towards the house of God, they would in a most high contempt Worship the Sun; and bow with their breech towards the house of God, having their faces towards the Sun-rising; Of which contempt the Lord complaineth to his Prophet *Ezekiel*, to whom he shewed their great abominations, and greater, yea and greater than those; at length he shewed him this which out-passed all the other. *Turn thee again, saith the Lord, and thou shalt see greater abominations than these, and he brought me into the inner Court of the Lord's house, and behold, at the door of the Temple of the Lord, between the Porch and the Altar, were about five and twenty men, with their Posteriors toward the Temple of the Lord, and their faces toward the East; and they*

skipped the Sun towards the East. Ezek. 8. 15, 16. The Women were resolute to Worship the Moon too, after the manner of the Heathen. *We will certainly do, said they, Jer. 44. 17, 18. whatsoever thing goeth out of our own mouth, to burn incense to the Queen of Heaven, and to pour out drink-offerings unto her, as we have done, we and our Fathers, our Kings and our Princes, in the Cities of Judah, and in the streets of Jerusalem, &c.* The Heathenish Women, against their time of Child-bearing, sought and implored the Moon for ease and safety; the like custom the *Hebrew Women* seemed to have had, who did knead their Dough to make Cakes to the Queen of Heaven, *Jer. 7. 18.* Of this I will be sparing of my own, but deliver you the very words of that Learned *John Gregory*, as he layeth them down in his *Assyrian Monarchy* thus. The *Assyrians* Worshipped the Moon under the name of *Mylitta*, which word *Scaliger* hath well noted, in their Language signifieth *Genetrix*, in which sense it may not unaptly be applyed to the Moon. The reason he gives for it, is, for that, *If the Moon did nothing help the second causes in Generation, yet in the bringing forth it is evident, for this is most certain, though every Mid-wife hath not observed so much, that the most easy delivery a Woman can have, is always in the increase toward, and in the full of the Moon, and the hardest labours in the new and silent Noon; which was the reason that the Mid-wives heretofore, (he meaneth among the Jews as well as the Heathen) did always in such a Case implore the aid of that Planet, for the safe and easy delivery of their Infants; an example heretofore you may have, one among many in the Comedy (a), where the Woman in the extremity of her Travail cries out to the Moon, Juno Lucina fer opem, and this amongst others must needs be a reason why the Assyrians Worshipped the Moon, and why they Worshipped her under that name. The Prophet *Jeremy* maketh mention of this Worship in the seventh Chapter, where he calleth the Moon the Queen of Heaven, as our English Translation hath very well rendered. The reason which he giveth why the Women called upon the Moon at such times, I omit here to relate, being the same which Physicians commonly do give. The Prophet addeth that the Women made Cakes to this Queen. This Custom of offering Cakes to the Moon, our Ancestors may seem not to have been ignorant of; so that day our Women make Cakes at such times, yea the Child it self is no sooner Born, but is Baptized into the names of these Cakes, for so the Women call their Babes Cake-Bread. So much *John Gregory*, and more.*

(a) *Terent. Andria.*

Though *Israel* forsook the Covenant of their God, and went a Whoring after the Gods of the Nations, chiefly after the Sun; yet the Lord was not wanting, in affording the many means aforesaid for reclaiming them, whereof this was not the least, in that he took them off from the memory of the day of the Sun, and assigned unto them the Saturday for their Sabbath, Concerning which we may truly say, that as their Sabbath-day was their seventh day from their first gathering Quails and Manna, and as it was to begin at Sun-setting (which *Moses* termed the season that they came out of

Now to take off the *Idolatry* from this *Idolatry*, so generally practised by the Nations; the Lord used diverse means; of which this was one, that they should not have the day of the Sun for the day of his Worship; but the day before that: but of this in the next Chapter.

CHAP. X.

The means God used to take the Israelites off from Worshipping the Sun.

THE Israelites living in Egypt were deeply tainted with the *Idolatry* of the Egyptians which the Egyptians from them had learnt and set up. Doctor Heylin proveth out of Cyril that the Jews Worshipped the Sun and Moon, and Host of Heaven, as in those times the Egyptians did. And to the end they might acknowledge God alone to be the Creator; their Sabbath day was set unto them, &c. (a). It is very true indeed that Doctor Heylin saith of them, touching their *Idolatry*. Inasmuch, that when the Lord brought them out of Egypt to be a peculiar people to himself, God then used many means to draw them off from Worshipping the Sun, Moon, and the rest of the Planets, all called the Host of Heaven, whereof the Sun was the chief.

First, God gave them a special charge that thenceforth not any of them should serve the Sun, or Moon, &c. And that if any Man or Woman among them should be known to serve the Sun, or Moon, or any of the Host of Heaven, then the party, whether Man or Woman was to be stoned to Death without mercy. *Deut. 17. 2, 3, 4, 5.*

Secondly, God charged them not to speak of those Gods, or to have their names come out of any of their mouths, *Exod. 23. 13.* They might not call the days of the week by the names of the Planets, the day of the Sun, the day of the Moon, &c. as other Nations did, and do for the most part: but they called them thenceforth the first of the Sabbath, the second of the Sabbath, &c. Inasmuch that all the Evangelists in recording the day and time of our Saviour's Resurrection say not, In the morning of the day of the Sun, as other Nations commonly called that time, and we now, In the Sunday morning; but, In the morning of the first day of the Sabbath: so did they call our Sunday. St. Paul also, though he wrote to the Church in Corinth, yet writing in the behalf of some Jews in Judea that were in want, called their weekly meeting day, not the day of the Sun, as the Gentiles call'd that day, but the first day of the Sabbath, *1 Cor. 16. 2.* being the proper name then of with the Jews.

(b) It is true that St. John (though he was a Jew, yet writing not to the Jews, but to the Gentiles lately converted (b), that is, to the seven Churches of Asia, *Rev. 1. 4.*) called our Sunday, not by the name

of the day of the Sun as the Gentiles called it, nor by the name of the first day of the Sabbath, as he and the Jews commonly called it, but he called it The Lord's day. John called it not the day of the Sun, for he was a Jew; nor did he call it the first day of the Sabbath, for that he wrote to the Gentiles, to whom the name of the Sabbath was odious, as was the name of the day of the Sun to the Jews; and we find not that Christians who descended of the Gentiles, did in many years after this use the name of Sabbath in their Writings: nor did the Jews use the name of the day of the Sun in theirs. But John called it the Lord's day, being as truly the Lord's day with the Churches of the Gentiles, as was the Saturday with the Jews.

Thirdly, the Lord caused them to alter their times which were measured out to them by the course of the Sun, as years, months, weeks and days. Whereas their year before began in Tisri, when the Sun was in the Autumnal Equinox; they must thenceforth begin the same, when the Sun is most remote from it, that is, in Abib. Abib now must be their first month, and Tisri their seventh, which was their first before. See chap. 4. Their weeks were then wholly altered: the day of the Sun, which was the Gentiles seventh Sacred day (as I shall shew anon), See chap. 15. must thenceforth be with them a common or ordinary work-day; and the day which they must have for their seventh Sacred day, was thenceforth to be that day, which the Lord pointed out unto them by Moses, that is, the day following their six days of gathering Quails and Manna, *Ex. 16. 23, 26.* when they were ready to perish through want of Food. Also to draw the People unto an awful obedience hereto, and that they might not think it to be an innovation raised by Moses, (as the Heathen generally thought it to be (a) the Lord confirmed this new order of their week-days miraculously; inasmuch as on that seventh pointed out unto them for their Sabbath, there was no sign of Manna to be seen; and the portion thereof gathered the day before, and kept unto their Sabbath-day, stank not. The miraculous feeding them many years after this manner bred in them a custom of observing the week according to this new assignment. The Lord by Moses caused them to alter the beginning of their days of the week too, for whereas before they began their days, as other Worshipers of the Sun did, at the first appearance of the Sun in the Horizon, counting the first hour of their day to begin at Sun-rising, thenceforth they must begin their day for the service of God, when the Sun is furthest off from his rising. Sun-rising was the time when the Gentiles began their Worship to the Sun, but theirs must begin at Sun-setting. Their evening Sacrifice, was their prime Sacrifice. *Psal. 141. 2.* Their Feast of the Passover must be at the setting of the Sun, *Deut. 16. 6.* and their Sabbaths must begin with the evening; from evening to evening were they to celebrate their Sabbaths, *Lew. 23. 32.* that so they may the better remember and acknowledge the Lord God their Creator and Governor; that it was he, and not the Sun, Moon or Host of Heaven, that wrought their great deliverance in bringing them out of Egypt.

(a) *Cant. 1. 11.*
Diary. 1. 21.
Trag. Pen. 1. 26.

Sun, and had it in Honour as their great God. For besides the *Chaldeans*, the first setters up of this Idolatry, the *Persians* worshipped the Sun their God; and this Idolatry continued in *Persia* after our Saviour's Incarnation. *Some* sheweth us at large the Martyrdom of *Simoen* the Arch-
 (a) *Sozim. Ec.* Bishop of *Seleucia* (a), for that he refused to turn from the true
Ch. hist. l. 2. c. 8. God to Worship the Sun. And also of the Martyrdom of *U-*
thazar, who was the Guardian and bringer up of *Sabors*, then King of *Per-*
sia, yet for that he being converted by *Simoen* aforesaid, refused any longer
 to Worship the Sun, he was condemned even by *Sabors* himself to die, and
 so was Martyred.

Secondly, the Sun was the *Egyptians* God, as I shewed before out of *Euse-*
bius; yea and that many years before *Joseph* or any of *Jacob's* Posterity came
 to set their feet in *Egypt*. *Ischernes*, in the Septuagint *Ἰσχέρνης*, was the Ci-
 ty of the Sun, in which was the Temple of the Sun (b),
 (b) *Lyra. in Jer.* wherein the Sun was Worshiped, and wherein were the ima-
 43. 13. ges of the Planets, all called the Images of the house of the
 Sun. This City was called *On*, and he that was Priest of the Sun in that
 City in the days of *Jacob* was *Potipherab*, a man in great Honour with
 the *Egyptians*, else doubtless *Pharaoh*, when he so highly advanced *Joseph*,
 would not have given him *Asenath*, that Priest's daughter to Wife, as he did.
Gen. 41. 45. In the Bishops Translation he is called the Prince of *On*. And I
 suppose the cause thereof to be, for that the Translators might think him, being
 the Priest of the Sun, to be the chief Priest above other Priests, as an Arch-Bi-
 shop is above other Bishops, and such were stiled by them for Honours like
 Princes: but this *Potipherab* in the Septuagint is call'd *Ἰσχυρὸς ἰσὺς ὠν* the
 Sacrificer in the City of the Sun.

3. The *Phœnicians* had the Sun for their God: and the Idol in which
 they Worshiped the Sun was called *Heliogabalus*. In latter times those two
 Emperours *Aurelius Antoninus*, and *Severus Alexander*, were both of them
 Priests of the Sun before they were Emperours in *Rome*; the former was
 called *Bassianus*, the other *Alexander*, as *Herodian* (c), who
 (b) *Herod. de* wrote this History testifieth. The former while he was *Bas-*
vita Imper. sianus, and Priest to *Heliogabalus*, was highly beloved and
Rom. l. 5. praised for his Vertues; but being Emperour he became also
 together as Vicious and hated of the People; but most notorious did he be-
 come after such time as he married a Vestal-Virgin; and also had in *Rome*,
 made a Marriage between his God *Heliogabalus*, and the Moon called *Uro-*
nia, the Idol of *Carthage*, but the *Phœnicians*, *Ἀστροάρθε* *ἰσχυρὸς ὠν*, saith *Hero-*
dian, they called her *Astroarte*, the Queen of Heaven. This Emperour
 Gloried in this his Marriage made; affirming *ἀπὸ τῆς γῆς ἡλίου καὶ σελήνης* that
 it was a meet Marriage, the Sun to be joyned to the Moon. This his dally-
 ing with his God brought infamy on his name, and he is ever since known
 by the name of *Heliogabalus*.

4. The Sun was the *Trojans* God, they had divers Gods, but their chief

lest were the Sun and *Pallas*. As *Belus* was the Protector of *Babylon*, so was
Pallas of *Troy*; her Image in which she was adored, was kept in the strong
 Temple, or Tower of the Sun, as the Images of the Planets, with the *Egyp-*
tians were kept in their house of the Sun: *Jer. 43. 13.* So the Image of *Pal-*
lar, called the *Palladium*, feigned to be sent them from the Sun, was kept
 in the Tower or Temple of *Phobus*, as in a place most safe, and there was
 it Adored; and he that was the Priest of the Sun, and for that Tower, or
 Temple, when *Troy* was taken, was a very Honourable man of the house
 of *Otreus* and Brother to *Hecuba*, called by *St. Augustine*, *Panthe-*
us (a). So *Virgil* also called him.

(a) *Aug. de*
Civ. Dei. l. 1.
 c. 2.

(b) *Virg. Æ-*
cid. l. 2.

Eccē autem talis Pantheus elapsus Achivum,
Pantheus, Otriades arcis, Phobique sacerdos (b).

5. The Sun was the *Grecians* God, and in *Athens*, once the chief City
 in *Greece*, the Court or place of Judgment was to be open, without any co-
 vering, in full view of the Sun; holding that the Judge would not dare
 to give wrong Judgment in the sight of the Sun, who was said by *Homer*
 to have *ἰδμεν ἑμὴν* a revenging eye, and who seeth all things, and heareth
 all things: according to the said blind *Homer*.

Ἥλιος δ' ἐστὶ πῦρ ἰσχυρὸς καὶ πῦρ ἀνιόντων (c), which to do
 (saith *Plato*) is the power of none but of God (d). The Court
 of Judgment aforesaid had its name from the Sun, and so had
 the Judge also. The one was called *Ἥλιος* and the other *Ἥλιος*
 and their Philosophers for the generality of them, held the
 World to be eternal, like as the *Chaldees* before them did.

(c) *Hom. Iliad.*
 l. 3.
 (d) *Plat. de*
legib. l. 2.

6. The like I say for *Rome*, that was built by the Posterity of the *Trojan*
 fugitives; though *Pantheus* was dead, yet they had their Temple *Panttheon*,
 which continued to be so called till the days of *Boniface* the fourth, as I shew-
 ed before. See chap. 9. Under divers forms and names did the *Romans*
 Worship the Sun, as *Macrobius* sheweth, *Romani solem sub nomine & spe-*
cie Jovis Dydimi Apollinis, &c. appellatione venerantur: saith
 he (e).

(e) *Macrobius*
Saturn. l. 2. c.
 17.

7. The *Messagethites*, that *Scythian* and unhumane Nati-
 on had the Sun for their God, though they would not acknow-
 ledge any other, as *Boetius* recordeth of them. *Deum quendam, sed non De-*
as agnoscunt, ex Diis enim Unum Solem venerantur; cui equos immolant, ut
perniciissimū fidei, & pecoribus omnibus perniciosissimum molent (f).

8. The, *Ethiopians*, *Cathames*, *Tartars*, and other Nations
 Worshiped the Sun their God, as the said *Boetius* recordeth,
 Writing of their manners and customs.

(f) *Boetius*
de Scythia.

9. Dr. *Francis White*, late B. of *Ely*, in his Book against
Theophilus Brabourne (g), speaking of the *Pagans* in general,
 telleth us, that they Worshiped the Sun.

(g) *White*
 197.

then in such manner as is before said, I confess is my Opinion, and for the reasons before given, which if they seem weak to any, I leave the same to his better judgment, not willing to contest against any herein, being not a matter of great concernment. But that the Planets were the proper Gods of the Chaldeans and Assyrians of Old time, and that the days of the week were first so called by the Chaldeans, according to the names of the Planets, which they worshipped and had for their Gods, as I before said, is not mine Opinion only, but Learned men have testified as much. And People as they multiplied and Planted themselves the nearer to Chaldaea and Assyria, the more did they either for fear or favour, imitate them in their Idolatries; insomuch that among the Persians none were to be Honoured as

(a) *Clav. in Spher. Jo. de Sac. Hist. 1.* Kings unless they were Astronomers (a); neither were any to be Priests with the Egyptians but such. They all were Worshipers of the Host of Heaven generally: and called the days of the week by the names of the Planets, as the Chaldeans did.

And as the Chaldeans had the Sun and Moon in more special Honour than the other Planets, so had other Nations also. Concerning the Egyptians, thus saith Eusebius of them. *Priscus Aegyptios, cum oculos in hujus mundi contemplationem defixissent, cunctaque rerum ornamenta, &c. That when the Egyptians in Old time had fixed their eyes in the contemplation of this World, and with the greater admiration wondered at the Nature of all things, concluded*

(b) *Euseb. de Prep. Evan. l. 1. c. 9.* that the Sun and Moon were everlasting Gods and Governors of all things (b). So did many other Nations also count the Sun and Moon to be chief, him to be King, and her to be Queen; Worshipping them in the form of Men and Women,

and called the Sun Phobus, and the Moon Phoebe; him Delius, her Delia; him Gynobius, her Cynthia; him Titan, her Titania; him Janus, her Janna (or Diana, by prefixing the letter D, according to Nigidius *qua inter septem ante I decem causis apponitur*, (of which see Macrobius) (b) him they called Jupiter, her Juno: him Dux & Princeps luminum, the King

(c) *Macrobius l. 1. c. 23.* of Heaven; her Asteroarche, the Queen of Heaven. Yet gave they not equal Honour and Worship to the Moon, or to any other of the Planets as they did to the Sun; him they held to produce and order all things: and all the others to be as Rulers and Governours under the Sun, acting no further than they had Power and Commission from the Sun, from whom they received their light, influence and power of Working. Wherefore, as Papists say, that in Worshipping Peter, James, Magdalene, and the rest of the Saints on their days, they Worship Christ in them, Christ in his Saints: So the Sun-worshippers thought, that in honouring the Commissioners and Chiefest Officers of the Sun, they Honoured the Sun, who was the Lord of them all; and therefore when they worshipped any one of these Planets on his day, they regarded not whether the Planet was before them or behind their backs, or over them, or under them, or in what Meridian (soever it was, but always worshipped Eastward towards the Sun-rising. Book 8. 16.

and that at the rising of the Sun only. And such as were more devout than others, would have their places for VVorship on the tops of Hills, or at least on the roofs of their Houses, 2 King 17. 10, 11. & 16. 4. Ezek. 6. 13. Eze. 65. 7. 37, 7. Zeph. 1. 5, Jer. 19. 13. 32. 29. where they may adore the Sun at his first approach into their Horizon. And the Images of the other Planets, were all called the Images of the house of the Sun. Jer. 43. 13. The Gentiles had a multitude of Gods, by which they honoured the Sun; and which they Honoured as Gods from some Vertue or excellency of the Sun. *Diversa virtutes solis nomina Diis dederunt*, as Macrobius sheweth fully (a), and that Jupiter, Mars, and all the Rabble of the Heathens chiefest Gods, had their God-ship from the Sun.

(a) *Macrobius Saturn. l. 1. c. 9. 17, 18, 19, 20. 21, 22, 23.*

As the Chaldeans had the Sun for their Supream God, everlastingly governing, not only all the rest of the Planets, but all other things in the VVorld; whereby the VVorld was by them held to be eternal, without either beginning or ending; and the memory of the Creation, and of the Creator himself vanished from among them: Even so had other Nations also the Sun for their chiefest Governour of the VVorld; and thus they reasoned the Case, *Si Sol ut veteribus placuit, Dux est & moderator luminum reliquorum, & solus stellis errantibus praestat, ipsarum vero stellarum cursus ordinem rerum humanarum pro potestate disponunt*, (vel ut Plinius constat, placuisse significans) *necesse est ut Solem, qui moderatur nostra moderantes, omnium qua circa nos geruntur, faciamus autorem*, (b), &c.

If the Sun, according to the Opinion of men in ancient times, be the Chief and Governour of the other Luminaries, and be alone Surmounting in excellency the other Planets, according to the Virtue of his station: the order of all Humane affairs is disposed; (or as Plotinus would, is signified) it necessarily followeth that we should acknowledge the Sun, who governeth those that govern our affairs, to be the Author of all things that are brought to pass amongst us.

Men by the glimmering light of Nature knew that there was a God, but what God is, natural reason could not dictate unto them. Plato when he was to speak of God, as Macrobius relateth (c), *Dicere quid sit non ausus est: hoc solum de eo sciens, quod sciri quale sit ab homine non possit: solum vero ei simillimum de visibilibus Solem reperit. Sol ipse de quo vitam omnia nutrantur*, &c. and in Timaeo, speaking of the eight Spheres, he calleth the Sun, *Dux & moderator, & Princeps luminum reliquorum, Cor Caeli, Mens Mundi*, &c. No creature could men see which might set out the Glory, Power, and excellency of our God better than the Sun. *Apud Priscas Gentilitatis Nationes, nil prorsus inter creata cuncta, quod mortalium mentes in sui Venerationem alliceret, potiusque magis quidem ipse Sol, ab nimio splendore eminentiisque sui temperiebatur* (d).

(c) *Macrobius in Somn. Scip. l. 1. c. 2.*

(d) *Gloss. Mag. in Gen. c. 1. Diader. Sicul. Ant. l. 1. c. 2.*

Not any Nation of Note under Heaven, but adored the Sun.

*rum. Interpretatur quod ipsum adhibere suum habuerunt. Ut quia
suor ista opera omnia nomen Admercuris appellatur. (b). That they
de Affrica. diligently observed Mars, Venus, Mercury and Jupiter, for these
by their proper course would foretell things to come, as being Interpreters of
the Gods, out of confidence whereof they called all these four Stars Admercuries.
And my opinion is that as Boninus doth here orderly recite their names, in
the same order did the Idolaters place them aloft in their Temple. Mars on
the right hand, and Venus on the left hand of the other three chief, then
Mercury on the right hand next to Mars, and Jupiter last, on the left
hand.*

The reasons moving me to think these Idols to be thus placed aloft in
their Temples, are especially two.

First, For that the Romish Church when they had got some power into
their hands, and did in Pope Boniface the fourth his day suppress the Idolat-
ries of the Heathen, who worshipped their Idols in the Temple at Rome,
which was Dedicated to all the Gods, and then called Pantheon; and having
instead thereof set up another kind of Worship like unto that, even of the
Virgin-Mary and all Saints. Whereupon that day was by that Pope Boni-
face made an Holy day, called by the name of All Saints day, and the Tem-
ple also Dedicated to the Virgin-Mary and All Saints, called

(b) The Val. &
Nic. Triveth.
Com. in Aug.
de Civit. Di.
l. 2. c. 4.

thenceforth Ecclesia Beata Mariae rotunda (b). I will deliver
the words of an Old Chronologer hereof, *Iste Bonifacius (scilicet
Quartus) consecravit Pantheon, (id est) Templum omnium
Deorum, ubi Christiani periclitabantur a Daemonibus. Et est
pulchra similitudo, quomodo Spiritus Sanctus, ex multis infinitis
Paganorum scilicet eligere Sanctum inexcitum devotionis, quasi medium a facit ex
veneno. Ubi enim impios colebant Demones, ibi Christiani colunt*

(c) Fascicul.
tempore m.

*omnes Sanctos: sic ars deluditur arte (c). And a little after, Re-
rum omnium Sanctorum instituitur a Bonifacio quarte. Then at*

that time I suppose were the Images of the Saints placed up on high in their
Rood, which common People here with us call their Roodloft, in imitation
of the Heathen. For commonly when the Romish Church put down any
Idolatrous custom of the Heathen, then they set up another resembling that
which they put down; and this did they either for avoiding the greater
scandal of the Heathen, which were then potent; or to win them the bet-
ter by degrees to Christian Religion or for some other by-cause.

As the Heathen had some one or other particular Planet or Idol, to be the
Patron and Protector of some one People or other, and so many Protectors as
there were nations: Belus for Assyria; Diana for Ephesus; Jupiter for Rome;
Juno for Samos; Bacchus for Thebes, &c. So when that Idolatry was sup-
pressed, instead of these Idols, the Roman Church had Holy Saints to be in-
voked; and had for Protectors in like manner. Thus was St. James for
Spain, St. Dionysius for France, St. Andrew for Scotland, &c. As the Hea-
then Idolaters had for several occasions, several Gods and Goddesses on whom

they called for help; Bellona in time of War; Ceres for In-
fants; Segetis for standing Corn; Forculus to keep the doors (a),
&c. So the Roman Church to win the Heathens by degrees,
suffered them to continue in Idolatry still: but instead of their Demi-
Gods, they should invoke Saints: St. Rumbal for the Tooth-ache; St. Pe-
tronel for the Ague; St. Loye for Horses; St. Anthony for Pigs: St. Gregory
for Schollars; St. George for Souldiers, &c.

What were the Monks and Friars, the Chast Shavelings and Holy Nuns,
but the Natural successors of Bercynthia's and Vesta's Priests and Virgins?
Rome Heathen had two Goddesses in special reverence, Bercynthia and Vesta;
Bercynthia they held to be the Mother of the Gods (b). Her
Priests were Chast unmarried men; and if it happened that
any one of them could not Live Chastly, yet he lived Warily;
until that Atys (c), one of her dearest Priests, lived neither
Chastly nor Warily, wherefore he was caused to be Gelded (d);
after which time the Priests of Bercynthia (otherwise called
Cybes) were Gelded also, and (as some Commentators on Au-
gustine say) were called Galli, id est, Castrati (e). When these
were put down by Christians; Popish Priests and Fryars suc-
ceeded in their room untill this time. It hath been wished by
not a few, that these had been Gelded also, as were the former;
for though these have lived *caste*, warily; yet is it notoriously
known that they lived not *caste*, Chastly, no more than Atys did, witness the
many Bones and Skulls of Infants, that have been credibly reported to have
been found in their Moten and Ponds (f). As for the other
Goddess Vesta, Ovid and Augustine witness, and none denieth
that her Priests were Virgins; that Idolatrous custom being
put down also, this of Nuns and Votaries of Chastity unto the
Honour of the Virgin-Mary much like unto that, was set up.

Now I say, these and other the like practices of the Roman
Church, in putting down the Idolatrous Customs of the Hea-
then Idolaters, and setting up such of their own near alike, and resembling
them, make me to conceive, that the Idols which the Heathen worshipped
in their Temple Pantheon, and in other their Temples, were placed aloft in
a row or rank, for that the Images of the Saints, which the Roman Church
erected, to be worshipped instead of the other were so set.

Secondly, For that, as Lyranus telleth us, the Learned Doctors expound
these words of Ezekiel, *And so they put the branch to their Nose*
(g); that their Idols were lifted up aloft, therefore the Idolaters
reached up Rods or branches to touch them; and after that, they put
their Rods or Branches to their mouths or noses, in reverence to their Idols. Had
not their Idols been placed aloft in manner as the Images of the Saints
afterwards were, I suppose those Doctors would not have given
such an Interpretation of that Text. The placing of the Idols of the Hea-
then

(a) Aug. de
Civ. Dei l. 4.
c. 1.

(b) Aug. de Civ.
Dei. l. 2. c. 4.
(c) The Vallois
& Nic. Triveth.
in Aug. de Civ.
Dei l. 2. c. 4. 7.
& l. 7. c. 25.
(d) Ovid. de
fast. l. 4.
(e) The Val. &
Nic. Triveth.
locis prædic.

(f) Nic. Fox bñ
Mart. p. 1155.
Andr. Willm.
Synops. Pap.
Controv. 5.
Quist. 5.

(g) Lyra in E-
zek. l. 6. 17.

(a) Patient. their several Languages, (a) *Bel, Boel, Boelien Boelbier, Boel-
bik, Or.* with this Industry, as were the Egyptians, so were the
Isaacites much infected.

The other main idolatry set up by the Power of the *Americas*, through the help of their *Chaldeans* was the Worshipping of the *Heav* of Heaven, that is, the Sun and moon and the rest of the Planets.

The skilful in Astronomy and Astrology do unanimously testify of the Fathers and Patriarchs before the Flood, that they were the first Founders and excellently skilful in Astrology and Astronomy; and this may witness thereto Columns which they built, the one of Brick, the other of Stone, in which were Engraven the principles thereof; that Posterities after the Flood may be skill'd also in the knowledge of the Heavens and motion of the Stars as well as they: one whereof remained in *Syria* in the time of *Y-*

(b) *Josephus Antiq. Jud. l. 1. c. 4, 8. Clavd. Sphæ. in Jode Sacro. c. 1. Sm. in Rem.* *sephas* as he himself relateth (b). Yea it is not altogether unlikely that the Idolatry of Worshipping the Host of Heaven, was long before the Flood, and that men called then the week-days by the names of the Planets, as now men do. Dr. *Hemmond* in his Tract of Idolatry commends *Hemmonides* for the soberest of the Jewish Writers; he telleth us, that from the days of *Enosh* the Stars were Worshipped as Gods, to whom were built Temples; and Sacrifices were offered; After which in time the great God was generally forgotten; no man knew the true God, save *Henoch, Methuselah, Nub, Sem* and *Heber*, and so continued till *Abraham* was born.

(c) *Maimon. de idol. primo.* Thus much *Maimon* (c). How he could come to the knowledge hereof I cannot conjecture. But be it granted, that before the Flood, when Astrology principally flourished, men were not so wicked then to be carried away to the Adoration of any of the Planets, yet sure enough *Sem*, who lived a long time before the Flood, did also live unto the time, or near the time when the Planets were held to be the Universal Governours of the World. Though he lived not unto *Moses* days, yet did he live till *Abraham* was an Old Man, if so he lived not after *Abraham* was buried: and this Idolatry of Worshipping the Host of Heaven, was before that set up by the *Assyrians* and their *Chaldees*.

(d) Bureau of
44-4036

Plato, as were the *Sophs* with the *Peripat.*, or *Plato* with the *Egyptians* (*d*) *Boetius* certifieth us further of them, that the *Platons* were their proper and peculiar Gods, and that as *Schollars*

Now Study Divinity, So did they Astrology; and as we Catechize and teach the Children in the knowledge of God, so did they them in the knowledge of the Stars; Children were taught Astrology of their Parents; they sucked it (according to him) even from their Mothers Breasts (e).

They who went down from thence into remote places, to (a) *Securus* &c. find new Plantations, could not apply their time unto such studies; Building, and Fencing, and Planting, gave not them the leisure. Egypt had small knowledge hereof when *Abraham* came out of *Chaldea*, and

after that came into Egypt, and there (as *Josephus* (b) and others write) instructed their Priests more fully in the knowledge of the Stars, for which he was of the King rewarded with rich Gifts (c). The *Greeks* were far more ignorant thereof, till near about six hundred years before Christ his Incarnation: when *Thales*, *Anaximander*, *Democritus*, *Pythagoras*, and in *Plato's* time *Eudoxus*, *Cnidius* brought the knowledge of *Astronomy* into *Greece*, having learned the same of the *Egyptian* *Priests* and *Chaldees* (d). The *Romans* grew more ignorant,

(b) *Josephus de Antig. Jud. l. 1. cap. 15. 10.*
 (c) *Radolph. Stell. in P. Rami. Gram. is proemia.*
 (d) *Clavius in Spher. Jo. Sacri.*

thick the Greeks; the further off *Shinar* they went, the more Ignorant, Rude and Base they grew; even to Worship Beasts and base Creatures for their Gods; which we find not that ever the *Affrians* and *Chaldeans* did before they were subdued and mixed with other Nations; but the Host of Heaven, that is, the Planets were their Gods. These their Gods they Worshipped by course (e); every one on his day had some peculiar Worship done unto it; and the day on which any of the Planets had his Worship according to their order, that day was called by the name of that Planet so Worshipped. As Saint-

(e) *Jo. Gregory in his Affrian Monarchy.*
Pag. 203.

Worshippers do call the days of the month, on which they gave special Worship to St. Peter, St. John, St. James; St. Peters day, St. Johns day, and St. James day: So did those Sun-Worshippers, on what days of the week they gave special Worship to the Sun, or Moon, or Saturn; those days were called by the names of the day of the Sun, the day of the Moon, the day of Saturn. The time of the day for their Worship was ever the forenoon, not the whole forenoon for them all, but at the rising of the Sun, when the first hour of their day for such Worship began. And that Planer which came to be Worshipped by course the first hour of the day, was counted Trump or Lord of that day.

They gave not equal Honour unto the Planets, neither were the days of their week alike Sacred; but they had the Sun in the greatest Honour, and for their most high God; next to him was the Moon, and the next Saturn, so accordingly were their days Sacred, their chiefest day of the week being then the day of the Sun, of which I will speak more when I come to speak of their seventh day Sacred. *Boetius* telleth us, Writing of *Affrica* and their Customs, that four of the Planets they had in less esteem than the rest; His words are these, *Adarum, Venus, Mercurium & Jovem praeter ceteris abestimant, quia velut proprium cursum sortiti futura ostenderent, tanquam Deo*

(a) Dec 1944

(b) Josephus de
Antiq. Jud. 1. 1.
cap. 15. 10.

(c) Rodolph.
Sailor P. Ra-
ni, Gann, is
provenia.

(d) Clavine in
Sph. To. Sac.

(c) Jo. Gregory
in his Assyrian
Monarchy.
Pag. 203.

man for labour, is the Lords day, or is Sacred to the Lord thy God. As we say in Tithing of Corn, wherefoever men by agreement do begin the Tithing, that nine Cocks or Stacks of Corn are the Farmers, but the tenth is the Parson, or is due to the Parson: So in severing out our days, at what time soever, according to mens custom they begin their week or evening, six days are ours, but the seventh day is the Lords, it is his due, and not our own. God hath not bound men by this Law to any set time, when to begin their week, either at the Sun-setting, as the Jews begin their week, or at midnight, as Christians begin theirs, or at any other set time, but in every Nation, how ever they begin their week, the seventh day thereof is the Lords.

It is true, that the Jews had a set time when they should begin their week or evening; and so had a set and peculiar time or day on which they were to keep their Sabbath: but this they were not bound unto by this Law. That Saturday was their seventh or Sacred day, and that it began at Sun-setting, rather than at another time, was not by any express out of this Commandment, but accidentally: that thereby they might be the better taken off from the Assyrians idolatry, wherewith they and generally most Nations, were deeply infected; of which I will speak more particularly in the next Chapter.

CHAP. IX.

The Assyrians Idolatry.

All Nations Worshipped the Sun.

THE Assyrians Idolatry, wherewith Egypt, the Israelites, and generally other Nations were infected, was both the worshipping of Baal, and the adoring of the Host of Heaven. The one was a man deified and Worshipped; the other were the Stars, viz. the Sun, Moon, and the rest of the Planets (a) whom they magnified and adored as Gods and Governours of the World.

(a) The other Stars were he named but as subordinate unto the host.

Concerning Baal, and how he came to be Worshipped, we shall thus find in Histories and Antient Chronologies.

Nimrod that mighty Hunter before the Lord, being a great and strong Giant, began to Suppress and Tyrannize over others, bringing others in Shinar under him, and he ruled as King over them. The beginning of his Kingdom was Babel, wherefore he was called Saturnus Babylonius. For the most Antient Kings, and first founders of a Realm or People they called by the name of Saturn, and his eldest Son, or Heir by the

(b) Junus. Ex name of Jupiter: and his Daughter were called Jans (b). Thus they call'd his Father Cask, Cask, Saturnus Ehiops; for that Ehiops was Peopled by him: And his Grandfather Chush they call'd Saturnus Aegyptius; for that he and his Son Japhet Aegyptus Peopled Egypt.

Babel, this Nimrod had Erub, and Acad, and Calneh in the Land of Shinar. Gen. 10. 9. 10. 11. 12. In Process of time Nimrod left the Kingdom of Babel unto his Son Belus, whom they called Jupiter Belus, not driven out of his Kingdom by his Son, but Nimrod left the same unto him, and went into Assur, and there he Tyrannized over the Children of Assur, and there he built Cities also, Ninus, and Robabab, and Calab and Rezen. Ninus succeeded his Father Belus and his Grandfather Nimrod in their Kingdoms, and enlarged Ninus, calling it by his own name Ninus, and much enlarged his Dominions, and became a Monarch. This Ninus so consoled and took such grief for the Death of his Father Belus, that for his own comfort and his Fathers Honour, he had a goodly Image and representation of his Father made, which he had in much Honour. Others seeing it pleased Ninus, revered this Image, by degrees more and more, and had faults often pardoned for the Image sake, insomuch that at length Bel or Belus his Image was held to be the Protector of Assyria, and so adored as their Protector. Yet was he not Worshipped in a Temple till after Ninus was dead. Semiramis the Empress, and the Relict of Ninus, amplifying yet more the Dominions of her late Husband, built for Belus a Sumptuous Temple, and in it a Costly Pillar for this Idol, in which Pillar was Ingraven these words or Epitaph.

Mibi Pater Jupiter Belus: Avus, Saturnus Babylonicus: Proavus, Chush Saturnus Aethiops: Abavus, Saturnus Aegyptius: Atavus, Caelus Phoenix Ogyges. Ab Ogyge ad meum Avum Sol orbem suum circumlustravit semel, tricies, & centies. Ab Avvo ad Patrem sexies & quinquages. A Patre ad me, bis & sexages. Columnam, Templum, Statuam, Jovi Belo Socero & Matri Rhea, in Olympo Semiramis dicavi (a).

(a) Gervasio. 10. Dor. Fra. Villa.

Gervasio, that great Antiquary, maketh no mention who first Translated this Epitaph, or in what language it was engraven, but thus is it from his words Englished.

My Father was Jupiter Belus: my Grandfather was Saturnus Babylonicus: my great Grandfather was Chush Saturnus Aethiops: my great Grandfathers Father was Saturnus Aegyptiacus my great Grandfathers Grandfather was Caelus Phoenix Ogyges, (so he called Noah.) From Noah unto my Grandfather Nimrod were one, thirty, and an hundred years, (note that the Chaldees and Assyrians read and count their numbers from their right hand, as we do from the left) From my Grandfather Nimrod unto my father Belus were six and fifty, (so long Nimrod reigned) My Father Belus reigned two & sixty years. I Semiramis have dedicated this Pillar, Temple and Image unto Belus my Father in Law, and Rhea his Mother in Law in Olympia, in the name of my late Husband Ninus.

This was the first Idol that ever we could read of to be Worshipped in a Temple, Assyria becoming a great Monarchy, other Nations either for fear or favour had this Belus also for their Protector too, calling it according to

no more than any other set particular day can, it is not the day here commanded by the Lord.

The Sabbath-day here commanded to be kept Holy, is such a kind of day, as may be known, kept, and observed by men, wheresoever they inhabit; though in many and divers Longitudes of the Earth. Such as might have been kept in the Wilderness where the Law was delivered; and in the East and West parts of *Canaan*, and in *Babylon*, *Rome*, *Spain*, and in all other habitable places, and therefore ought to be either an Horizontal, or else a Meridional day. In all places of the World, none other but Horizontal or Meridional days are now, or at any other time heretofore have been in use with men, for measuring out unto them their seven days or week: and such as are their six days of the week for Labour, such ought the seventh day, even the day for Holy Rest to be also. The Sabbath-day with the Jews was an Horizontal day, but then such were the other days of their week also: and what Nation soever have their week to consist of Horizontal days, ought to have their Sabbath-day to be so also. In the North of *Russia*, and of the King of *Denmarks* and Queen of *Sweden* Countreys, where the Sun maketh many Revolutions at some seasons of the year between his rising and setting, men cannot count their week by Horizontal days, but they do and have counted their weeks by Meridional days. And so do all Christians generally, of what Longitude or Latitude of the Earth soever they are, mete out their weeks by Meridional days, then such ought their seventh day of their week to be also.

CHAP. VIII.

What day the Sabbath is to be in order or tale.

NOW is to be shewn what day in tale is to be the Lords day, or Sabbath of the Lord, and this the Law-giver himself hath plainly pointed out unto us in this Law, to be the day following the six days of labour, so that none need to say the knowledge hereof is hidden from us; Who shall ascend for us into Heaven, and bring the knowledge thereof to us, that we may know it and observe it? But it is clearly demonstrated unto us by the Lord God, so that he that worketh with the Spade, may know the same as well as he that handleth the Pen. *Six days shall thou labour, and, &c. but the seventh day is the Sabbath of the Lord thy God.* The seventh day, that is, the day following the six known days of labour, is none of ours, it is the Lords day.

We may not make the Sabbath-day to be the sixth day, for then we should shew our selves unthankful, in not receiving the Lords own beautiful allowance; nor the eighth day, for then we should encroach on the Lords right, and not be contented with his Liberal allowance of six days for our selves, reserving only the seventh for himself, much less ought we to make

it the fifth, or the ninth or tenth, or any other than the seventh day. Our weeks are not to consist of more or less than seven days, the last day whereof is the Lords day.

Some call this day the standing day of the week for Gods Worship, some the Lords day, some the Sabbath of the Lord, some the seventh day of the week, and in this Law it is set out to be the day after our six days of labour. Though these appellations do much differ in Letter, Sound and Phrase, yet they all signifie the same thing; It cannot be the seventh day of the week, but it will also be the day after our six known days of labour, and the standing day of the week for Gods Worship: this is the Lords day, or the Sabbath of the Lord, or to the Lord; and this is not only a seventh day of the week, as all and every other of the week-days are, but it is the seventh day of the week of *Exodus*.

There is not appointed from the Lord by this Law any set time, whence men should begin their week or seavening, for to find the Lords day: so that no People, Jew or Gentile are tyed by this Commandment, directly to keep their Sabbath precisely on such or such a day; or to begin their Sabbath, at any set particular time; as from midnight, or from Sun-rising, noon or Sun-setting.

God separated the tenth of Grapes, of Lambs, of Corn, &c. to the use of the Priests and Levites. As the seventh day is in this Commandment said to be the Lords, and sanctified by the Lord, so were those tenths said to be the Lords, and Sanctified or Holy to the Lord: But it cannot there be meant of the very tenth Lamb that fell in order from the Damm, or of the tenth ear of Corn, or of the tenth cluster of Grapes, first appearing or grown ripe; this was too too difficult for to find out; but of the tenth in proportion successively, according to the customary manner of their Tithing in the places where they lived. No more can it be meant here of the seventh day from the first beginning of the Creation, which cannot be found out, nor from any particular time set by the Lord, but the seventh day in proportion successively, according as any Nation or People do customarily begin their week, in what Longitude of the Earth soever they do inhabit: that seventh day by the express words of this Law is the Lords day, or Sabbath-day to or for the Lord, not of the Lord in that sense which some take it, as if it were the very day of Gods Rest, but the seventh day unto the Lord, that is, Sacred or Holy to or for the Lord: so do the very words of the Text import, *ויום השביעי שבת ליהוה*, On the seventh day is the Sabbath to the Lord, so also in the *Sepruagint*, *τις δ' ημερς τοις σαββατοις κυριου*, hereto doth the *Chaldee Paraphrase* accord; *Die autem septimo Sabbathum est coram Domino*; And on the seventh day is the Sabbath before the Lord. Also *Jan*, and *Tremel*. *Dies vero septimus Sabbathum est Jeshua*. But the seventh day is the Sabbath to the Lord. The sense then and meaning of these words of this Commandment, *The seventh day is the Sabbath of the Lord*, is this: The seventh day of the week, or the day following the six days here allowed

CHAP. VII.

*What kind of day the Sabbath-day is.
Not known when the day of Gods rest beginneth.*

THE Sabbath-day of the Lord is not an Artificial day, which hath no night, nor is but a part of the Horizontal day. See *chap. i.* For the Sabbath-day is proportionable unto the other six days of the week allowed for labour, every of which hath a night or darkness as well as day-light and in which night men may as lawfully labour as in the day-light. *Joseph* and *Mary* fled by night; *Mat. 2. 14.* The Disciples of Christ rowed by night, and in the fourth watch of the night *Jesus* went to them; *Mat. 14. 25.* Some Countreys are so hot, that their chiefest work is in the night, and so dangerous by reason of Wild Beasts, that their chiefest care over their flocks is by night. *Jacobs* special care over *Labans* flock was such; *Gen. 31. 40.* And when Christ was born, an Angel brought the glad tidings thereof to the Shepherds by night as they were watching their flocks; *Luke 2. 8.* If the six days of labour which God alloweth Man be such as have nights as well as day-light, then such ought the Sabbath-day of the Lord to be also.

Neither is the Sabbath-day here commanded an Universal day, such as was the very day of Gods rest. For then there would have been an impossibility in respect of the thing it self, for men to keep the same, and that for these two reasons.

First, It is impossible for any man so know within half a year, what time of the year it is with us when the first year of the World began. Some have presumed to tell the same to a day: and in the *Calendar* prefixed to our Church-Bibles and Common Prayer Books, suppose it to be the five and twentieth day of *March*, and there the same day is supposed to be that in which Christ was Conceived in the Womb of the Virgin *Mary*; which if granted, the thirtieth day of the same month of *March*, must be yearly the day of Gods Rest. For if one be the first day of the Creation, the other must be the seventh.

Again, Let it be, as supposed so granted, that the seventh day of *March* yearly is truly the first day of the Creation; yet not a man living is there, that can tell within three days what day of our week that five and twentieth day of *March* was, which was the first day of the Creation. All the Art and endeavour of man is not sufficient to find out whether the first day of Creation was Sunday or Saturday, or Monday, &c. and therefore not whether the day of Gods Rest was Thursday, Friday, or Saturday.

Let it yet be further granted that it was Sunday on which the first day of the Creation began, and therefore the day of Gods Rest must then have its beginning on Saturday; No man can for all that tell within eleven hours at what time of the Sunday the first day of the Creation, or at what time of the Saturday the day of Gods Rest began either here, or in *Virginia*, or in *Rome*.

Chap. 7.

The Seventh-day Sabbath.

17

Rome, Jerusalem, Paradise, or in any other place whatsoever, whether it was at Sun-rising, Sun-setting, noon, or at the hour of one or two, &c. in the forenoon or afternoon. Wherefore, if by the seventh here commanded, had been meant an Universal day; it must be then that seventh Universal day on which God Rested; the which cannot be observed by men, because they cannot tell on what day of their week, nor about what time of their day, they should begin the observation thereof.

Secondly, an Universal day, such as was the day of Gods Rest cannot be observed of all the People of God. Though it should be granted, what is of some believed, that the day of Gods Rest began in *Paradise* on Saturday, and at the rising of the Sun there; yet all Gods People cannot observe that very day. For,

1. The earth being Global, and the true longitude of the place where *Paradise* was, being unknown, no man can tell when to begin that day in the place where he liveth. We know when it is Saturday in some places, it is then Sunday or Friday in some other places. We know that when Christ Rose from the Grave, it was then Sunday at *Jerusalem* in the fore-noon, and we know that it was then Saturday in *Virginia* in the afternoon, but no man can knowingly say that the day of Gods Rest beginneth on the Saturday, in the forenoon with him, though it be granted that it so began in *Paradise*.

2. Though the day of Gods Rest, (or any other Universal day) be made known unto men, at what time, and on what day it began in *Paradise*; and the very place where *Paradise* was made known also: Yet all Gods People could not possibly keep that very day of Gods Rest; By reason of the diversity of Longitudes of the Places wherein they may Live, they cannot keep all of them one and the same day.

This hath been proved unto us fully and plainly, even by the opposers of the Sabbath. Dr. *Hoylin* hath even demonstrated the same, that men could not possibly have kept one and the same day for their Sabbath

had it been commanded. (a) And further sheweth, that the Jews themselves kept not the very day of Gods Rest, (b) though they had one day in seven set apart for Holy Rest and meditation. Mr. *Ironside* also (c) from the diversity of Meridians, proveth that one and the same day cannot be Universally kept, and therefore never commanded the whole Church. One and the same day could not possibly be observed a Sabbath by all the Jews, in the East-parts and West-parts too of *Judea*, and in *Babylon*, and in *Rome*, by reason of their diversity of Longitudes. And if it be supposed to be but two or three degrees difference of Longitude; yet will that difference make the days as truly to differ from being the same, as will an hundred and three, though it will not make them so much to differ. The like ar-

gument hath Doctor *Francis White* late Bishop of *Ex.* (d), and divers others. Wherefore such the Universal day, such as was the day of Gods Rest, cannot be possibly kept by all Gods People.

(a) *Hoyl. part. 1. pag. 45, 46, 47, 48.*
(b) *Page 125.*
(c) *Ironside. chap. 18. pag. 164.*

(d) Dr. Francis White, in his Treat. of the Sabbath. p. 175.

Setting; or between Sun-setting and Sun-rising; I mean so in all places in and between the temperate Zones; and not in places near either of the Poles, where it is continual day-light for many days together. From Sun-setting to Sun-setting, in those places cannot properly be termed a day, having in it many revolutions of the Sun, never was it in use with any People, to measure out their Week, Month, Year or Age. Men living in such places measure out their weeks and months by Meridional days as we do. Neither is there any mention made of such days any where in Sacred Scripture, and it is of such kind of days as are there mentioned, which I promised to speak of. See chap. 1.

Secondly, they differ much in respect of their beginning and ending. Here in York and other places of England, there is sometimes five, sometimes eight, and never so little as three hours difference between their beginnings, and the like between their endings. Whence it must follow, that every of the week-days with the Jews, consisted partly of two days of their month; and that every day of the month with them, consisted partly of two of their week-days; the days of their month being Meridional, and their days of the week Horizontal days, as I said before.

The knowledge hereof is very useful for the reconciling divers places, and resolving divers doubts in the Sacred Scripture, about the Jews customs in observing their feasts, as for instance, if it be demanded;

1. Whether the Israelites ate the Passover in Egypt, and came out of Egypt, from Rameses on one and the same day; Such it is said, that on the fourteenth day at Even they ate the Passover, Exod. 12. 8. but it was the next day, being the morrow after, viz. the fifteenth day when they came from Rameses. Numb. 33. 3.

Or whether our Saviour Christ ate the Passover with his Disciples, and after that suffered Death on the Cross on one and the same day; Such it was the fourteenth day at Even when he ate the Passover, and gave them his Body and Blood Sacramentally, when he instituted the Lords Supper, but it was the fifteenth day when he wrought our full Redemption, and actually and really gave his Body and Blood for us on the Cross?

The answer to both these are the same. It was on one and the same day of their Week, but not of their month; for it was on the fourteenth day of Abib on which the Israelites ate the Passover in Egypt, but their going out of Egypt from Rameses was on the fifteenth day. So also Christ ate the Passover with his Disciples on the fourteenth day of the first month, according to the Law of the Passover; but he was Crucified on the next day, which was the fifteenth day. In the fourteenth day of the first month at Even is the Lords Passover, & on the fifteenth day of the same month is the Feast Num. 28. 16. 17. Lev. 23. 15. 6. Yet both in one and the same day of their week, for the days of their week ever after their freedom from slavery were, as I shewed before, Horizontal days; every of which began at the Sun-setting of the former day, at the time they ate the Passover in Egypt. In they were commanded to

their Sabbath days, Lev. 23. 32. and therefore so also did they begin the days of their week called the Sabbath, for moving out to them their Sabbath-days. And herein the Romanists do not a little Judaize, who continued the like custom of beginning all their Sacred days, as Lyranus tells us, *In diem ferium, viz. decimam quartam, &c.* On the fourteenth day of the month, in the Even whereof the Lamb was sacrificed, and the Solemnity of the Passover began, which was celebrated on the fifteenth day of the month. According to which custom the Solemnities of our Church do begin with the evening of the day before going (a) Christ with the Disciples ate the Pass- (a) *Lyra. Po-*
ver, and was Crucified also on one and the same week day, *stili. Jan. 13.* which was the sixth day of the week with the Jews: which consisted partly of our Thursday, and partly of our Friday: as their Sabbath day consisted partly of our Friday, and partly of our Sunday.

2. If it be demanded, whether the demand made by the Disciples, where they should prepare the Passover, and their killing the Paschal Lamb, and their eating the Passover, and Peters denial, and the Cocks Crowing were all done in the same day? The answer hereto is like the former. They were done in the same day of the month, but not in the same day of their week. The Disciples demand the killing and preparing the Passover was all in the fifth day of their week, but their eating it, and Peters denial, and the Cocks Crowing were done on the sixth day of their week. Yet all on the fourteenth day of the month, and all done on our day of the week which we call Thursday.

3. If it be demanded, How we may conceive it to be on the first day of unleavened bread, in which the Disciples asked of Christ where they should prepare for him to eat the Passover; Such the Evangelists Mark and Luke do affirm it to be on that day: Mar. 14. 12. Luke 22. 7. yet the first of the seven days of unleavened bread began not till the time of eating the Passover?

The answer is as before: The first day of the week of unleavened bread was not then begun, but the first day of the month of unleavened bread was begun long before. Though there was just one week or seven days of unleavened bread; yet were there eight days of the month of unleavened bread. On the fourteenth day of the first month, they were commanded to eat unleavened bread, and so to the one and twentieth day at even, Exod. 12. 18. From the Even of one to the Even of the other, was just a week or seven days: but such they began to eat unleavened bread on the fourteenth day, according to the Commandment, that fourteenth day of the month was properly their first day of unleavened bread; and the one and twentieth was the eighth or last. Thus St. Matthew calleth the first of those eight days in which they ate unleavened bread, the first day of the Feast of unleavened Bread. Mat. 26. 17.

The like answer is made unto those who object out of Job 13. 1. that Christ ate not the Passover on the Feast-day of the Passover, but one day foregoing. And many more such like questions and doubts may hereby be resolved.

Pleyden, did take such a Voyage indeed, but did you travel the whole Circuit with him? It is true, quoth *John*, I did. May then the case be altered, quoth *Pleyden*, and you have lost a day of your age indeed. I You be *John Primogenitus*, but your Brother is *John Senior*. This is strange, quoth *John*, we kept a most exact account of every days Journey till we came home. Can you shew when or where we should lose a day? you lost not your day, quoth *Pleyden*, at any one Longitude, nor at one time, but by little and little. Answer me one question, quoth *Pleyden*, and thereby you shall make this clear your self. It is a Proverb that *Plagues* hath, which is common in use. The ship *Argo*, in which *Jafes* sailed for the Golden fleece, when the Voyage was ended, was laid up in the Road for a Monument: where decaying by little and little, they always picked to know where it wore away; till in the end the whole substance of the Old Vessel was gone, and nothing remained thereof, but only the figure, which every where was answerable to that of the Old. Now tell me whether this ship was the very same in which *Jafes* sailed, or another derived from it? And if another, when it was changed? Sure, quoth *John*, it could not be the same ship, and it was altered by little and little, and at no time wholly altered till at the last. Just so, quoth *Pleyden*, may I say for the day you have lost, you lost it not all at one time, but by little and little every degree that you went Westward, you pieced your day, and made it the three hundred and sixtieth part of a day longer than it was, but nevertheless you lost the three hundred and sixtieth part of your day in rate; you must look to lose one way if you gain another way. In your travel of the whole round, which is three hundred and sixty degrees, you gained a whole day in the length of your days, but you have lost thereby a whole day in rate. For tell me, when it was Sunday at your coming home, what day was it then with you? Indeed, quoth *John*, it was but Saturday with us, and I wondered much, why we in the count of the days of our Week came still to a day short of what they counted here. But I pray tell me what counsel you will give me in the Case between me and my Brother? Why, quoth *Pleyden*, be ruled by me and fear not: make one Voyage more, and go back the same way that you came, and you shall certainly find again the day which you lost, and then come to me and I will warrant your Case. Though now I approve not *Pleydens* Judgment in every point, yet I say, what he told *John* of the lengthning of his days, and losing a day in rate at his return, whereby he had not lived so many Week-days as his brother *Jafes* had by a day, is very true, whether he counted the Week by Horizontal or by Meridional days. But yet *John* lived as many Universal days as did his Brother and lost not one hour, or minute of an hour in the Universal day; it could neither be lengthned or shortned by continual travel. When the Sun came to that Meridian, in which it was when it began the first, sixth or seventh day, at the first Creation, then did the Universal day end, and the new began both with *John* and his Brother, and with the whole world.

Week-days, whether they be Horizontal or Meridional, cannot be the same in all places; much less can their parts or hours be the same. But the Universal day is not only the same day in all places, but every part or hour of that day is without any variation, the same every where.

The last day in which Christ shall come to judge the World, which must needs be on two week-days with People, if it be on Sunday with some, it will be on Saturday or Monday with some others; and on different times also of the week-day, if it shall be at mid-night with some, (not only mid-night of security, *Mat. 25. 6. 13. 24. 39. 50.* but in respect of the week-day) it will be at noon with some others, &c. Yet will it be one and the same Universal day, therefore every where in Holy Scripture that time is called a day, *John 6. 32. 40. 54. 11. 24. Acts 2. 20. Mar. 10. 15.* not days. It shall not be on one day here, and on another day elsewhere, but on one and the same day. It will be a general day of Judgment; not only in respect of all conditions of men, but also of all places, they shall be gathered from the four Winds, *Mar. 13. 27.* from all quarters of the World. Yea his coming shall then be not only on one and the same Universal or general day, but on one and the same hour of that day in respect of all People. In an hour of that day the Trumpet shall sound, *Mar. 24. 31. 1 Thes. 4. 16.* then all in all places shall hear the Voice thereof at that same moment, even at the twinkling of an eye. *1 Cor. 15. 52.* In vain shall the Plea of any be alledging that it is Tuesday then with some People, and it is but Monday with us: O let us tarry till Tuesday too: or that it is but one of the Clock with us, and it is three or more with others, and therefore too soon for them. No, for their account of the day will not serve the turn. All shall find that hour to be a general hour, of a general or Universal day, that is, not sooner in one place than in another.

CHAP. VI.

The difference between Horizontal and Meridional days.

There is not a little difference between the Meridional and the Horizontal day, as may appear by what hath been before said. First, They differ in length and duration, for the Meridional day, whereby the *Jews* counted the days of their Months, and we the days of our Weeks and Months, is in time four and twenty hours without any sensible difference. But the Horizontal day, by which the *Jews* count the days of their weeks, from Sun-setting to Sun-setting, (or from Sun-rising to Sun-rising, by which some other have counted the days of their week) is sometimes in some places near five and twenty hours; and at some other time in the same places, it will be but about three and twenty hours in length.

ter this for ought we know to the contrary, yet all before the sun setting, that is, before the next day, beginning at noon, there is a week to the sabbath.

But if any will contend, that unless there be better proof, given than probabilities, we should not conceive the days of the Creation, either the fourth, sixth or seventh to begin in Paradise rather at noon than at midnight, Sun rising, or at Sun setting. Yet sure it is more than probable, that Moses would have the evening to begin at noon. What else could he mean, by the two Evenings, which he in divers places mentioneth, *Exod. 12. 39. Numb. 28. 4. 8.* if he meant not thereby the time between noon and Sun setting, viz. the time between the evening of the day in common use with the Jews, which began at noon, and the evening of the day in their Sacred account, which began at Sun setting, as I shewed before. See *chap. 3.* On the fourteenth day of *Abib*, they were commanded, even the whole Assembly, to kill the Paschal Lamb between the two Evenings. *Exod. 12. 6.* and according to the Hebrew Text; and to eat the same at the beginning of their Sacred day of the Passover, which began at Sun setting. *Deut. 16. 6. Luke 22. 14.* Their taking the Lamb, killing, skinning, and making it cool, and fit for roasting; yet the roasting it, and preparing it with herbs for the Table, all was to be done between the two evenings before the setting of the Sun. The killing their Passover (very likely I was about that very time of the day when Christ our Passover was slain, which was between the two evenings; The former of the two evenings mentioned by Moses, *Exod. 12. 6.* began at noon, at the beginning of the seventh hour of the day with the Jews.

So *Lycanus*, According to the Hebrew Doctors, the Evening here mentioned, begins from the seventh hour, for at that time the Sun begins to incline toward the West. (a) The seventh hour with the Jews ever

(a) *Lyc.* *Ex. 12. 6.* began at noon, as their first hour began at Sun rising. *Mosius* (b) on *Joshua* confirmeth the same also. But if any doubt hereof,

(b) *Mosius* on *Jos. 5.* let him look only in *Buxtorfius* (c) his Lexicon, at the word *ערב*, where he makes it clear, that *ערב* is between

(c) *Buxtorf.* the two evenings, which was the time for killing the Paschal Lamb, mentioned in the 12. of *Exodus*, had its beginning from noon at the end of the sixth hour, or beginning of the seventh,

proving the same also out of Learned Authors, as well *Rabbins* as others.

CHAP. V.

Of the difference between these four kinds of days.

HAVING shewed that the four kinds of days are, 1. The day of the Creation, 2. The day of the Flood, 3. The day of the Passover, 4. The day of the Sabbath.

only day light and no night, but endeth at Sun setting, whereas the other have night as well as day light.

Secondly, The Universal day differs from Horizontal days, and Meridional days in two respects.

1. The Universal day is constant and unalterable; it cannot be made longer or shorter by all the Wit and Industry man can use; much less may a day thereof be gotten or lost by mans industry. But week days with all People, whether they be Horizontal or Meridional days, may be either lengthened by travelling Westward, or shortened by travelling East, yea a whole day may thereby be either gotten or lost, and so be that was the first born may become the younger brother; as in the Law Case between *John* and *Johannes*. I will not affirm the story to be true, but it will serve to illustrate the truth of what I before said, and let it be taken as I had it.

William Daise of *Paragon* had by his Wife *Helen* two Sons at one birth, within one hour, and either of them was named *John*, but for distinction sake, the Father and others called the younger *Johannes*. When they came to be five and twenty years of age, *John* the Elder obtained money, and leave of his Father to Travel with *Sir Francis Drake*, when he made his Voyage round the World. *Johannes* lived at home with his Aged Father, his mother being dead; but did so misbehave himself toward his Father, that the Old man, by his continual vexation became so weak and faint, that he despaired of Life; yet before he died he heard that his Son *John* was returned into England safe with *Sir Francis Drake*: Whereupon he caused his Will to be altered and new Written, wherein he gave all his goods and Chattels to *John* his elder Son, saving only ten pounds, which he gave to *John* his Younger Son, and shortly after died. When *John* had heard of his Fathers death, he hasted home; but before his coming, *Johannes* had in possession, and disposed of all his Fathers Goods and Chattels left. Of all which *John* at his coming home demanded the possession, to whom *Johannes* tendered only ten pounds, telling him that was all which his Father gave him, and thereupon gave him a Copy of his Fathers Will; telling him also that he by his Travel had lost a day of his Age, and that he himself was *John* the Elder, when his Father made his last Will, and being possessed of the Goods he meant to keep them. *John* seeing his Brothers resolution would not finger the ten pounds, but took the Copy of the Will, and hasted to *Plowden*, commonly called *Plyden*, the Lawyer; to him he opened his Case, and shewed the Copy of the Will, craving his Counsel, *Plyden* having perused the Will, demanded of *John* who was first born, that was I, quoth *John*, and my Brother doth and will acknowledge that. Why then your Case is good and sure, and the Goods are all undoubtedly yours, quoth *Plyden*, but yet tell me under what pretence doth your Brother claim and detain them? Why quoth *John*, the fact, that by my Voyage that I made with *Sir Francis Drake* round about the World, I lost a day of my Age, and so he at the making of the Will was the Elder, and so lay claim to all. *Sir Francis Drake*, quoth

Evening Service, or such like, though it had been done by day-light, or by candle-light. So also the People of God did in Ancient times divide the day into such parts; one whereof they called the Morning, and the other the Evening, Gen. 29. 23. Eccles. 1. 5. 8. 17. 16. Jer. 6. 4. though an act was done before day, yet did they count it to be done in the morning. Gen. 21. 5. 1. Peter rose early in the night according to the Vulgar Translation, which in ours is early in the morning. The like is said of Mary Magdalene, coming to the Sepulchre before day. Exod. 34. 4. Mary Magdalene, coming to the Sepulchre before day. *Exod. 34. 4. Mary Magdalene, coming to the Sepulchre before day.* The darkness of night yet in being; yet notwithstanding that time was counted to be in the morning, and the time of our Saviour's Resurrection was before that, yet was it in the morning. This kind of day, that is, the Meridian day, by and over which began the common life with all Christians, who do and have counted the day as that which our Ancestors did before them: After mid-night, reckoning one, two, three, (and so to twelve of the Clock) in the morning; and the like in the afternoon for the evening. So we at this time do begin the day from the mid-night, making the morning to be the former part of the day; and evening the latter part. So did the Egyptians, who were for dividing and observing of time excellent; and so did the Romans, and accordingly so did Christians begin the day from mid-night. *Egyptii & Romani*

a media nocte in alterum medium noctem numerabant diem, quæ consuetudo adhuc in Ecclesia Romana permansit, fuit Clav. in Sphæra Jo. de sacro Bos. ubi de officio Meridian. (a) In like manner did the Jews begin the day with them in their ordinary and common account of time, making the morning to be the former part of the day; though the Jews from their coming out of Egypt began all their sacred days or Sabbaths from the time of the setting of the Sun, See chap. 3. and also the days serving to meet out to them their sacred days, Exod. 13. 6. 7. Lev. 23. 5. 6. Ex. 12. 18. 19. Deut. 16. 4. all which were Sabbathical days, and called by the Jews, *The first day of the Sabbath, the second day of the Sabbath, &c.* for thus they called the days of their Week or Sabbath. Yet otherwise commonly and generally, they continued to count their day to begin with the morning as before. Never did they begin any day of their Month, but with the morning, making the evening to be the latter part of the day. As for instance, the day before their coming out of Ramesses, was the fourteenth day of Abib, Num. 33. 3. Ex. 12. 6. 18. *In that night, that is, in the night of that fourteenth day, they did eat the Passover, Exod. 12. 8. and in that night, before the morning, they burned what of the Passover they eat not, Exod. 12. 10. and after that till mid-night was past, and the morning came, was to go out of the door of his house, Exod. 12. 22. At mid-night all the first born in Egypt were slain, Exod. 12. 23. At the next day, that is, after mid-night, the Egyptians began to eat their dough before it was leavened, Exod. 12. 24. 25.*

it is evident that the evening in which they ate the Passover, and were not to stir out of doors till the morning, was part of the fourteenth day, and that the time after mid-night, in which they were urged to haste away, and in which they went abroad out of doors to provide their Cattle, to consult about their Journey, and their going from Ramesses, was on the fifteenth day. *They ate the Passover on the fourteenth, and took their journey on the fifteenth day, Num. 33. 3.*

Secondly, The time of the Peace-offering was to be eaten on the same day it was offered, and might not be eaten after the whole evening was fully past. The same may appear also if the offering had been a vow. *Lev. 7. 15. 16. 17. 18.*

Thirdly, The day in which Jesus Christ ate the Passover with his Disciples, was the fourteenth day of the month: on the same day Christ's Disciples asked him, where they should provide and prepare for him to eat the Passover, and on the same day Peter denied his Master, and the Cock crew, *Mat. 14. 30. Luke 22. 34.* I say, the Question demanded of Christ by his Disciples, the killing the Paschal Lamb, the eating the Passover, Peter's denying his Master, and the Cocks crowing, were all done on one and the same day of the month; though the eating the Passover, Peter's denial, and the Cocks crowing, were done in the evening, in the latter part of that fourteenth day.

The Astronomers especially, and some others in Ancient times, began the Meridian day at noon. John of Halifax telleth us, that the *Arabians* began their day at noon, and giveth this reason for it; *Because when the Sun was made and appeared to the World, it was then in a Meridian.* (a) In the day so beginning at noon, they had the same parts of the day, viz. morning and evening, only they made the evening to be the former part. And it is more probable than otherwise, that when the Sun was made, and first appeared to the World, it was then in the same Meridian that *Paradise* was in, making it then to be noon there: At that time doth the Sun shew it self with the greatest light, *Deut. 28. 29. Job 11. 17. 5. 14. Psal. 37. 19. 10. 11. 8. 9.* lustre strength and glory: making it to be sunk rising, ninety degrees from it West-ward; and Sun-setting, ninety degrees from it Eastward; and day-light in all places in either side. Now I see no reason, and I think no man can give any to the contrary, but that the Sun should rather thus appear in its glory to *Paradise* first, than unto *Spain, Judea, America,* or to any other place whatsoever. And then if so, *Moses* had good reason even from hence to let the evening before the morning. See ch. 2. And then it is likely that God made the living Creature after his kind, and *Adam* also in the afternoon and that in the night following I mean when it was light in *Paradise*, though it was dark elsewhere, that *Adam* did sleep till on *Adam*, when God began to create man in the morning.

(a) Jo de sac. Bos. in thes. de Computo Ecclesiastico.

and 31, 39. the other part is the night or darkness, called by (a) *Clavin* the Artificial night; and which in Antient times was divided with the Jews into three watches: the evening watch, the middle watch, and the morning watch; but after that when they were subdued by the Romans, they divided the night as the Romans did, into four watches.

The Artificial day, or day-light was Antiently counted to be the former part of this day, and the night the latter part, and so not only before the Israelites coming out of Egypt, but after their deliverance did they count this day so to begin in respect of their civil affairs, as may appear.

First, For that when the parts of this day were mentioned, the morning was set before the night, before the Israelites coming out of Egypt, Gen. 1. 16, 18, and 8. 22. and 7. 4, 12, 18, 39, 40. yea and commonly afterwards too, Lev. 8. 35. Ex. 19. 21, 22. Numb. 9. 21. though they had the beginning of their days altered.

Secondly, because at what time soever of the day-light they spoke of the night following they expressed the same thus, *To night, this night, the same night*, Gen. 19. 34. and 26. 24. 1 Chron. 17. 3. Numb. 11. 32. Job. 4. 3. Judg. 6. 25. and 7. 9. as belonging to the same day, and not to the day after that. And whenever they at any time of the day-light, spoke of the night past, they never used such expressions, whereby it may seem to belong as a part of the day following, but contrariwise, shewing it to be a part of the day before-going, as yesternight, Gen. 31. 42. and 19. 33, 34. the night of yesterday. Also at night when they spoke of the day following, they used not to say *To day, or this day*, as they did of the day before-going; but *To morrow, or the morrow after*, Numb. 33. 3. 1 Sam. 19. 11. and to morrow signifieth another day. Mat. 6. 34. Jam. 4. 13, 14.

When the Israelites came out of Egypt, the night was made the former part of the day, even from that night in which they had their deliverance. *It was a night to be much observed unto the Lord, for bringing them out from the Land of Egypt. This is that night of the Lord, to be observed of all the Children of Israel in their generations.* Exod. 12. 42. They were commanded after that time, to Celebrate their Sabbath from Even to Even, Lev. 23. 32. And therefore so did they begin their week-days also, whereby their Sabbath-day was measured out to be unto them their seventh day; otherwise their seventh day would not have been proportionable to their six days of labour. Their year also had thenceforth a new beginning. They must not begin their year in *Tisri* as they did before, but with that Month in which they had their freedom. *This month shall be unto you the beginning of months.* Exod. 12. 2. This month called by the Hebrews *Abib*, Exod. 13. 4. and 23. 15. Deut. 16. 1, and by the Chaldeans *Nisan*, Esth. 4. 7. (which consisted partly of our March, and partly of April, being with them the month after the Vernal Equinoctial,) was their first month thenceforth; so that whereas before they began their year after their harvest, and after all their gathering in of the

fruits of the Earth was ended, Exod. 23. 16, and 34. 22. which was partly in our September; after this they were to begin their year farthest off from that time. They had then a new year, and a new month, and a new day, to begin the year withal. No otherwise than if the day of their deliverance had been their birth day; for their deliverance was a kind of a new birth unto them. The beginning of the year was then changed, for the greater lustre unto the birth of the Church, saith Calvin. And the new time of the day had they begun their first day of the year, (for their *Caput anni*, or New year's day was a sacred day unto them) they began it at even at the going down of the Sun, at the season they came forth out of the land of Egypt; Deut. 16. 6. then was their deliverance made and Sealed up unto them in the Passover. So that although in respect of their Civil affairs they began their year, their months as their days as they did before, yet in this their New, Ecclesiastical, or Sacred year, or Computation of time, they began their day at Even. All their Sabbath-days, and all other their sacred days, and so all their week days, for measuring out unto them their Sacred days began at the Even; they had the evening to be the former part of the day. And this may be one reason why Moses in rehearsing the works of Creation, setteth the evening before the morning, as I said before, See chap. 2.

CHAP. IV.

Meridional day, what it is.

The parts thereof, and which the former part.

THE Meridional day is the time from mid-night to mid-night, or from noon to noon with any People, or more largely thus. The Meridional day with any People, is that space of time in which the Sun is in going from their Meridian at mid-night untill it come into that of their Meridian again at their next mid-night; Or else from their Meridian at noon, untill it come into that part of their Meridian again at noon.

The parts of the Meridional day are these two, the Morning and the Evening.

The Morning is all the time in which the Sun is in its rising, until it come unto its greatest height: that is, all the time between mid-night and noon in the Morning.

And the Evening is all the time the Sun is in its descending, that is, all the time between noon and mid-night.

Thus Christians generally now do, and formerly have counted and called these parts of this day. If common service unto God hath been done in Churches or Colledges, at any time in the forenoon, either at three, four, six, nine or eleven of the Clock, it was commonly called by the name of *Morning*, *Morning Service*, or *Morning Prayer* and if it had been done at any time in the afternoon, it was then commonly called *Evening*, *Evening Prayer*.

where the Water, making the Sea and dry Land, there every where was the third day. And after that every where was it the same third day, where God made the Earth to bring forth Grass, and Herbs, and fruit trees. Gen. 1. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The fourth day in which the Sun, Moon and Stars were made, was an Universal day. When it was the fourth day any where, it was the fourth day every where. It is not revealed in what part of the fourth day those lights of Heaven were made; but most certain is it, that when the Sun first appeared to the World on that day, it was over some part of the Earth at that time, making it to be noon there; and in all places in that Hemisphere, which were in the same Meridian with the Sun. And that in many places ninety degrees East from thence it was Sun-setting; and in as many places ninety degrees West from thence, it was then at the same time Sun-rising. Also that in the other Hemisphere to which the Moon or Stars appeared, it was then night, and mid-night there in those places that were in the same Meridian with the Sun. So that although on that fourth day Sun-setting was before Sun-rising in some places, and Sun-rising before Sun-setting in some other places; and in some places noon was before either of the other; and in some other places mid-night was before them all; yet in respect of the whole Earth, not one of them was on that fourth day before the other. But at the Sun's first appearing, and shining over half the Earth, it was at that very instant the fourth day, as well where it was Sun-setting, or Sun-rising, as where it was noon; and likewise it was then the fourth day also in the other part of the Earth to which the Moon, or Stars first appeared; For neither the Sun, Moon or Stars appeared to any place on the third day, which was the day before they were made, and the fifth day was not then begun.

The like I say for the fifth day, and for the sixth day; when God made Fish and Fowl on the fifth day; or when he made Adam the last of his Creatures on the sixth day, it was then after Sun-setting in some places, and before Sun-rising in some other places; and it was then noon in some places, and mid-night in some other places, yet all on the same day. The like I say also for the seventh day: the day of God's rest. When God rested from all his Works that he had made, it was no where then the fifth day, but every where the seventh day. The day of God's rest began in some places at Sun-rising, in some places at Sun-setting, and in some at noon, and in other some at mid-night in the same day. For so was it on the fourth day when the Sun first appeared, and so when it was half ended; and so likewise when it was fully ended; and therefore it was it when the fifth day, or seventh day began, or ended. It is not revealed, and therefore we cannot know, what, or where in the Earth those places are where it was Sun-setting, or Sun-rising, or noon, or mid-night, either when the Sun first appeared to the World, or when half of that fourth day was ended, or when it was fully ended; and therefore no man can tell, nor possibly can any day be known in England (or in any other particular place) when it was the fourth day, or the fifth day, or the sixth day, or the seventh day.

any) in any Sun-setting or Sun-rising, noon or mid-night, day-light or night, when the fifth, sixth, or seventh day, the day of God's Rest began, and yet at the beginning of that seventh day, it was either of these somewhere or other. And so it was on the fourth day, when the Sun first appeared.

Quest. But some may say, why then did Moses rehearsing every of the six days Works of the Creation, set the evening before the morning, for the evening was not before the morning?

Ans. I answer, Moses naming the evening in order before the morning in the first of Genesis, Gen. 1. 5, 8, 13, 19, 23, 31. doth not thereby make either of them to be a time before the other; and he was to name first; and the reason why he named the evening before the morning, may be these.

First, For that after the Israelites deliverance out of Egypt, (and I suppose this History to be written after that) their Year, their Months, and the days of their Work were all changed in respect of their beginnings and endings; so that whereas they began their days with the morning; thenceforth they constantly began their Week-days with the evening; See chap. 3. as I shall show more at large in the next Chapter. If Moses now should have set the morning before the evening, he might have seemed to dislike this their new custom of beginning their days of the Week with the evening, for which he had direction from the Lord God.

Secondly, Or else it may be for that they, (who were best skill'd in dividing, and distinguishing of time, as were the Egyptians; such as doubtless Moses was, who was Learned in all the Wisdom of the Egyptians,) Abi. 7, 22. began the day at noon, making the evening, that is, all the time from noon to mid-night to be the former part of the day; and the evening, that is, all the time from mid-night to noon to be the latter part; as I will more fully show in the fourth Chapter, See chap. 4.

CHAP. III.

The Horizontal day.

What the parts of the Horizontal day are:

And which part is the former.

THE Horizontal day with any Nation, is that space of time in which the Sun is going from their Horizon at its rising, until it cometh again into their Horizon at its next rising; or from their Horizon at its setting, until it cometh unto their Horizon again at its next setting; or more briefly thus.

The Horizontal day is the time between Sun-rising and Sun-rising, or between Sun-setting and Sun-setting.

The parts of the Horizontal day are two; the one is the Artificial day, or day-light, of which we read in Genesis, Gen. 1. 5, 14, 16, and 8, 22.

2. The Universal day.
3. The Horizontal day.
4. The Meridional day.

These terms or appellations, I confess, are not common; but the use of them is needful, for the better distinguishing them one from the other; whereby it may the better appear which of these kinds of days the Sabbath-day ought to be. And now I will,

1. Shew what every of them is.
2. How they differ the one from the other.
3. VWhich of these kinds of days man is to observe and keep for his Sabbath.

Of the Artificial day.

The Artificial day, as it is generally taken, is the whole time between Sun-rising and Sun-setting with any People.

This kind of day was especially in use with the Jews.

They divided this day always into twelve equal parts, which they called hours, which hours were even proportionable to the day: In Summer-time the longer their day was, the longer were their hours: and at VVinter, when their day was not ten of our hours, yet was it twelve of theirs. Of this kind of day mention is made in divers places of Sacred Scripture, *John*, 11. 9. *Psal*.

104. 23. *Mat*. 20. 2, 3, 6. And the hours thereof are now called Jews hours (a); And Antiquae hours (b); for that not only the Jews, but other Nations also did anciently so divide the day into twelve such hours. There was their Dial divided into twelve hour lines, whereof the fifth *Perfur* (c) will have to note out the fifth hour with them, which is about ten of the Clock with us. *Marial* (d) also in twelve verses distinguishes the twelve hours of the day then in use in the like manner,

(a) Hora Ju-

(b) Antiquae

(c) *Perfur*

(d) *Marial*

Epi

Prima

atque

con

ra

et

et

et

CHAP. II.

The Universal day.

The days of the Creation.

Why Moses for the Evening before the Morning.

THE Universal day is, that which is one, and the same day in all places through the whole Universe; as well in respect of its beginning, as of its duration and ending. It is not one day at one part of the Earth, and another day at another part; but when it beginneth or endeth any where, it beginneth or endeth every where at the same time.

This kind of Day cannot properly be said to begin either in the East, or in the VWest, or at Sun-rising, or at Sun-setting, or at Mid-night, or at Noon, as other kind of days do. For there is neither East nor VWest, nor Sun-rising nor Sun-setting nor at Mid-night nor Noon in respect of the VWorld; though in respect of the parts of the World, all and every of these may be said to be; yet so as what is East or morning to one part, is West or Sun-setting to another part; and midnight to one part is mid-day to another part; but neither of them properly can be so said to be the whole World. Such kind of days were those which *Moses* spake of in the first of *Genesis*, *Gen*. 1. 5, 8, 13, 19, 23, 31. And of which mention is made in this text and elsewhere, *Exod*. 20. 11. and 31. 17. *Mat*. 2. 20. *Rev*. 6. 17. 2 *Pet*. 2. 9. and 3. 7, 10. *Act*. 2. 31. In six days the Lord made Heaven and Earth, &c. and rested the seventh day.

That these days (which some do term, and fitly enough may be called, The days of the Creation) were such Universal days, I will endeavour to shew, by giving instances in every of them which *Moses* spake of, in rehearsing the Works of the Creation.

The first of those seven days was such an Universal day, when it began any where, it began every where; no where then was it no day, nor any other than the first day.

The first things God made were day and night: or light and darkness. They were neither of them in time before the other, but were both Coetaneous.

There was in nature before, though not in time, a mixed or confused darkness, which *Moses* called *W*, *Gen*. 1. 2. which *Aristo* *Montanus*, correcting *Pagan*, translateth and calleth it *Caligo*; it was neither perfect day nor perfect night.

But when God had thence formed the light, and made it to shine out of the darkness, 2 *Cor*. 4. 6. and had divided the light from the darkness, so as that they should never be both in one Hemisphere, but succeed in order each other, which is called Gods Covenant of the day, and of the night, *Jer*. 33. 20. God then called that light so divided Day, and that darkness so divided, called by *Moses* Emphatically *W*, God called night, *Gen*. 1. 4, 5. the full Revolution of both which was the first day; in this division of the light and darkness, or day and night, though the night was before the day in one Hemisphere, and the day before the night in the other; yet in respect of the whole Universe, neither of them was before the other in time. When the first day began somewhere, when it was night at the same time that first day began some other where, when it was day-light; every where did the first day begin at the same time.

The second day and the third day in like manner were Universal days. When God stretched out the firmament on the second day, it was every where then the second day. On the next day also, wherefore God the Universal Worker did his work throughout the whole round in gathering to

The Synopsis or Abstract of the whole Tract.

There is four kinds of days which are called *Sabbaths*. The first is the *Sabbath* of the Lord, which is the seventh day of the week, that is, the day following the six known days of labour. The second is the *Sabbath* of the Jews, which is the seventh day of the week, that is, the day following the six known days of labour. The third is the *Sabbath* of the Gentiles, which is the first day of the week, that is, the day following the six known days of labour. The fourth is the *Sabbath* of the Sun, which is the first day of the week, that is, the day following the six known days of labour.

1. The Sabbath-day is the seventh day of the week, that is, the day following the six known days of labour.

2. The cause why the Jews had Saturday for their Sabbath, was to take them off from the Assyrian Idolatry, concerning which note, that

1. The Assyrian Idolatry were their Worshipping the Sun, and the other Planets all called the Host of Heaven: And also their Worshipping Belus called Baal.

2. From their example, all nations as well as Israel worshipped the Sun.

3. Among many means God used to take the Jews off from Idolatry, the Sabbath was, that instead of Sunday, they must have Saturday their seventh day Sacred.

4. The main opinion of some, who think that the Sabbath that is, the seventh day of the week, must be the day of Gods Rest.

5. What a week is, and what the week is: and that the seventh day of the week is the Sabbath. Also why many of the Antient Writers called the Jews Sabbath the day of Gods Rest: for they knew that it could not be that very day.

6. Whose proved to be from all Antiquity.

7. Week-days had their names from the Planets, as they were the Heavens Gods, and not from their supposed hourly Government.

8. Sunday was the Gentiles seventh day of the week sacred to the Sun; and most probably was the seventh day sacred with the Patriarchs before Noahs flood. Also that Christians did not, neither ought to have chosen any other than the Sunday for their seventh Sacred day, although it had been much abused before to Idolatry.

9. What it is to keep Holy and Sanctify the Sabbath-day.

10. The Lords special provision to bring all People to a heedful keeping the duty commanded, set out in sundry particulars.

THE Seventh-Day SABBATH.

EXOD. XX. 8, 9, 10, 11.

Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and, &c.

CHAR. I.

The Division of the Text.

The Artificial Day.

HE Lord God, who made Heaven and Earth, and all for the good of man, made man for his own Honour, in his own Image, and to bear his Image in the World to his Glory, does by the due observation of the Moral Law, whereby this fourth Commandment is a part, in which God maketh known unto man the special time and day which he hath designated unto his Worship, commanding man to sanctify the same, and keep it Holy to the Lord.

In this Text are these two parts.

First, The duty commanded, which is to keep holy the Sabbath-day.

Secondly, The care and provision had by the Lord, for mans heedful keeping and observing the same, in all the other words and branches of this Commandment.

I will first treat of the duty commanded, and in it for our better observing the Sabbath-day, we are to know.

First, What the Sabbath-day is that is here commanded to be sanctified.

Secondly, What it is to sanctify the same or to keep it holy.

Touching the former of these we are to know.

First, What kind of day the Sabbath is to be.

Secondly, What day it is to be in order or tale.

Concerning the former of these: There be four kinds of days which we shall meet with in Holy Scripture.

1. The Artificial day.

This is Holy. If this was thine Opinion, thou wert in the right, and didst hold nothing in all these but what Godly and Learned men, and the Servants of *Jesus Christ* did teach in former time the People of God here in *England*, as may plainly appear to thee, if thou readest only that Homily, which is for the *time and place of Gods Worship*. But since that, *liberal heads* have been employed to the subverting hereof, and bringing in a dangerous error, opening a flood-gate to all licentiousness on the *Lords Sabbath*, they have publicly Taught and Published to the World, that *the seventh day commanded to be holy, is none other but the day of Gods rest*. They would bring People in hand, that the *Jews Sabbath* was the very seventh day from the Creation, and none other but that to be the seventh day of the week with any People, and so Sunday to be with us the first day of the week. To this end (I suppose) they would have the name of our Sabbath-day, which the *Jews* called in their Tongue, *The first day of the Sabbath*, to be Translated (as it is in our Bibles) not *The Lords day*, or *Sunday*, by which names *Christians* (whose Ancestors were *Gentiles*,) ever called it, but *The first day of the week*; that so People may conceive hereby (though a new name doth not alter the nature of the thing) that Sunday with us is not in order *the seventh day of the week, viz. the day following the six days of labour, but the day going before the six days of labour with us*; and therefore not the Sabbath-day here commanded; for the rooting out of which error, and confirming all in the Truth concerning the *Lords day*, I have sent abroad this little Tract. If now by this *Gods* perusal hereof thou art the more encouraged to *honor the Lord* his due Honour in the heedful observation of the *Lords day*, which with us is Sunday, not for custom sake, because thy fore-fathers and the Church of God ever observed the same since their time of the Apostles; nor for that the *Majesties* have commanded us to keep this day Holy: Nor for that the *Parliament*

day Sabbath is abolished, and this to be a new Sabbath instituted: but for that God in this his Law which is perpetual and unalterable, hath commanded thee and all People, expressly to keep holy the seventh day; give God the glory, and lift up a Prayer unto him for me a poor sinner.

T. C.

THE

Sabbath, where-ever they lived, had its first Spring: and that was from a meer supposal of the Earths superficies to be plain as a Champion field, as is shewed fully in the 11. Chap. Indeed if the Earth be plain, every day must be the same day with all People. Every of the six days at the Creation must be every where the same day of the week, and so the seventh day from the first beginning of the Creation, the day of Gods Rest, must be the seventh day of the week with the *Jews* in *Judea*, in *Ophir*, in *Spain*, and in all other places: the which cannot be if the Earth be round, as thou mayest see more at large in Chap. 11.

Object. But the days of the week begin sooner in some places than in other; Then so may the day of Gods rest also.

Answer. One and the same week-day doth not begin sooner in some places than in other. The day which men call Sunday at *Jerusalem* begins sooner than the day we call Sunday here: But they be not both one and the same day. One and the same day is for one and the same place only. If one and the same day should begin sooner in some places than in other, then it must needs be that either it must begin in some one place or other first before it began in any place else, either East or West thereto; or else that it was infinite without any first beginning at all. Either of which no understanding man will affirm, much less that the day of Gods Rest begins sooner in one place than in another.

Secondly, I have proved sufficiently that the day of Gods Rest could not be the same with the *Jews* Sabbath-day, nor the same kind of day; and that all, and every of the days of the Creation were far different from week-days that were in use with the *Jews*, or are, or at any time have been in use with men. To this purpose I have shewed what kind of days our week days be; and what the *Jews* week-days be; and what the days of the Creation were: and how they all differ in kind from each other, in Chap. 2, 3, 4, 5, 6. And then what kind of day the Sabbath-day must be in Chap. 7.

Thirdly

Thirdly, I have shew'd, what day the Sabbath-day is to be in respect of order and tale. That it is to be the seventh day: Not the seventh day from the first beginning of the Creation, nor the seventh day from any let *Era*, or *Epoche*, but the seventh day from the time we begin the week for labour where we live, in Chap. 8. Concerning which I have shewed, why the Lord set the *Israelites* a time when they, after they came out of *Egypt*, must begin their week; whereby in count of their week-days, and so also of their seventh Sacred day, they differed from all other Nations, in Chap. 8, 9, 10. and what weeks be; and the difference between a week, and the week: and between a seventh day of the week, and the seventh day of the week; which last is the Lords day, or Sabbath of the Lord in Chap. 11, 12. And also the Antiquity of weeks, and answer unto the main Objection thereto in Chapter 13, 14.

Fourthly, I have shewed that Sunday was of Old the seventh day of the week with the *Gentiles*, and most probably was the seventh day of the week also with the *Patriarchs* before the Flood, and hath continued with *Christians* their seventh day of the week even unto this present day; and doubtless ever will to the Worlds end, in Chap. 15.

Christian Reader, my hearty desire is that thou, and all other the Obedient Servants of *Jesus Christ* be rightly informed concerning our observation of the Sabbath-day. Haply thou didst before the reading hereof hold, that this fourth Commandment is a branch of the Moral Law; that it is agreeable to the Law of nature to have a day in seven to be for Gods Worship; that Sunday is our Christian Sabbath, as Saturday was the *Jews* Sabbath; and that as God wrought six days, and rested the seventh, and Consecrated the seventh day unto *Honour* and Rest, even so all Gods Obedient People should not be slothful, but diligent in their callings on the six work-days, and rest on the Sunday according to Gods example, and

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keep

The Epistle

be the very day of Gods Rest, the seventh day from the first beginning of the Creation, they will never come to agree in the Truth, but more and more differences will still rise. Whereas if they all consent in the true understanding of the aforesaid words of the Commandment, that the seventh day relateth to the six days of work with men, and so must be the day after the six week-days of labour with People wherever they dwell; Agreement then of all sides will be had. That great stumbling-block given the *Jews* of our not keeping the seventh day, according to Gods Precept and Example, which doth so stave them off from affecting our Religion, will be wholly taken away; they cannot then but acknowledge that we keep the seventh day of the week, the day following our six days of labour, the very Sabbath-day pointed out unto us here in this Law. They also who now stand for a new Sabbath-day, who say the Sabbath-day is changed, and the first day of the week to have been instituted instead of the seventh, will have no ground for such their assertion. And lastly, they who say the Church of Christ never observed the Sabbath since Christs Ascension, and would from the practice of the Apostles, and the Church of Christ argue the Abrogation of the seventh-day-Sabbath, will quickly be of another mind, and acknowledge, that as the *Jews* observed that day for their Sabbath, which in this Law was commanded by the Lord God, so *Christians* also have ever done; They have observed the same day, the last day of the week, the day following their six days of labour according to Gods example.

But Courteous Reader, haply thou doubtest here, and wouldst be satisfied, that whereas God commandeth by this Law all his Obedient Children to keep the seventh day of the week, which is the Sabbath-day holy unto his Honour. If the *Jews* then keep the Sabbath-day on the seventh day of the week, according to Gods command; How can *Christians* who keep their Sabbath a whole day after, be said to keep their Sabbath on the seventh day of the week too, according to Gods Commandment?

For thy satisfaction herein, let me now ask thee one Question like

To the Reader.

like unto thine; thine answer to mine will satisfy thine owne. Suppose the Pope made a Decree that all his obedient Children should keep the 25. day of December, which is *Christmas-day* holy to the honour of Christ. If the French then keep *Christmas-day* on the 25th. of December, according to the Popes decree; How can the English Papists, who kept their *Christmas-day* full ten days after, be said to keep their *Christmas-day* on the 25th. day of December too, according to the Popes Decree? Thou wilt answer me, that the French and English Papists did all of them keep their *Christmas-day* on the same day of the month, on the 25th. day of December according to the Popes Decree: and that the reason why the 25th day of December with the French came to be ten days sooner than with the English, was for that they began their months sooner by ten days than the English did, ever since Pope Gregory altered their year. The like answer I give thee; the *Jews* and *Christians* all of them keep their Sabbath on the same day of the week, on the seventh day of the week; and that the reason why the seventh day of the week with the *Jews* came to be a day sooner then it did with *Christians*, was because they began their week a day sooner than they did before, and sooner than the Gentiles did, and *Christians* now do, and that did they ever since the Lord caused them, after their coming out of Egypt, to alter their year and their months, as I have shewed, in the third and tenth Chapters more fully.

So that if we could agree in the true understanding of the aforesaid words of the Commandment; that by the seventh day is not meant the day following Gods six days of work, but the day following mens six days of labour, all our controversies about the Sabbath-day will soon end.

Wherefore to clear, and make apparent unto all men, that this is the true meaning, and that the said words of the Commandment are so to be understood, I have in this ensuing

Tract, First, discover'd that old, and rotten root from whence this error of holding the day of Gods Rest to be the same with the *Jews* Sabbath

The Epistle

with men, which immediately follows their six days of work where they live.

They, between whom the said dissensions have been and are, have and do hold generally, that the seventh day must and doth relate to the six days of Gods labour, and not of mans: It must be, they all think, the very day of Gods Rest, the seventh day from the Creation. Thus they all thought that the *Jews* Sabbath-day, which was from Fridays Sun-setting to Saturdays Sun-setting, was the precise day of Gods Rest: and every of their other six days of the week, to be the very same with the six days of the Creation, whether they lived in *Judea*, in *Babylon*, in *Spain*, in *Ophyr*, or in any other place, it maketh no matter, think they. Though Sunday with *Christians* be the day immediately following their six days of labour, and on which they having laboured six days, do then rest from their labour according unto Gods example; Yet at no hand will they yield Sunday to be the seventh day and Sabbath of the Lord: Sunday they hold to be the first day of the week, and the very same with the first day of the Creation with *Christians* wherever they live. From this common error sprouted out various opinions, which set them all at Variance.

1. The *Jews*, and such as adhere to their superstition, do & will still plead for the Saturday-Sabbath: the Saturday they believe to be the day of Gods Rest, the day he Blessed and Sanctified: they cannot conceit well of a new Sabbath, they know not whence it is. Though an Angel should come from Heaven and tell them, that Christ the Son of God came into the World, and hath taken away their Sabbath and hath established another contrary to what God the Father Instituted; So that whereas before they had the seventh day for a day of rest, Christ Instituted that seventh day to be a work day: That whereas God the Father Blessed and Sanctified the seventh day, Christ took off the blessing from it, and gave it to the first day: That whereas God the Father appointed his People to work before they did rest, Christ appointed them to rest before they did work: That whereas before they were to work, and do all that

that

To the Reader.

that they had to do in six days, and rest on the seventh day, according to Gods example; Now they must rest on the first day, and work the six days after, which is contrary to Gods example. I say, if an Angel from Heaven should come and teach them thus, they would not believe him.

2. Some there be, and they not a few, Godly, Precious, and tender-hearted *Christians*; who knowing that the Church of God hath ever since our Saviours Ascension observed the Sunday for their Sabbath, and that not against, but with the Approbation of the Apostles of Christ, do slight the Seventh-day Sabbath, and are tooth and nail for the first day of the week (so they count Sunday to be, neither can they count it otherwise, as long as they hold the *Jews* Sabbath to be the seventh day from the Creation) believing that the Apostles of Christ by the appointment of our Saviour, changed the old Sabbath (so they call the Seventh-day Sabbath,) to the Sabbath of the first day of the week; so that now the Church of God is to rest before they labour, and unto, not from their labour.

3. Some again, knowing that the *Jews* Saturday Sabbath was Ceremonial and abrogated, do thence hold and maintain the Seventh-day Sabbath to be abrogated also; and for that they know not any other Sabbath day appointed by Divine Authority instead thereof, do infer, that *Christians* now in time of the Gospel are to have and keep no Sabbath-day at all.

Thus kind Reader, I have shewed thee the ground and cause of these various and different Opinions about the Sabbath-day. Whence have issued most, if not all the Controversies which are now on foot between them.

The only mean to stop all future Controversies, and bring all sides to accord in one truth about the Sabbath day, is to take away, and wipe off from their minds the aforesaid error, which occasioned all their differences. For as long as they or any side of them hold, that the seventh day which God Blessed and Sanctified, and commanded to be observed by all his People, doth relate to the six days of Gods work, and not of mans; that is, as long as they hold the seventh day here commanded to be

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TO THE READER.

Courteous Reader,

I Believe thou art not ignorant of the many dissensions & contentions that have been among the People of God about the Sabbath-day. Some stood for the old Sabbath (so called by some) meaning the *Jews* Sabbath-day. Some for a new Sabbath (so called by some) meaning the day of Christs Resurrection. And some for no Sabbath but what Magistrates do appoint. No small Controversies have been between all these about the Sabbath-day, as I believe thou knowest. But the ground and cause of all such their Controversies; and how for Peace and Agreement sake it may be removed and taken away, I suppose thou dost not know: both which I will discover unto thee.

The ground of such their differences is a misunderstanding of these words of the Commandment, *Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work.* By the six days must be meant, either the six days of Gods work, or the six days of work with men: either the six first days at the Creation, in which God wrought, and made all things; or else the six work-days of the week in use with men where they live. So also the seventh day must relate to the six days of Gods work, or else to the six days of mens labour: it must be the seventh day from the beginning of the Creation, or the seventh day from mens beginning their six week-days of labour. It must either be the day of Gods Rest, which immediately followed the six days of his work, or the day of rest

Chap. 2. Besides these publick duties, there are duties private which are necessary both to make the publick duties effectual, and fruitfull, and to testify to the praise and glory of God the power of his holy ordinances and the worke of the Spirit by them upon our hearts and soules.

The first of these is private prayer, either by our selves alone, or in our families with our Children, servants and others of the household, for if we must pray continually when just occasion and opportunity is offered as the Apostle teacheth, *1 Thes. 5.* then most especially before we go unto, and after we returne from the publick assemblies, for a blessing upon Gods publick ordinances both to our selves and others. Our Saviour bids us pray in secret, and *David* exhorts us to commune with God on our beds, and to pray after his example, morning, evening and at noone day.

The second is meditation of such as are alone, on things heard in the Church, and repetition in the family for the printing of the word in their minds and memories, and mutual instruction and exhortation one of another, without which the word will take small effect afterwards and quickly be forgotten: Saint *Paul* doth intimate the necessary use of this duty; where he commands women to ask and learne of their Husbands at home, and not to speak in the Church, *1 Cor. 14. 35.*

This is the holy duty which God commended in *Abraham, Gen. 18.* That he did command and teach his household and Children, which few men can do conveniently on the week dayes, when every one is about their worke, some in one place and some in another, only the Lords day is the fittest.

The third is rejoycing, singing of Psalmes and praising God in our families, this *David* commends for a duty of the Sabbath, *Psal. 92. 1.* And this *Paul* and *Silas* taught us by their example, *Act. 16. 35.* Where they two being in prison and in the stocks, are said on the Lords day at midnight, to pray and sing Psalmes with so loud a voice, that the Prisoners heard them. And yet I hope none dare call them Puritans and Hypocrites, as the prophane miscreants of our time call all the families in which they heare singing of Psalmes on the Lords day.

The fourth is visiting of the sick and of prisoners, relieving the poore and needy, perswading of disagreeing Neighbours to peace and reconciliation: These are works of mercy, and of Christian love and charity, and

and have no proper end but to bring honour to God, and to make him to be praised of his people, and his people to be edified in love. And being so holy private service of God, they may be done on the Lords day, and our Church doctrine doth teach them, and Ecclesiasticall constitutions allow them.

The last duty is meditating on Gods workes, magnifying them and speaking of them with admiration one to another, if upon any just occasion, or for necessary refreshing we walk diverse together in the fields. This *David* mentions in the Psalmes for the Sabbath day, *Psal. 92. 45.* Where he saith: *then Lord hast made us glad through thy worke, and I will triumph in the workes of thy hands.* O Lord how great are thy works! Thus much for the speciall duties both publick and private, which Christians are bound to performe on the Lords day, which is the Christian Sabbath.

Now the consideration of these severall duties, being some publick, some private, some more proper for the Sabbath, and some for all daies, offer to us some things more to be observed. First the publick duties of the whole Church together, must first be regarded and preferred before private duties at home, and musing of private prayers with our selves in the Church, because they make more for Gods glory and mutuall edification, and do shew and declare our Christian unity.

Secondly, publick duties must take up the best, and greatest part of the day, because they are proper to the day, and to publick assemblies, which are to be kept weekly on the Sabbath day: private duties are common to all dayes of the week.

Thirdly, the duties of mercy and charity to men, must give place to the mediate worship of God, when there is no urgent necessity, and they may be deferred to another day, without any inconvenience. Men having opportunity before must not put them off, untill the Lords day, and then by them shoulder out holy duties of piety and God solemne worship. Lastly, by the many and severall duties required on the Lords Sabbath, we see that to him who hath a care and respect of them all, there will be no time left for idle words, and toyish talking, praunting in pride and vanity, nor for any carnall sports, pastimes and pleasures. But Gods day will bee found little enough for holy duties which are to be performed. And therefore I dare not allow any liberty for any sports how honest and lawfull soever at other times, except they be holy, and Gods worship be furthered, and no better duties by them

p. 11 of a Sabbath, *Mat. 12. 1. 16.* Those our Saviour Christ did frequent though Lord of the Sabbath, as well as the fathers did under the law, as appears, *Mark. 1. 21.* And so did his Apostles on the new Sabbath the Lords day, *1 Cor. 16. 1. 2.*

The second publick duty in the publick worship of God, is prayer, lauding and praising him; and offering up sacrifices of thankfulness and the first fruits and calves of our lips, in a solemn orderly and decent manner and order. This the holy men of God carefully performed in the house of God on their Sabbath in the old Testament, as *David the wiser, Psal. 5. 7. & 42. 4.* And this our Saviour commends to us for an holy duty in Gods house, where he calls the house of God the house of prayer, *Mat. 21. 13.* that not only to the Jewes, but also to all believing nations, as the Prophets words by him cited do shew, *Isa. 56. 7.* This the godly at *Philippi*, where they had no Synagogue nor Church, performed in a publick assembly by a rivers side, *Acts 16. 13.* This was practised by the first Christians at *Juda*, *Acts. 2. 46. 47.* and thus the Apostle enjoynes, *Heb. 13. 15.* This *David* foretold, *Psal. 118. 24.* In a word all Scriptures which teach us to call upon God, to pray, to confesse our sins, to humble our selves before God, to worship him and to give thanks, and do commend these for holy duties, they do much more teach us to performe them on the Lords day in our holy assemblies.

The third sort of publick duties are the holy ordinances of God, which tend properly to beget and increase holiness, and to teach Christians Gods holy worship and feare, to wit: the publick reading and expounding of the word of God, and preaching and Catechising on the Ministers part, and on the peoples part reverent attention and hearing of the word of God. This was a constant practice from the dayes of old which the Fathers observed so long as the Church of the Jewes, and first Temple was standing. As appears, *Acts 13. 15.* and *Chap. 15. 21. 27.*

Also by our Saviours practise, preaching in the Synagogues every Sabbath day, *Luk. 4. 16. Mark. 1. 31.* And this the Apostles practised in holy assemblies which they appointed to be kept on the Lords day, and this they commanded to be performed by all the Christian Churches, as appears, *Acts. 11. 25. & 20. 7. & 1 Cor. 16. 1. & 14. 23. 26. Col. 4. 14. 1 Thes. 5. 27.*

Fourthly, besides preaching, reading and expounding of the ho-
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ly Scriptures, there is also the administration of the Sacraments, of *Chap. 3* Baptisme and the Lords Supper, the latter of which especially is an holy Sabbath day ordinance of Christ, first instituted in the assembly of his Apostles, and not to be administered and received ordinarily but in Sabbath assemblies, and publick meeting of the Church coming together on the Lords day, as we gather from *Acts. 20. 7. & 1 Cor. 11. 20. 32.* And that publick Baptisme is most fit to be administered on the Lords day in the publick assembly, these reasons shew, *103.* Because it is joyned with preaching, *Mat. 28. 16.* Secondly, because it is the receiving of the Baptised into the true visible Church. Thirdly, in publick it may be better performed by the joyned prayers of the whole Congregation. Fourthly, it may much profit the whole publick Congregation of Gods people by putting them in mind of the covenant made in Baptisme.

The fifth sort of publick Sabbath duties, are works of mercy and charity which are fruits of faith working by love. Unto which duties the publick Ministers so often as occasions offered, are to exhort the people, and they ought to offer freely and to make collections for the poore Saints. This *St. Paul* taught, *1 Cor. 16. 1. 2.* and this was in times and ages next after the Apostles practised and performed, as *Justin Martyr* testifies, *Apology. 1. pag. 77.*

Sixthly, publick censures of the Church, and actions of correction are most fitly performed in publick assemblies of the whole Church on the Lords day, such as open rebuke of scandalous sinners, before all the people, that others may feare. Excommunication and casting out, and excluding from outward communion obstinate and refractory offenders, as hereticks, adulterers, incestuous persons, and such like. Receiving into the Church of God such as are cast out, upon their humble confession, and publick repentance openly before the whole Church. These are not to be done in corners but in the face of the Church, as *St. Paul* ordained by commandement from the Lord, and by direction from the Spirit of God, *1 Tim. 5. 20. 1 Cor. 5. 4. & 2 Cor. 2. 6. 7.* and as divers of the ancients have held and shewed in their practise.

Seventhly, ordaining and calling of Bishops, Pastors and Elders, being of old performed in the face of the whole Church, with publick prayers, and laying on of hands, *Acts. 1. 15. & 14. 23. 2 Cor. 8. 19.* As it was of old, so at this day is a very fit duty of the Lords holy weekly Sabbath.

Besides

Chap. 22 them we cannot in the least measure sanctifie Gods holy day, nor performe any least duty of sanctification, acceptable to God: Now the speciall means which serve for the quickning of spirituall graces and kindling of spirituall devotion in our hearts are divers: The first is that which I have spoken off before in the duties which concern rest, to wit, a totall sequestering of our selves from all worldly businesse, and putting away all earthly thoughts, cares, and delights, that our whole heart and soule, and all our affections being purged from all such dross, may have room for holines only; and for spirituall devotion and motions of the Spirit: For no man can serve two Masters at once, God and the world: Cast out earthly, carnall thoughts, and spirituall and heavenly affections will easily enter, and beare sway.

And because this sequestering of our selves from cares of the world, must go before true sanctification in order and time, therefore undoubtedly the beginning of the Lords Sabbath day, is there where the old Jewish Sabbath ended, that is, in the evening of the Saturday: And certainly when men taking their Rest from labour the whole night before the Lords day for sequestering themselves from worldly busines, fitting of their soules with spirituall devotion, and stirring up of grace in their hearts, then do they most profitably begin their Sabbath, for by the means the time of preparation and quietting of the mind from worldly troublesome thoughts, shall go before the time of practise and publick assemblies, wherein they are to appeare before God, and to performe the main duties of Sanctification and of his holy worship. And here I cannot passe by without some reproofe that evill carnall custom, most worthy to be condemned which is too common among our Citizens, who defer their reckning with their work-men untill the evening and night which begins the Lords day. Let me here admonish you all to forsake this practise, if you love the Lord, and will honour his holy Sabbath.

The second meanes is to meditate on those things which may stirre up our dull spirits, and quicken grace in our hearts, as first upon the greatnesse, holinesse and glory of the Lord, and on the infinite Majesty of him, before whom we are to appeare, and more specially to present our selves when the light of the day commeth, and both to speak to him in prayer and praises, to heare him speak to us in his word, read and preached. This must needs moove and stir up spirituall devotion and affection: as we see by experience in worldly things, how carefull

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we are to trimme and fit our selves when we are to go before an earthly King or some great Nobles. Secondly, to consider what holinesse and purity, especially of heart and soule is required in using the publick holy ordinances of God, and in approaching neare to him, to worship him in his holy place his own house, as we read, *Levit. 20. 7.* 1 Peter

1. 15, 16. The holinesse that becomes Gods house is not vanishing shows and shadows which passe away in the doing and using of them, as bowing, cringing and such gestures, but a spirituall and internall holines which lasts for ever, and can never be defaced nor perish, as David shows, *Psa. 93. 5.* It is better then thousands of Rams, *Mich. 6. 6, 7, 8.* It is putting on of Humility, Mercy, meeknes, and all other affections, and departing from all iniquity, *2 Tim. 2. 19.* It is the Image of Christ in the new creature which is created after God in righteousness and holines, that is, which cannot lye nor deceive by failing, but lasts for ever, *Ephes. 4. 24.* Thirdly, to call to mind those Scriptures which require holy preparation, as *Eccl. 1. 1.* which shows Gods anger against such as come to his house without due furniture and a wedding garment, as *Mat. 22. 12.* Fourthly, to meditate on that whereof the Sabbath is a signe and pledge unto us, even our Resurrection to eternall life, and to the eternall Rest of glory in heaven in the sight and fruition of God, whom none can see without holines. This is most powerfull to stir up spirituall affection and to quicken grace in our hearts.

The third means is earnest prayer to God for his Spirit and increase of his spirituall grace in our hearts, that is of great force if it be importunate, *Luk. 11. 13.* & *18. 1.* and fervent, *Jam. 5. 16.* And therefore when the Lords day beginneth in the evening or day going of the Saturday, we must make speciall prayers for this purpose, as also in the morning when we awake and see the light of the Lords holy day.

In the next place after we are thus prepared, we must set our selves wholly to the performance of the duties of holinesse, which are required for the sanctification of an holy Sabbath to the Lord, which are either publick or private. The first publick duty is diligent assembling of our selves with the Congregation of Gods people in the house of God, the place of publick assemblies. This is so necessary that without it there can be no solemne service, nor publick worship of God performed by us. This the Lord requires in the law, where he joyns these two together, as inseperable companions, even holy convocations & keeping

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Chap. 22 and perspicuity. And first of all you shall see, that the most strict sanctification of the Lords day, which is taught and urged by the godly learned both Ancient and Moderne Christian Divines, is no Judaisme. I would have you to take speciall notice, that whatsoever things the Jews and naturall Israelites were bound by the law to performe in the sanctification of the old Sabbath, which were meerly typicall and ceremoniall, and were ordained and practised only to signifie some things, which are fully accomplished in Christ, that we hold to be so abolished and made void, that Christians ought in no case to observe or practise them; on their new Sabbath the Lords day.

For they are all remooved with the change of the day, and we ought to avoid them as much as we avoid the old Sabbath, which was the seventh day from the beginning of dayes in the creation. As for example, offering the Sacrifices of slain beasts, & meat and drink-offerings of fine flower mingled with oyle and such like, and incense and gums and spices, they were but types and shadows of Christ his substantiall sacrifice, and in that respect holy by consecration. And though divers of them were indifferent and tolerable while the bodily Temple was yet standing; yet when God hath cast them out by the destruction of the materiall temple, and the change of the weekly Sabbath, they are growne unlawfull to be practised, and the reviving of the practise of them is called abomination; *Dem. 12.* And Apostacy from Christ, *Gal. 4.5.* and turning again to weak and beggarly elements and rudiments, and becoming slaves to them; *Gal. 4.9.*

Wherefore we are now only to observe in our sanctification of our holy weekly Sabbath such holy duties, and exercises as are holy at all times and in all ages, both before and under the law, and now also under the Gospell, which in their own nature are either truly holy or tend to beget, increase, and cherish holy graces in men. And because God hath by the Gospell shined into our hearts, to give us the light of the knowledge of his glory in the face of Jesus Christ; *1 Cor. 14.6.* And hath shed his Spirit on us abundantly through him, *Tit. 3.6.* And so made us more spirituall, because also our Saviour himself hath taught us in the Gospell, that God is a Spirit and they are true worshippers who worship him in spirit, *Job. 4. 23, 24.* Therefore the chiefest duties by which the Sabbath is sanctified, are the most speciall duties of Gods worship, and the more spirituall, the more pleasing to God and more befitting Christians.

So

Chap. 23 So that the first rule which is here to be given, and to be observed is this. That all Gods people do chiefly labour to stire up, and quicken the grace of God in their hearts and holy, heavenly and supernaturall affections in their soules, that with pure minds and spirits they may performe all duties and actions of Gods worship and service both publick and private. It is true that all times and on all daies we ought to keep our whole spirit and soule, as well as our body, pure and blameles, to serve God as well with inward affection of heart and purity of spirit, as outward, visible, sensible actions and gestures of body. But because the Lords day is the most blessed day of the week, sanctified and set apart for the holy worship, and immediate service of God, and for publick and private service, devotion and religious duties only, therefore we all ought to have as great care to furnish our soules with spirituall beauties of holines more abundantly and in greater measure, as we have to make clean and neat our houses, and to deck and adorne our bodies with our best and cleannest holy day apparrell, on the Lords day. For though outward and bodily actions and gestures are required as requisite and necessary in the publick worship of God, and without them it is as impossible to do that publicke duty and service to God, which belongs to mutuall edification of Christians in this life, and to the solemne lauding and praising of him in publik assemblies, as it is to performe visible and sensible actions of this life by the soule only without the body, yet bodily service and worship of God, as coming daily and diligently to the house of God to publick assemblies, hearing the word with all attention, and speaking it with great vehemency, praying, worshipping, and giving thanks in the best forms of words which can be devised and with most humble and reverent gestures of devotion, as bowing down the body to the ground, knocking of the breast, sighing, groaning, lifting up the hands and eyes to Heaven, and the like, they all without spirituall affection and devotion of the heart, are no better then a dead carcasse without a soule, yea they are filthy hypocrisie and mockery of God, and loathsome abomination in his sight, as the Lord by the Prophet testifieth, *Isa. 1. 10.* to the 16. verse. And *Isa. 1. 13.* And therefore let our first and chiefest care be about the fitting and preparing of our hearts, and filling and replenishing our soules with spirituall affections, and quickening and stirring up inward and spirituall grace within us; for these are the life and soule of all religious duties, and of all holy worship of God and without them

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Chap. 22 the consecrated flesh to feed their own bellies, 1 Sam. 3. Saul in turning Gods sacrifice to a prophane use, and forcing himselfe to do it inordinately, that he might make the people to stand to him, and keep them from scattering, sinned and lost his Kingdome, 1 Sam. 13. And when the Jewes prophaned Gods house of prayer, which was the holy place, by buying, selling and money changing, it was so vile in our Saviours eyes, and so wicked, that he who in other things was a meeke Lambe, being mooved with zeale, did like a Lyon roare against them, fell violently upon them and whipt them out with disgrace, Joh. 2. Now the Lords Sabbath is an holy day sanctified by God immediatly after the creation, and commanded in the fourth Commandement to be kept holy. And our Saviour by his resurrection hath consecrated and blessed the Lords day above all other dayes of the week and made it the Lords Sabbath, more holy then the first, as hath been before abundantly prooved. And as all true Christian Churches, so our Church more especially both by Doctrine and practise hath openly approoved this for the Lords Sabbath. Therefore no part of this day ought to be turned to naturall, civill or carnall sports and delights.

Lastly, though our Churches the places of our holy assenblyes, and our communion tables have no particular expresse commandement for them from God, but only are consonant and agreeable to the houses of God in *Israel*, and we have no other warrant for them but the example of Gods people in the old Testament, and our own experience, and reason teaching that they are very necessary for publick assenblyes, and holy service: the plot of ground is chosen by men, and the materials and framing of them and the forme of them are all the workes of men. God hath neither appointed the place, as in the Temple of *Jerusalem*, nor the materials and the forme, as in the Tabernacle, the Arke and Altars which were built by *Moses*: Yet we would count it a great offence, to turne any part of the Church to be a place for common sports and plaies, or a dancing Schoole, and to play at dice, or Cards, or other profane games, upon the Communion Table. Now then seeing we count it unlawfull to profane the places consecrated to holy use by men in imitation of God, and not by expresse commandement given for the separation of the ground or the place: We ought more to count it unlawfull to spend any part of Gods holy day in carnall sports, being a time sanctified by his expresse word, and blessed with the greatest blessing.

Fourthly,

Chap. 23 Fourthly, and in the last place, whatsoever recreations and exercises of body and mind, are necessarily required for the bettering of our sanctification of the Lords day, and the enabling of us to performe with more cheerefulness, strength and courage the holy worshipping of God, and the work and service of his holy Sabbath, and which are also intended by us only to that end and use, them we may use. And so far as they serve to further, and in no wise to hinder Gods holy worship and the immediate works and duties thereof. This is manifest by Gods allowing to his people in the law, dressing of meat, and cheerefull feasting on his Sabbath and holy daies: Which are needfull to cheere up men, and to provoke them to worship him with all thankfulness of heart, also to put on our best apparell, that we may come decently to Gods house.

As these are lawfull being directed to holy use, so undoubtedly honest refreshing with recreations which cheere up the heart, and refresh the spirits, are lawfull when they are helpfull to holy exercises and are directed to that end, as stirring of the body, walking into gardens or fields, to take fresh aire being found very helpfull to Preachers, to revive their spirits, strengthen their lungen, cleare their voyces, sharpen and quicken their wits and memories, and being done only to that end are lawfull.

So also walking into the corne fields in sommer or harvest, or into meddowes and Pastures in the spring, both to refresh our bodies and spirits, and to give us occasion to admire Gods bounty in cloathing the lillies, and his fatherly providence in making the earth so fruitfull, and to laud and praise him, is lawfull for us. And if after publick and private exercise we do so walk about, divers together conferring of heavenly things, and taking occasion by sight of earthly blessings to provoke one another to thankfulness, and acknowledgment of Gods love, this no doubt is a recreation fit for the Lords day, and helps much our devotion, and this seemes to have beene practised by our Saviour who went through the corne fields on the Sabbath day, *Mat. 12.1.* and his Disciples with him.

CHAP. XXII.

IN the last place I come to the speciall duties of holinesse by which the Lords Sabbath is especially said to be sanctified, which I will run through as briefly as I can, so far as brevity may stand with plainnesse and

fit for the day; or to withdraw them from private duties requisite in Christian families, as prayer, reading, meditation, repetition and examining of Doctrines by the Scripture which have been publicly preached and heard; private instructions, exhortations and mutuall provocations to piety and to praising of God by singing Psalmes and the like: Whatsoever sports and recreations do hinder these, and withdraw people from them, they are on the Lords day impious and prophane how lawfull soever on other dayes: In this point all godly grave and learned Divines do agree: And how sinfull prophane and hatefull to God such sports are on the Lords day.

The Lord himselfe doth continually shew and declare by the many examples of dreadfull judgments and tokens of his wrath which he hath shewed and doth still shew in this and all ages for such doings, drowning some in their swimming, breaking the backs, armes, legs and necks of other in their wrestling, striking with horrible lamenes and with deadly surfets, and sudden death, leapors, dangers, hunters, hawkers, riders, bowlers and such like.

And let every man take heed that his own heart do not deceive him, and that he do not flatter himselfe in his folly, when it is manifest that such sports are a mans own pleasures condemned by the Prophet, *I/ā. 58.* And are seen and known daily to steale away mans hearts from holy duties, and to turne their affections from heavenly and spirituall things, wherein they ought chiefly to delight.

Thirdly, as men may not do the lawfull works of their calling, neither in providing meate, drink, clothes or other necessities on the Lords day, with a bare respect of naturall good and worldly profit, because this is doing of his own wayes and works, and not the work of God. Unto which Gods holy day is wholly consecrated and set apart: Except only in case of necessity, when men and beasts cannot otherwise be preserved in life, health and being, or when Gods people without such works cannot be made fit and able to serve God cheerfully as they ought on that day: So also no bodily sports, recreations and pleasures are to be tolerated or used, merely to cherish the flesh, to refresh the body, and to procure bodily strength, but only such as are in very deed needfull in themselves, and used and intended by Gods people with this purpose, and to this end, that they may with more ability, alacrity and cheerfulness do the holy works, and performe the holy duties of Gods worship and service which are proper to the Lords holy

holy day. First, this is manifest by the words of the Lord: *I/ā. 58. Chap. 13.* Where he requires of his people, *that they turne away their feet from doing their own pleasures on his holy day, and call the Sabbath a delight, the halloes of the Lord, Honourable, and honour him, not doing their own wayes, nor finding their own pleasure.* By their owne wayes and pleasures, we are to understand, not only their corrupt sinfull works, filthy words and vaine carnall pleasures which proceed from nature corrupted and naturally tend to increase transgression (for they are to be abhorred every day and at all times) but here by their owne wayes, words and pleasure we are to understand such as proceed from nature created good and are only intended to that end, and have none other effect: For such, though at other times lawfull and honest, yet on Gods holy day are prophane, common and inordinate, as these words imply.

Secondly, as it is not lawfull to use Gods holy word in jesting, nor with it to mingle our own vain talk, nor to play with holy things, because this is taking of Gods name in vain. So undoubtedly to use worldly delights, and to sport our selves with vanishing earthly naturall and civill pleasures, which are neither usefull to helpe and further us in holy devotion, nor intended by us to that end, is a profanation of Gods holy day, and an intermingling of our own prophaneity with the spirituall, and heavenly observation of the Lords holy day, in which God requires serious sanctification, and grave and sober conversations, as our own Ecclesiasticall Constitutions do affirme: the reason is the same in both.

Thirdly, in all other things consecrated by God himselfe, and by his word and commandment to holy and heavenly use, it hath alwayes bin counted a greivous offence to adde our owne naturall inventions and devices to them, or to turn them to common civill and meer naturall use, either in whole or part, except in case of necessity. So undoubtedly it is by the same reason a greivous offence willingly and purposely to imploy the Lords holy day, or any part thereof to common naturall and civill sports and delights. Now the first is manifest by the word and law of God. *Nadak and Abihu*, the sons of *Aaron* were consumed by fire from the Lord when they offered sacrifices with common fire, *Lev. 10.* Because they added to the holy offering that which was common.

Also the sons of *Ely* did sin grievously in turning any part of

of them that are in prison, or in any great distresse, and applying and ministering comfort and healing medicines to them; offering and gathering of collections for the reliefe of poore Saints, labouring to set men at unity, and to reconcile jarring neighbours. These are holy, pious works, as our Saviour shews, and he accounts such deeds when they come from a sincere heart as if they were done to himself, *Mat. 25. 40.* Yea he himself did commonly on the Sabbath day practise such deeds so often as he found occasion, as we read, *Mat. 12. Luk 6.* Paul by inspiration of the Spirit, and by Commandement from the Lord Christ doth ordain, and appoint such works to be done on the Lords day, *2 Cor. 16. 1, 2.* And from the dayes of the Apostles, all true Churches of Christ did practise such works of mercy, piety, and charity, as *Justin Martyr* witnesseth, and divers others in after ages. And such works the Ecclesiasticall constitutions of our English Church command and commend on the Sundayes and holy dayes of the Lord.

Fourthly, all bodily works of great and extream necessity which concern the life and safety of men, and of their cattell, the preservation of necessary creatures, and other good things of good use, value and moment, serving for mans being and well-being, may lawfully be done on the Lords day. As for example, 1. Fighting for our lives and for the safety of our country or city against enemies which invade us, and set upon us, and taking advantage if God doth offer it to us on the Lords day, as *Joshua* did at *Jericho* in compassing the city by Gods appointment, and (by circumstances it is probable) taking it on the seventh day and offering a bloody sacrifice in fire to God, as a *Cherem*, or *Anathema*, devoted and separated to God, for the first fruits of the Land of *Canaan* after they came over *Jordan*, from which no man might without Sacriledge detract any thing, as *Achan* did and was cut off for it, *Josh. 6.* If *Joshua* did compass the city seven dayes together (as the text saith) then one of the seven must needs be the Sabbath, and most likely the last of the seven, wherein the city was taken and offered up in fire as a devote thing to God. God offering the occasion and giving the advantage by the ruin of all the walls about the city, did impose a necessity upon them to take and destroy the city on that day, and this work was dispensed with and approved by God, and so are all of the like kind (*For necessity hath no Law*).

Secondly, by the same rule other works of necessity, as labour in quenching fire, when more houses are on fire, or the towne in danger, or in stopping

stopping of a breach when the sea, or some overflowing river breaks through the banks, and is ready to drowne some part of the country; and to destroy men and beasts, and there is a necessity of removing men and beasts, corne and other good creatures that they be not drowned and swallowed up. And in a word wheresoever God brings men into that necessity, that they cannot be kept in wellbeing without present help by some work done on the Sabbath day, such works are not forbidden on that day. Neither are killing of sheep and oxen, nor dressing of them nor grinding corne nor baking bread to refresh an army returned from battell and ready to faint without present sustenance, by dressing and preparing some part of the prey which they have taken: Our Saviour in the Gospell proves this clearly, *Mat. 12.* Where by *David* example, who did take and eat the shew bread in his necessity he defends his Disciples and their act of plucking eares of corne, rubbing and eating them on the Sabbath, and also alloweth leading of cattell to drink, and the drawing them out of pits and such like.

But because occasion is here offered to speak of all kinds of actions which are allowed to be done, and from which men are not bound to rest wholly on the Lords day: It will be expected of some, that I should speak of actions and exercises of sport and recreation, whether men be altogether restrained from them, or whether any of them be lawfull to be used on the Lords day: Now because I will not provoke nor exasperate any who seeme of contrary judgement, especially men of great place and authority: I will propound my judgment which I conceive to be agreeable to Gods word, only in generall rules gathered out of the holy Scriptures, which all understanding Christians may easily apply to the particulars. 1. It is acknowledged by all godly learned Divines: That no recreations or sports which feed and cherish mens corrupt and carnall affections are at any time lawfull, as idle and vaine jesting, wanton gestures, and dalliance which increase lust and occasion wantonnesse, and therefore least of all to be tolerated on the Lords day: For this is seeking of our own pleasures and polluting the Lords holy day, which the Prophet *Isaiah* condemnes, *Isa. 58. 2.* Honest and lawfull sports and recreations, such as shooting, wrestling and other games of activity, hunting, hawking, angling and the like, though they be lawfull at other times: yet they are not to be tolerated on the Lords day in any measure if they be found to hinder men from publick worship and service of God, and publicke set duties of piety

p. 21 the fire and burne the fat and some part of the flesh, also they were to take a tenth deale of flower to mingle it with oyle, and to make the drink offering thereof also, and to offer all to God, as we read, *Num. 28. 9.* Now if God by his law allowed and commanded such bodily works on the Sabbath day, because they were needfull for Sacrifices, and circumcision which were but a ceremoniall and typicall service of the Lord, which he in his Temple required by a ceremoniall law for the sanctification of the Sabbath, then much more doth Gods law allow and command his publick Ministers, to labour and sweat and spend their bodily strength and spirits in preaching his word in the holy Christian assemblies, where Christ who is greater then the Temple is present by his Spirit in many of his members, who are so many temples of the Holy Ghost and of God.

The second argument is drawn from the practise and Example of Christ and his Apostles. For as the Priests and learned Scribes did of old read and expound the Law and the Prophets in all their Synagogues every Sabbath day; and our Saviour approved this by joining with them in some practise, preaching and teaching in their Synagogues in great throngs and assemblies of people, which thronged after him and undoubtedly made him sweate, as appears, *Mat. 4. 13.* & *Job. 5. 10.* So also the Holy Apostles did on the first day of the week the Lords day, labour in the word, as we see by the example of *St. Paul*, who at *Troas* continued his preaching till midnight, because he was to depart the next day, *Act. 20. 7.* Now what they did performe as a duty taught by the law and mooved by the Spirit of God, in that all their faithfull successours are bound to imitate them. Therefore the labours and paines of Ministers and Preachers are allowed on the Lords day, being holy and religious works, and fittest of all for the holy day and holy place.

A second sort of works allowed to be done on the Lords day, are bodily works and labours, which are so necessary for the fitting and enabling of Christians to sanctifie that day, and for bringing them unto holy and publick assemblies and places of prayer and of Gods worship and holy service, that without such working and labouring even on that day they neither can be so fit and able to serve God joyfully, and to worship him with cheerefull hearts, neither can they as the present case stands, come unto holy Sabbath assemblies, to heare the word, to pray and to worship in publick. As for example, in places of re-

straint,

straint, and of trouble and persecution where publick Sabbath assemblies of true Christians are not tolerated and in Churches which are remote divers miles, and in barren countries where the Churches are foure or five miles distant from some houses and villages in the Parish, men may lawfully travell on foot and ride on horses, or make their horses labour in drawing them to the Church in Coaches. And because men cannot be so chearfull in the service of God, nor so heartily rejoyce before him, nor with strength and delight spend the whole day in Sabbath duties, without warme and wholesome food, and plentiful refreshing of their weak bodies. Therefore the dressing, boyling, baking and roasting of meat is lawfull on the Lords day, so farre as it more helps then hinders holy duties and the service of God. This is manifest by the words of the law, *Exod. 12. 16.* where the Lord forbid- ding all manner of worke on his holy Sabbaths, excepts labour and worke about that which people were to eat, and which was necessary for the upholding of an holy moderate feasting on those dayes. This was practised by the Pharisees and by our Saviour and his Apostles, who on the Sabbath day came to a feast to the house of a chief Pharisee, *Luk. 14. 1, 2.* Also the speech of the *Shunammite* to his wife, *2 King. 4. 23.* doth import, that for the solemn observation of the Sabbath they were wont to ride and travell to the Prophets and to places where they might worship God, and be instructed in the knowledge of his will and worship.

For when she desired an Ass to ride on, and a young man to attend her unto *Samuel* where *Elisha* the man of God was; *Wherefore wilt thou (saith he) goe to him to day seeing it is neither New Moone, nor Sabbath?* But here let me give a caution. That Christian people be not too heedlesse setting their habitations in places remote from the Church for some worldly commodities, when they may with a little lesse conveniency dwell neere. And that they do not by unnecessary feasting and superfluous dressing of meat, hinder, or wholly disable some of their family from keeping holy the Lords day, a fault too common in our dayes.

Thirdly, All works and actions of bodily labour which are works of mercy and of charity which cannot without convenience or danger be deferred, or which may be done without hindering of our souls in Gods publick worship, and to the great comfort of our brethren are lawfull and may be done on the Lords day. As for example, visiting of the sick and

ap. 20 rest in excess, and superfluity, in gluttony and drunkenness, like swine, they rest in brawling and rayling, in quarrelling and fighting, they rest in wantonnes, toyish talking, and filthy fleshlines. So that it doth evidently appeare, that God is more dishonoured, and the Devell better served upon Sunday, then all other dayes of the week besides. And I assure you the beasts which are commanded to rest on the Sunday, honour God better then this kind of people.

Now by these expresse words of the Homily we see most clearly that both this and the former position are not any new Doctrins, or factious opinions of my own devising; as some malicious catchers and false traducers have slanderously reported both of them and me: But the true Orthodox Doctrine of the Scriptures in the law, the Prophets and new Testament, and the divine Doctrine publickly received in the Church of England, and by law established. For the further confirmation wherof, I could say much besides the strong Arguments which I have brought to proove the former position, which do over and above most strongly prove this also. For, first, If the Lords day be a more blessed day then the seventh day was in the old Testament. Secondly, If it be a more holy day, and a day of more holy Convocations and Assemblies. Thirdly, If we have as much, and as manifold use of rest and cessation as they had and more. Fourthly, If we be bound by Gods law, and by the Gospell to be more spirituall and more sequestred from the world, because we have more abundant gifts of the Spirit, more cleare sight and knowledge of heavenly and eternall rest, and more hope of eternall life and glory. Then it must needs follow, that we by Gods law are as strictly bound to rest and cease from all worldly cares and bodily works, sports and pleasures, as the Fathers were in the old Testament. But because slanderous traducers shall have nothing here to object against me in this point, except they can desperately harden their hearts and faces to accuse, blaspheme and wound through my sides the holy Scriptures, and the publick doctrine of the Church of England by the law established and royall Authority maintained: I will content my selfe and desire you my hearers to be satisfied with this which I have said and you have heard already. And so I passe to the third point before propounded concerning the duty of rest, even the manner and measure of it, and in what cases Gods law permits bodily exercises on the Lords day.

CHAP.

Chap.

CHAP. XXI.

Howsoever all worldly works and labours are forbidden, and rest from them all is commanded in the law, yet the equity of the law permits some labours and exercises, and in some cases allowes such bodily works, as are ordinarily unlawfull to be done on the Lords holy Sabbath day. First of all it is lawfull for Ministers and Preachers of Gods word to do some painfull and laborious works upon the Lords day, even all such as are necessary for the better sanctification of the day, and for the edification of the people and flock in publick,

Though they are not allowed to neglect their studies on the six dayes, but are bound to read, study, meditate, and for help of their memories to write down the heads, points, and proofes of their Doctrine, before the day of Assembly; yet because few or none are so perfect, as to preach publickly with good order, method and readines of speech and memory, that which they have studied without searching and reading over the testimonies of Scripture which they have collected and studied, and noting down and writing some which come new and fresh to their mind, and serious meditating upon that which they are to speak, for better imprinting of it in their memories. Therefore there is a necessity laid on them to labour in this kind on the Lords Sabbath. And though it be a great labour of the body to stand up and preach in the Congregation, with intencion of the voyce and earnestnesse of affection, and doth more spend the spirits, and strength of the body, and makes drops of sweat run down the face more abundantly then the tilling of the ground: Yet the matter in which they deale is holy and all their work is religious, and their labour tends to an holy and supernaturall end, and is necessary for a full sanctification of the day: therefore it is not only allowed, but also required and commanded by the law of God. If any doth make a doubt or question of this truth we have very strong proofe thereof in the holy Scriptures.

The first Argument is drawne from the hard bodily labours, and artificiall practises of the Priests which they were by the law bound to performe in their double sacrifices and offerings on the Sabbath day in the old Testament, they were bound to flea lambs and to dresse and wash the flesh and the intralls, and to offer them up in sacrifices on the Altar, they were bound to lay them upon wood on the Altar, to kindle the

perfectly they agree with holy *Concomitancy* the time and place of prayer, we are taught: that God in the fourth Commandment hath appointed the time for his people to assemble themselves together solemnly, when he saith, Remember that thou keep holy the Sabbath. Secondly, in the same place it is affirmed, that the precise keeping of the seventh day, and the external ceremonious worship of the Sabbath which the Law required; as it was given to the Jews being but ceremonious, are ceased to us; and we are not bound by the law so strictly to forbear work and labour in the case of necessity after the manner of the Jews. That is as they were taught by the Scribes and Pharisees. But we keep now the first day of the week which is our Sunday, and make that our Sabbath, that is our day of rest, in the honour of our Lord Christ, who is upon that day rose from the dead, conquering the same most triumphantly. These are the words of the Homily. And that the keeping of a set time, to wit: one day in a week, wherein we ought to rest from lawfull and needfull works, is found in the fourth Commandment, among the things which appertain to the law of nature, and is a thing most goodly, most just, and needfull for the setting forth of Gods glory, and ought to be retained and kept of all good Christian people. So is it there expressly affirmed.

Thirdly, we are there taught, That as by the fourth Commandment no man on the six dayes ought to be slothfull or idle, but diligently to labour in that estate wherein God hath set him. Even so God hath given expresse charge to all men, that on the Sabbath day which is now our Sunday, they should cease from all worldly and worke-day labour, and that Gods obedient people should use the Sabbath holily, and so rest from their common and dayly businesse, that they may give themselves wholly to heavenly exercises of Gods true religion and service.

Fourthly, in the same Homily all Gods people are urged and pressed to keep the Sunday for their holy Sabbath, by three Arguments. The first is the commandment of God in the law. The second is, Gods example who rested on the seventh day, and did no work of creation at all, but blessed and sanctified it, and consecrated it to quietnes and rest from labour. The third is the example of the Apostles, who immediately after the ascension of our Lord Christ began to keep this day of the week, and commended it to the first Churches of the Gentiles, 1 Cor. 16. and called it the Lords day, Rev. 1. 10. Sithens which time Gods people hath alwayes without any gain saying observed it.

Fifthly,

which God requires by his law on the Lords day, at the hands of us Christians, is the same which the law did bind the fathers unto from the beginning upon this Sabbath in the old Testament.

First, whereas the law commanded the Fathers to rest from all such works, as they are allowed to do on the other common dayes of the week, that is worldly labours, as the expresse words of the law shew.

In it thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, nor thy servant, &c. Exod. 20. 10. And again, thou shalt do no servile worke therein, Lev. 23. 7. thou shalt do no manner of servile worke, Num. 28. 28. So the Homily blames all those people for wicked boldnesse and carelessse prophanation of the Lords day, who make no conscience of doing their worldly businesse on that day, though there be no extream need and necessity.

Secondly, as the law forbids journeying from home about worldly affaires on the Sabbath, Exod. 16. 29. bringing in and carrying out loads and burdens, Jer. 17. 27. exercising themselves in the works of their ordinary calling and trade, as buying, selling, keeping market and faires on that day. So also the Homily condemnes them as transgressours and profaners of the Lords Sabbath, who on the Sunday which is the Lords day and Christian Sabbath, do not spare to ride and journey, bring and carry, row and ferry, buy and sell, keep markets and faires; and so use the Lords holy dayes and worke dayes both alike.

Thirdly, as the Law and the Prophets commanded Gods people in the old Testament to rest in holines, Exod. 31. 14. & 35. 2. and not pollute the Sabbath, by doing their own pleasure, but to honour the Lord, not doing their own wayes, nor finding their own pleasure, nor speaking their own words, Isa. 58. 13. So also the Homily requires of all Gods people the same holy rest on the Lords day, in that it condemnes them who follow vaine and carnall sports and fleshy pleasures, and all such exercises as cause brawling and railing and tend to wantonnesse, as a worse sort of people then they that breake the Sabbath by working and doing all their businesse in it. For these are the words of the Homily. The other sort is yet worse, for though they will not travell and labour on the Sunday, as on the worke day. Yet they will not rest in holinesse as God commandeth, but they rest in ungodlinesse and filthinesse, praunsing in their pride, pranking and pricking, pointing and painting themselves to be gorgeous and gay, they rest

chap. 20 and sent them away bearing their beds on their backs in open sight of al, which tended much to the honor of God, and made the people glorie Christ and his Gospell. But our Saviour reproveth them for this strictnesse, and convinceth them of error by divers arguments.

First, by Scripture which saith, that *God will have mercy rather then sacrifice*, that is, God is served more acceptably with workes of mercy which are morrall duties, then sacrifices which are but a service ceremonially, and he delights more in workes of mercy and charity then in them, as at all times, so when they are done to his glory on the Sabbath day. So that if it were a breach and prophanation of the Sabbath, to do any work of mercy in it, then it must needs be much more a prophanation to labour and work about sacrifices in killing beasts, dressing and washing their flesh, and making fires to burne them on the Altar, which were not so pleasing to God as workes of mercy. But the Pharisees allowed and approved such workes of sacrificing and durst not condemne them. And therefore our Saviour concludes that they ought not to condemne his mercifull workes of healing the sick on the Sabbath day, and shews that by censuring his doings for prophanation, they did much more censure the forenamed actions of their Priests: even the dressing and burning sacrifices, *Mat. 12. 5, 6, 7.* Secondly, our Saviour prooves, that by Gods own law they were allowed to circumcise children on the Sabbath day, whensoever it happened to fall out on the eighth day after the birth of children, and to the child circumcised they applied healing medicines; and therefore they grossly erred in accusing him for healing on the Sabbath which was a thing pleasing to God and was a lesse labour then circumcision, *Jeb. 7. 22.*

Thirdly, he convinceth them of grosse hypocrisie and blindness in that they imposed heavy burdens upon others which they themselves would not beare, they did restraints men from pulling an eare of corne, rubbing and eating it on the Sabbath day, in the case of hunger and great necessity. And yet they led their oxen to the water and did pull a sheep or an asse out of a pit on the Sabbath day, *Mat. 12. 11. Luk. 13. 15. & 14. 5.* By these arguments which our Saviour used against the Scribes and Pharisees in the Gospell it is most cleare and manifest that it was not the law of God given from the beginning, nor the will of God the law-giver, but only the hypocriticall Scribes and Pharisees who by their traditions and devices of their own braines, imposed on the Jewes that strict and rigorous rest and cessation from all workes whatsoever

whatsoever on the Sabbath day, which the learned Fathers and Christian writers do call an heavy burden.

Object. But it may be some will object that the Fathers in the old Testament were bound to offer double sacrifices on the Sabbath day, *Numb. 28. 9.* even two lambes of the first yeare without spot, and two tenth deales of flower for a meat offering mingled with oyle, and the drinke offering therof, which was more costly and required more bodily labour and care, then any which is imposed on us Christians by Gods law upon our Christian Sabbath, and therefore their observation of the Sabbath was an heavy yoke and burden, harder to be borne then any which is imposed on us.

Answer. I answer, that this objection doth strongly proove the point in hand. For if more bodily labour and care was required of the Fathers in their worship (which was more carnall and bodily then ours) on their Sabbath, and we are therefore eased of that yoke, and have a more spirituall worship taught us, and imposed on us by Christ and his Apostles, as the Prophets foretold. Then were the Fathers lesse restrained from bodily labours then we are, neither was there so strict and rigorous a rest and cessation imposed on them, which serves much for the justifying of our position, to wit: That Gods law rightly understood, and expounded according to the will and intent of God the law-giver, doth as strictly bind us under the Gospell to rest from all worldly businesse on the Lords day, as it bound the fathers on the seventh day in the old Testament.

But to proceed in the further manifestation of this truth: Although I could bring many arguments and proofes both out of Scripture, also out of the writings of the learned, and cleare testimonies (which shew the consent of all godly Orthodox writers of all ages: Yet because I will leave no occasion or colour to such sonnes of *Beliall* as doe intrude into our assemblies, to catch, calumniate and report my words falsely and to accuse my Doctrine, except they will harden their desperate and malicious hearts, and put on brazen faces with whorish foreheads to accuse the holy Scriptures, and the Doctrine published in the booke of Homilies, and by law established in this Church of England wherof we are members: therefore I will only commend to your consideration the publick Doctrine of our Church in the very words of the Homilies, which both by statute law, and Royall prerogative are established in this land and Kingdome, and will shew how perfectly

hap. 19 from all our own ordinary and common works and labours.

Argu. Fourthly, they who are more spirituall and have lively hope of Heaven, and have the Spirit shed on them more abundantly, they are more bound by Gods law to sequester themselves and with-draw their minds from worldly cares, and more to mind heavenly things as at all other times, so on the Lords holy day, which is consecrated to heavenly, spirituall and religious worship and service of God, and is a pledge to them of eternall rest with Christ in Heaven.

For to whom God hath given more, of them shall more be required.

Now it is most plainly testified in the Scriptures, that Christians under the Gospell are more spirituall and have the Spirit more abundantly shed on them through Christ, then the Fathers had, *Act. 2. 17. & Tit. 3. 6.* The Ministry of the new Testament is the ministry of the Spirit not of the letter, *2 Cor. 3. 6.* And we have now more evidence and more assurance of the blessed hope reserved in Heaven for us, *Cpl. 1. 5.* There is Christ our life and treasure, *Coloss. 3. 1, 2.* And there our hearts ought to be, and not on earthly things. We must now be ready if Christ call us to sell all and to give to the poore, that we may have treasure in Heaven.

Therefore we are bound by the Law especially on the Lords day our weekly holy day, to be more sequestred from the world, and to rest wholly from all cares and labours about earthly things, that we may be wholly devoted to heavenly things and to divine meditations.

5. Argu. Lastly, though Ancient Fathers and Doctors of the Church did much condemne in their writings, the observation of the Sabbath after the manner of the latter Jews, to wit: in idleness, and in resting from all worldly affairs, that they might spend the day in vain sports and delights, and in wanton leaping and dancing, which in the grave judgement of these learned Fathers, was worse and more prophane then plowing and digging and working in wooll. Yet notwithstanding they do generally commend the Lords day as a day of rest to all Gods people from all rurall works and worldly affairs, that they may be at leisure to exercise themselves in holy duties, and be wholly devoted to the worship of God. And hereupon it is, that the learned of these latter times, especially the builders of Gods Church in this land, do most frequently in respect of this rest and cessation from all secular affairs, call the Lords day the Sabbath of Christians, as appears in the first part of the Homily of the time and place of prayer, and do affirm that as the Fa-

*Chrysostom
in Cor. 1.
August.
serm. 251.
de temp.
Gregor.
Magn. E-
pist. lib.
11.3.*

Fathers in the old Testament were bound to rest on the seventh day Chap. from all manner of work: So also are Christians bound on the Lords day to rest and that by the law of God.

CHAP. XX.

THE second position which I have propounded before, which now comes to be proved is: That Gods law rightly understood, doth in respect of this duty of rest from all worldly affaires, as strictly bind us under the Gospell on the Lords day, as it bound the fathers on the Sabbath of the seventh day in the old Testament. Here some will perhaps imagine, that I go about to lay an heavy yoke of Jewish legall bondage upon Christians, contrary to Christian liberty, by which Christ hath made us free. But if they remember, and beare in mind what I have before proved, to wit, That the fathers from the beginning had no such burden imposed on them as is commonly conceived, and that the Scriptures which are alledged to proove that they might not kindle a fire nor dresse meate, nor go out of their place on the Sabbath day, and that it was death to gather sticks on that day in case of necessity, are much mistaken. They shall be forced to confesse that I take away the heavy yoke which many lay upon the Fathers in the old Testament, rather then lay any yoke upon Christians in the observation of the Sabbath. Yea that I require and urge no more then that which all the learned of best note in all ages have ever since the time of the Apostles, and by tradition from them commended to the Churches of Christ, which also the lawes, Canons, and Doctrine of the Church of England generally received and established, do impose on us as the light burden and easie yoke of Christ.

It is true that the Scribes and Pharisees those great corrupters of the Law, and blinde Hypocrites as our Saviour calls them, did lay an heavy yoke on the people of their time, by their false glosses and corrupt traditions, as in divers other points, so in the observation of the Sabbath. They held it unlawfull in case of necessity to pull an eare of corne, or any fruit from a tree on the Sabbath day, and blamed Christs Disciples for doing so when they were hungry and had no other meanes to keep themselves from fasting. They accused our Saviour Christ for working a glorious miracle, and doing a work of great charity on the Sabbath, when by his word he healed some that were sick of great infirmities,

chap. 19 from all worldly affairs, as there was of old when God first gave, and afterwards repeated and urged the law of the weekly Sabbath; there a Sabbath of rest ought to be kept weekly even by the Commandement of God. This is truth and undeniable. For no laws of God commanding things which are but types and figures, are at any time abrogated untill the things commanded cease to be of use, as the Apostle shews in the 8, 9, & 10. cap. of Heb.

Now Christ who is the body and substance of all types and shadows, hath not by his coming so fulfilled the rest of the weekly Sabbath, but there is as great, as holy and as necessary use of it to us Christians, as there was to the people of God in the Old Testament.

First, we have as much and more need of refreshing our weak bodies, and the bodies of our servants and labouring cattell then they had, by keeping a weekly Sabbath, for we are grown far more weak and feeble and of shorter life then they were.

Secondly, we have as great need of seperating, sequestering, and recalling our minds and affections from all worldly cares, negotiations and pleasures, that we may have leisure and freedome to worship and serve God, and devote one day in every week to publik assemblies for our edification in grace, faith and holines. For we are more full of infirmities, and do decay and grow corrupt more and more, as all the world doth, and have need of all outward helps more then they.

Thirdly, as rest from all works and labours which concern this life was necessary and of great use to Adam, and all the Fathers to withdraw their hearts and minds from placing their felicity and seeking happinesse in this world, and to put them in remembrance, that (being fallen from that integrity in which they were created, and the first covenant of life by mans own works, being broken and made voyd by the first fall and disobedience) there is no hope of life or of any true blessednes to be expected in this world, nor to be obtained by any works of a mans own righteousness: So it is of no lesse use, but of much more necessity for us, who are far more eager after the world, more ready to place our felicity in earthly things, and more proud and arrogant, ready to glory in our own merits, and to boast of our own righteousness, as we see by common course of the world, which now a dayes so madly deateth after Popish and Pelagian merits.

Fourthly, as Gods commanding of a weekly rest to be given to man and beast; and the resting of the Fathers on the Sabbath day, from se-

vile

vile works and labour which came in as a curse for sin, were of great Chap. use to teach them, and to be a pledge, and token unto them, that God did rest in Christs mediation, and his justice was fully satisfied; and his wrath appeased towards them, by that satisfaction which Christ had undertaken to make, and that the sting of sin and death, and the bitterness of the curse was taken away by him. So likewise it is of the same use still to us, and we have as much need of the same weekly holy rest, to make us feel more sensible, and relish more sweetly the virtue of Christs satisfaction, the sweetness wherof we through our dullnes can hardly tast and relish, and many amongst us make a doubt whither there be any such satisfaction of Gods justice needfull at all, or any appeasing of his wrath by Christ.

Fifthly, as Gods injoyning of rest was of use to the Fathers to testify to them his provident care over his creatures, both men and beasts, and his hatred and detestation of merciless cruelty and unjust oppression: So it is much more usefull to us for the same purpose in these last dayes and perillous times, wherein men are become fiercer, cruell, implacable, without naturall affection, as experience teacheth, and the Apostle fore-told, 2 Tim. 3. 2, 3.

Lastly, As the weekly rest of the old Sabbath grounded upon the obscure promise of Christ, was commanded by God, that it might be a means to stir up the Fathers to look for true comfort, ease and refreshing in Christ, if they did by Faith flee to him, whensoever they did travell under the burden of their sins, and Satans temptations, as we read that Job did c. 16. 21. & 19. 25. So now it is much more usefull to stir us up to seek to Christ, when we are heavy laden, and gone under the burden of sin, and of the miseries which come by sin, and of Satans dangerous temptations. Seeing as Satan doth now more rage like a roaring Lyon, 1 Pet. 5. 8. And is full of wrath because his time grows shorter, Rev. 12. So we have Christ actually given and revealed, and in the Gospell calling and inviting us and promising rest and refreshing for our souls in such cases of distresse, if we come to him. In a word, to us the rest of the Lord Christs day is a more lively pledge of eternall rest by him prepared in Heaven for us.

These things being cleare and manifest, the conclusion following upon these premises is this: That we are as much or more bound by Gods law to keep the Lords day as a Sabbath of weekly rest, by ceasing from all affairs of this life, laying aside all worldly cares, and resting from

chap. 19 and law doth allow of bodily exercises which concern this life, and how farre in such exercises we may go with good warrant upon the Lords holy Sabbath, and what exercises are condemned in the word of God.

CHAP. XIX.

FOR the full prooffe of the first point, there are many strong and invincible arguments grounded upon the Word and Law of God, and upon the generall consent of Orthodox Divines, both ancient and moderne, even upon the confession of them who in this point much differ, and seeme to deny that the Lords day either is, or ought to be called a Sabbath.

1 Argu.

The first Argument is drawn from the words of the law, which forbids all works to be done on the Sabbath day either by man himselfe, or his children, servants or cattell, as *Exod. 20. 10. Deut. 5. 14.* where it is said. *In it thou shalt not do any work, thou nor thy son nor thy servant nor thy cattell: & Exod. 35. 2. Lev. 23. 7. Ye shall do no servile work therein, whosoever doth any work therein shall be put to death.* The reasons why the Lord requires rest from all servile work on the Sabbath day are two.

First because he who is the Lord our God and our Redeemer, hath on that day rested from his work, and him we ought to imitate if we will enter into his rest. Secondly, because he hath blessed the day which is his Sabbath above all dayes of the week, and whosoever the causes and reasons stand firme, there the law is still in force. Now this law of the Sabbath doth reach to the Lords day: (as I have proved before) and the reason upon which it requires rest from servile works are much more to be found in the Lords day which is the Christian Sabbath, then in the old Sabbath of the seventh day. For in it Christ who is God over all blessed for ever, and who is our Redeemer from a greater then Egyptian bondage, even the slavery of sinne, death and Hell, and the Divell, hath rested from the great worke of Redemption as God the Creator did on the seventh day from the worke of creation. And this day is now by Christs resurrection in which Christ perfected mans redemption, blessed with a blessing far more excellent then any wherewith God blessed the seventh day. Therefore this is the Sabbath now under the Gospell, and in it God requires of us by his law a rest and totall cessation from all servile works.

2 Argu.

Secondly, whatsoever day is the Lords holy day, and a day of holy convocations

convocations and assemblies, that is a Sabbath of rest from all servile Chap. 19
works and worldly businesse, this is manifest, *Exod. 12. 16. & 31. 15. & 35. 2. & Lev. 23. 7.* which places do plainly shew, that every day which is holy to the Lord and a day of holy assemblies, is a Sabbath of rest, and no work may be done therein. And so likewise in all the law and the Prophets every day which is a day of holy convocation, and an holy day is called a Sabbath and day of rest from our own workes and pleasures and every Sabbath is called the Lords holy day, for these two are *termini conversibiles*, termes which may be naturally affirmed one of another, as appears *Num. 9. 14. & 1/2. 58. 13.* Now the Lords day in the time of the Gospell is the chiefe of all holy dayes among Christians: It was sanctified and observed by the Apostles for their day of holy assemblies from the first publishing of the Gospell among the Gentiles, on that they did meet together to heare the word and to receive the Sacrament of the Lords Supper, *Act. 20. 7.* And on that day *S. Paul* ordained that the collections and offerings should be made for the Saints, *1 Cor. 16. 12.* which were things proper for holy and publick assemblies: So *S. John* calls it by the name of the Lords day, *Rev. 1. 10.* that is, the day which is universall, sacred and holy to the Lord in an high degree. For whatsoever things have the Lords name named on them, are such as all confesse and many examples of Scripture proove abundantly: All the ancient Fathers and Doctors of the Church who immediately and in the next ages succeeded the Apostles, do proclaim it to be the chiefe holy day of Christians, even the Queen and Supreme Lady of dayes: So *Ignatius* calls it as I have often before noted, also the day of their holy assemblies wherein they did come together to preach, read, expound and heare Gods word, to worship God, to pray and to praise God with one voice, to receive the Sacraments and offer up almes. So *Justin Martyr* affirms: The rest of the most learned Fathers, as *Basil, Nazianzen, Chrysostome, Hierome* and *Ambrose*, do all extoll it for the Lords high royall holy day, the chiefe, primate and first fruites of dayes, as the learned of all sides know and confesse, even *Calvin* and his followers, who made a doubt and scruple of calling it the Sabbath, or observing it for a Sabbath of holy rest by any warrant from Gods law. Therefore none can with any good reason deny, that one maine duty of this day is rest from all earthly works.

Thirdly, whatsoever there is as much use of holy rest and cessation

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from

3 Argu.

ap. 18 Lords day so far as they dare for feare of men a market day of buying and selling wares, and a day of labour, and of bearing and carrying out burdens as they well know who have been at *Amsterdam* where such hereticks and sectaries are tolerated.

Thirdly, among Christians of the reformed Churches, there is a difference both in doctrine and practise. Some of the reformed Churches, who out of their extreme hatred to Popish superstition, and to all Popish rites and Ceremonies, being unwilling to retaine any thing which was used in popery, except there be some expresse Commandement or example for it in the Scriptures, especially of the new Testament, and labouring to overthrow the whole Hierarchie and government of the Church by Bishops, and all bodily rites they do in the heats of their zeale so violently set themselves against Popish superstitious holy dayes, that they go about to take away all observations of daies, and they have proceeded so far, as to deny that any either weekly Sabbath, or yearly set feast, ought to be kept holy by any speciall law or commandement of God. They teach that the Sabbath as it was commanded to be kept of old, was a mere ceremoniall and shadow of things which are accomplished in Christ, and that is now abolished. But because it is a thing necessary for the having of holy assemblies, and for good order in the Churches, that there should be a set day either a seventh or sixth day or eighth day: And because the law of nature requires that Christian people should have some dayes of rest from hard labour for the refreshing of themselves, and their servants and cattell: therefore the Church of God may appoint any day of the week. And in honour of the resurrection of Christ on that day, hath from the time of the Apostles agreed to keep that day for the Lords day, not out of any opinion that God hath blessed and sanctified it above all other dayes of the week, but only for good orders sake, and that it is lawfull for Gods people, after publick exercises of religion and some needfull rest and refreshing, to use necessary labours and bodily recreations; which in themselves are not sinfull and unlawfull, neither do hinder publick duties of religion and of Gods worship.

But on the contrary it is the common doctrine of the most godly and learned in the Church of England, ever since the reformation of religion held, maintained and taught, that although Christians are by Christ freed from the observation of the seventh day, which was the Sabbath of the old Testament, and from that servile bondage and rigorous

rigorous rest which the Law literally and carnally understood did impose on them, or rather they by their carnal exposition and wresting of the law did impose on themselves, as not kindling of a fire, nor liberty to heal the sick, nor to do any work of charity and necessity on the Sabbath day, which could not without danger be deferred; Yet they are bound by the law which was first given here in my Text, and after by *Moses* and the Prophets, to keep in every week an holy rest, and that on the first day which is the Lords day, because God hath blessed it with a blessing above all other dayes, even by exhibiting Christ a perfect Redeemer in his resurrection, and hath thereby consecrated that day to be his holy Sabbath. And that all bodily labours, sports and recreations, and all worldly negotiations, are by Gods law strictly prohibited now under the Gospell, as they were in the daies of the Patriarches and Prophets, and under the law; because in deed and in truth they crosse the holy purpose of God which he hath manifested in his law, and are impediments of those holy exercises, which are required in the sanctification of his holy day.

This doctrine and practise I hold to be the best, and this we are all bound to receive and imbrace and to cleave unto it, not only because it is the Doctrin of our Mother Church, commended to us in the book of Homilies, established by divers laws, statutes and constitutions still in force; but also because it is most consonant to the sacred Scriptures, the precepts and practise of the Apostles, and to the common Doctrin of the purest and most holy Orthodox of the ancient Fathers in the Primitive times, and ages next succeeding after the Apostles, as by Gods assistance as I shall make cleare and manifest.

In the justifying and proving of this Doctrin, and in laying open the speciall duties of Christians which concern rest and cessation from all worldly negotiation, and bodily labours on the Lords day which is the Christian Sabbath: I will shew, First of all, That rest and cessation from all bodily labours about worldly businesse, and from all servile and earthly works which concern this fraile life, is a necessary duty which God requires by his law of all Christians on the Lords day, which is their holy weekly Sabbath under the Gospell.

2. That Gods law rightly understood doth in respect of rest from worldly cares, and all bodily works and pleasures, as strictly bind us under the Gospell on the Lords day as it bound the Fathers upon their seventh day in the old Testament. 3. I will shew how far Gods word and

Chap. 18 reasons both of the Sabbath and also of the particular day wherein he requires that it should be observed. If hee had not undertaken mans redemption from death and Hell, and mans exaltation to eternall rest and glory, there had bin neither any place for mans keeping of a Sabbath, nor any use of it to fit him for Heaven or to be a pledge of eternall rest in Heaven, If God had not on the seventh day promised Christ the blessed seed to redeeme man from death, to purchase life for him, and to continue to him the benefit of the creatures, and to perfect his creation. Surely it had not bin the most blessed day of the week, neither would God have instituted it to be a weekly Sabbath at the first; and so to continue untill the coming of Christ. And if God had not raised up Christ on the first day of the week, and so exhibited him a perfect Redeemer; and fully performed his promise.

Then the first day had not bin made a more blessed day then the seventh and all other dayes of the week. And the Lord Christ would never have made that day of the week his Sabbath alwayes after, neither would his holy Apostles by inspiration of his Spirit have bin moved to call it the Lords day, and to observe it, and teach others to observe it for their day of holy Assemblies and for the performing of all holy Sabbath duties. And thus we see Christ is the Lord of the Sabbath, and so determines the particular day of the week, not by his bare will and word, but by bringing in such blessings on the seventh or first day of the week, as made the one of them most worthy under the old, the other under the new Testament to be the holy Sabbath, to be kept and observed of all Gods people, unto the observation whereof they are justly lead by the light both of grace and nature: And it is not either in the power of man or any other creature, or in the just will of God, or agreeable to the will of the Lord Christ, and the wisdom of his Spirit to appoint any other day for the weekly Sabbath, but only the day of the Lord Christ, that is, the day of him promised in the old, and the day of him fully exhibited in the new Testament. The first of which and no other the Fathers were bound to keep for their holy rest of old. And the latter and no other is our weekly Sabbath and the due observation of that particular, is the first speciall Sabbath duty of all Christians under the time of the Gospell untill the last Resurrection.

The second sort of speciall duties unto which all true Christians are bound

bound in their observation of the Lords day, which is the Christian Sabbath, are the duties of rest and cessation from all worldly affairs, which now follow to be handled in the next place. Concerning which I find much diversity both of opinion and practice, not only between true Christians of the reformed Churches, and Antichristian Papists and other hereticks, but also in the reformed Churches among themselves. First for the Church of Rome, and all that are of her faction devoted to her superstition and Idolatry, and marked with the marke of the beast which beares up the Romish Babylon, though divers of their learned Schoole-men have heretofore maintained a very strict observation of rest on the Lords day. Yet now in later times both in doctrine and practice they are grown very dissolute, especially the Romish Catholics which live among us, turning the Lords day into a day of liberty, and spending a great part of it in sports, plaies, revelling other bodily exercises which are carnall, fleshly, prophane and impious.

As if so be their irreligious prophane were at strife with their Idolatrous religion, and at great emulation contending which should out-go and over-run the other in carrying them with greater speed to Hell. Yea to shew and make it manifest to the world, that the Romish man of sin is that great Anti-christ, which exalts himselfe above all that is called God, even above the true God, and the Lord Jesus Christ whose Vicar he in hypocrisie makes himselfe. The Church of Rome doth teach and urge her vassals to keep yearely holy daies most strictly, which are of her own devising, which the Pope hath commanded to be observed in honour of his canonized Saints: and in the meane time opposeth with many great prophanations the Lords day, which the Lord hath consecrated by his resurrection. Which day being blessed by God with the greatest blessing above all other dayes of the weeke, is by the law which God gave from the beginning, commanded to be kept for the Lords holy Sabbath weekly.

Secondly, there are of the hereticall faction of the Anabaptists, Antinomians, Familists and other such prophane Sectaries, which make little of any law of God or man, saving only the dictate of their fanaticall spirit. And least by observing the commandement of the weekly Sabbath they should seeme to be subject to Gods law, and to be his servants which they account slavery, and not absolute Libertines and sons of Beliall which have cast off the Lords yoke: They esteeme and observe no day at all, but according to their own fancy, and make the

Chap. 18 parated upon such a just ground and reason in the first institution of the Sabbath, and blessed by God with such a blessing above other dayes of the week, that whosoever knowes the law and true intent and meaning of it, and rightly understands the ground of the Sabbath mentioned in the law, he must by the light both of nature and grace, be forced to confesse and acknowledge the particular day which the law commands to be kept an holy Sabbath both in the old and new Testament. For the law doth not command one day in seven to be an holy rest simply and meerely for the pleasure of the law-giver, because hee would have it so, and for no other reason: but for very good reason and upon a ground because he dignified the day of the Sabbath, and blessed it above all other dayes with a singular blessing: and our own reason doth tell us, that the particular day of the week, which hath in it the true reasons and the honour and blessing of the Sabbath, it ought by the law to be observed for the holy Sabbath and none other, while it retains that honour and blessing, and hath the true reasons properly annexed to it. Now it is most manifest to all who read the Scriptures, and are well exercised in Gods word and law: That as the seventh and last day of the week was blessed, honoured and adorned by God with the greatest blessing which God gave to the world in the old Testament, to wit: the promise of Christ the Redeemer of the world, and Gods entring into the Covenant of grace and of eternall life and salvation with man, also Gods perfecting of the whole work of creation, by revealing and giving in promise the work of redemption, and his resting in Christs mediation on that day undertaken and begun. And therefore every reasonable man must by his own reason be induced, and led to acknowledge that day the fittest and most worthy of all dayes in the week to be the holy Sabbath, and to be spent in thankfull commemoration of Gods free love and bounty to man-kind, during the whole time of the old Testament before the comming of Christ. So likewise God having now under the Gospell transferred this honour to the first day of the week, that is become a blessed day above all other dayes, being blessed of God with a blessing far more excellent then that of the seventh day, to wit: the actual performance of the promise by giving and exhibiting Christ a perfect actual Redeemer in his resurrection, without which resurrection all our preaching of Christ, and all our faith in Gods promises would prove vaine as the Apostle saith, 1 Cor. 15. Therefore every man must out of common reason and equity conclude,

Chap. 18 conclude, that together with the ground and reason of the Sabbath which God hath now remooved from the seventh to the first day, he hath also remooved the honour and festivall solemnity of the Sabbath. Also his first law which enjoyneth man to keep that day for the holy Sabbath which God hath blessed with the greatest blessing, doth bind all Christians to observe the Lords day for their weekly Sabbath under the Gospell: And in a word that it were a thing most unequall and unjust, if a man or any Church should go about to set up for the weekly Sabbath any other day which God hath not dignified and honoured with so great a blessing. Now upon these premised reasons, I hope it appears manifestly, First that though the Commandement of the weekly Sabbath is no dictate of nature, but a positive evangelicall law: yet it doth by common naturall reason as well as by the light of grace direct every reasonable man to the particular day of the weekly Sabbath as to the seventh day in the old Testament, so to the first in the new Testament. And no reasonable man can deny it to be the most equall which this law binds men unto, but upon the true grounds of the Sabbath well weighed and considered must be forced to confesse, that as the seventh day was most worthy of the honour of the Sabbath, and had it before Christs full exhibition in his resurrection, so ever since the Lords day the first of the week is become the true Sabbath of Christians, and none hath power to give that honour to any other day. Secondly, it is here manifest: that though Christ the Son of God made also the son of man, and mans Redeemer is the Lord of the Sabbath and the determination of the particular day of the week depends on him, and none other have the honour and prerogative to appoint the particular day, but he only. Yet we must not conceive that Christ by his bare will sets down the particular day, and that the day is to be observed only because of his bare will and commandement, and that any other is as fit and worthy as the seventh, and the first if he would be pleased at any time to command the same: neither must we think that Christ appointed either the seventh day in the old Testament, or the first day in the new, to be the holy weekly Sabbath, only to shew his Lordship over men, and to teach them subjection: But we are to hold that Christ is the Lord of the Sabbath, and hath the determination of the particular day depending on him the Redeemer, onely because the holy Sabbath is founded and builded upon him, and in him alone are to bee found all the maine and essentiall grounds and reasons.

Chap. 18 been branded with the name of hereticall and Judaeall Sabbatarians. And I need not spend any pretious time in confuting it, and the frivolous fallacies by which it is maintained.

The second opinion being too rashly conceived, and unadvisedly professed and held by some godly Divines of the reformed Churches, who in this point do much contradict themselves, also being an unsound opinion, and therefore well relished by Popish Schoole-men, malicious Jesuites, licentious Libertines and men of profane hearts, hath no ground in the Scriptures, nor any sound Orthodox writings of any ancient Fathers: Yea bringing great confusion into the Decalogue which is the summe of the morrall law, and laying a soule stain upon our Church which hath appointed the commandment of the Sabbath, to be read among the Ten Commandments, and enjoynes the people to pray that God would incline their hearts to keep that law, as well as all and every one of the rest. Therefore I shall not spend any time in the confutation of it: The arguments which are brought for the confutation of the contrary truth, will sufficiently raze and utterly abolish it out of the hearts of all true Christians.

The third opinion is most agreeable to the holy Scripture, and the common Doctrine of the Orthodox writers both of ancient and later times, especially of the most godly and learned in the Church of England, who have heretofore written learned treatises of the Sabbath, & expositions of the ten Commandments of the Decalogue. And therefore I will be bold here againe to commend it to you for an undoubted truth; which I have abundantly proved and confirmed by many demonstrative convincing arguments already, partly in that large search which I have made before into the nature of the law of the Sabbath, and that description which I have made of it, but most fully in that passage where I proved the change of the day by the resurrection of Christ from the seventh to the first day of the week now under the Gospell, and brought divers arguments to shew that the law which God gave for the keeping holy of a seventh day in every week (at the first institution of the Sabbath here in my text; and renewed againe on mount Sinai, and gave often in charge by *Moses to Israel*) doth now as strictly bind us to keep an holy Sabbath on the Lords day in every week, as it bound the ancient people of God in the old Testament to keep the Sabbath of the seventh day.

But for the confirming of your hearts in the beliefs of this truth, and

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Chap. 18 in the knowledge of this duty, I will not multiply any new arguments, only that you may more firmly retaine it in your memories and still beare it in mind, that you are in conscience bound to keep only the Lords day and none other for your weekly Sabbath in these times of the Gospell: I will briefly touch and explaine some principall heads which have been before laid down at large and in ample manner. The summe wherof is this; Namely: That although the law of the Sabbath is not a law of nature in that rigid sence in which some do conceive it, that is, a law written in mans heart expressly and distinctly in the creation, which by the meere instinct of nature, and direction of naturall reason did lead man to keep every seventh day of the week an holy Sabbath to the Lord. But that indeed it came in after mans fall together with the promise of Christ, and therefore is more fitly called a law of grace, and a Positive Evangelicall law, requiring duties of obedience to God which chiefly and especially tend to beget grace and increase holines in men. Yet it is not simply Positive, nor so Evangellically morrall, but that it may in some sence and respect be called naturall also. For first it requires some duties of obedience which in their own nature are good and profitable, though the law-giver had not by expresse commandment revealed his will that they should be done, such is the giving of rest and intermission of bodily labour and toyle, to our bodies and to the bodies of our servants and labouring cattell one whole day in every week over and besides that which they have in the time of sleep in the darke and dead of the night. This is according to naturall reason and common equity.

Secondly, it commands some duties of Gods Worship and service which man by the law of nature was bound to performe in his innocency and which are naturally morrall, as lauding and praising God, and giving to him all honour and reverence in the most solemne and publick manner.

Thirdly, it commands such holy spirituall works of grace, and such duties of sanctification, as in their own nature work to the sanctifying of men more and more, and to make them capable of eternall rest in Heaven, and of the full fruition of God. As for example: Meeting upon a set day in every week in holy assemblies, for to heare and read Gods word, publick instructions, exhortations and mutuall provocations to piety, sanctity and Christian charity. Fourthly, the particular day of the week which the law commands to be kept for an holy Sabbath, is separated

Chap. 18 perfected and God is well-pleased and resteth satisfied: as I have before proved.

Secondly, because as the Fathers and Israelites observed it according to Gods commandment in the first institution, *Exo. 16.* before the giving of the law from Mount *Sinai*: so in giving of the law to *Israel* & in the renewing of the Commandment by *Moses* upon divers occasions the Lord doth expressly require the keeping of the seventh day for his holy Sabbath, as we see *Exo. 29. & 31. 35. Deu. 5.* Thirdly, because not only the Prophets and holy men of God urged and taught all men to observe that day untill the coming of Christ. But also our Saviour himself all his life time on earth, and after his death kept this Sabbath by resting in the grave. And the Apostles also while they lived among the Jews and the Tabernacle was yet standing, and *Moses* was not yet buried, did observe and keep for orders sake the old Sabbath of the seventh day, as appears, *Luk. 4. 16. Act. 13. 13.* and divers other places.

CHAP. XVIII.

I Am come now in the last place, to the speciall Sabbath duties, unto which all Christians are bound under the Gospel, in the right observation of the Lords day which is their holy Sabbath: And these speciall duties may be reduced to the common and generall heads before named. The first which come here to be handled in the first place, as the ground upon which the rest are builded, is the consideration of the particular day of the week which they are bound to keep for their weekly Sabbath. This is that which is most controverted and called in question among the learned in this age, and therefore comes to be first proved and clearly demonstrated by testimonies and proofs out of the holy Scriptures, which being performed, I will proceed in the next place to the duty of rest and will shew how far Christians are bound unto it on their weekly Sabbath the Lords day. And in the last place, I will come to the speciall duties of sanctification by which that day is to be kept holy to the Lord now under the Gospel.

First, for the day it self. Some are of opinion that it is the same which was from the beginning, that is, the seventh and last day of the week. This opinion is grounded upon the bare letter of the Law, as it was given both in the institution, and sanctifying of the seventh day, & renewed again in the fourth Commandment, and understood by the Fathers

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in the old Testament. I confess that the words of the law, if we take them as they were limited to the Fathers, not considering withall how and upon what grounds and conditions God made the seventh day the weekly Sabbath, they seem to favour their opinion. For if we conceive no more, but a meer cessation and rest of God from his works on the six dayes created, to be the ground of the law, then we may also conceive that the law of the weekly Sabbath binds all man-kind to that particular day in all ages, because the ground is the same to all men and equally belongs to all men, in all times to the worlds end.

Others are of opinion that the law of the Sabbath, being but a meer ceremoniall law is abolished by the coming of Christ, and binds not us under the Gospel to any particular day. And that it is free for the Church of God, to appoint any day for their holy assemblies, and that Christians have no Sabbath, neither are bound to keep any such rest as the Law required in the old Testament.

Others hold that the law of the Sabbath is naturally and simply moral, in the generall nature of it as it requires a weekly Sabbath to be sanctified and kept holy, and that the particular determination of the day, is an honour and prerogative which belongs to Christ the Redeemer, who is the Lord of the Sabbath. And that it was the purpose of God from all eternity and in the first giving of the Law, as to consecrate the seventh day in memory of Gods perfecting all the works of creation, and resting from them on that day, so also to consecrate by the resurrection of Christ, the first day of the week to be ever after the weekly Sabbath in honour and memory of the work of redemption, which on that day was fully perfected by Christs rising from the dead, and entering into that state of glory, in which he rests for ever, having no more to do for the ransoming and redeeming of mankind, Gods justice being fully satisfied.

The first of these opinions being grounded upon a carnall understanding, and imperfect sense of the words of the law, hath but a weak and sandy foundation, and because as the first authors of it were blasphemous heretics which tried in divers fundamentall points of christian faith and Religion. So also the revivers of it, are either cursed Anabaptists, or men who do not rightly understand the law nor the grounds and conditions upon which it requires an holy weekly Sabbath. Therefore it is justly hated and rejected as a Jewish error, and the maintainers thereof have in all true Christian Churches of all ages been

Chap. 17 so in all the righteousness and duties of the law morall, and all the judgments, ordinances and ceremonies of the law ceremoniall, which was their Schoole-master to lead them to Christ. *child in a child*
 We have also to this purpose another plaine testimony, *Luk. 4. 16.* Where it is said, that our Saviour as his custome was, went into the Synagogue on the Sabbath day and stood up to read, *and the booke of Isaiah the Prophet was delivered unto him.* And he read a place which was written concerning himself, and expounded it unto them with the generall approbation of the assembly. Also, *Act. 13. 15. & 27. verses.* It is testified, that the Jews in their Synagogues on every Sabbath day, had *Moses* and the Prophets read unto them publicly: both in *severall* countries where they were dispersed, and also at Jerusalem and in their owne country. And that this was an ancient practise, even from *Moses*, and in the times of the Judges, and the Kings of *Israel* and *Judah*, to read the Law in the holy assemblies, and to heare it read by the Priests, we may gather from, *Exod. 24. 7.* Where it is said, that *Moses* read the Covenant in the audience of the people, *& Deut. 31. 11, 12.* Where the Israelites are commanded to read the Law in their assemblies, in the hearing of all men, women and children. It may also be collected from *Jos. 8. 34, 35. Judges. 18. 3. & 2 Chron. 17. 7, 8, 9. & 31. 22. & 35. 3.*

That it was in use after the Captivity, the History of *Nehemiah* testifies, *Neh. 8. 4. & 9. 3.*

The ancient division of the five books of *Moses* into 54 lectures that they might be read over once in every year, by reading one lecture every Sabbath, is a thing so ancient, that we find no mention of the Author of it, and therefore it may be supposed to be from *Moses* the writer of those books. And the reading of a lecture also out of the Prophets every Sabbath, is recorded to be a custome long before Christs birth begun, by occasion of the tyrant *Antiochus* who prohibited the Jews to read the Law of *Moses* in their Sabbath assemblies under the paine of death; as we read in the Apocryphall History of the *Maccabees* lib. 1. cap. 1. 59. Whereupon they were forced instead of the Law of *Moses* to read lectures out of the Prophets, as *Elia Levita* saith, and ever since that custome is retained and was in use in our Saviours dayes, *Luk. 4. 16.*

The fifth speciall duty of sanctification, was the worshipping of the Lord, which as it is required of Gods people in private and upon particular

Chap. 17 particular occasion at all times: So in publick upon the Sabbath day, and in all holy yearly Sabbaths. The duty of worship consists in confession of sins, prayers, supplications, lauding and praising God, singing of Psalms, and offering of free-will offerings, and the like, as we read, *Neb. 9. 33. Levit. 26. 3. Deut. 5. 5.* Where confession and acknowledging Gods favours is called worship, and set down for a part of it, and *Gen. 4. 26. & 12. 8. & 13. 4. & Ps. 79. 6.* Where the name of invocation and calling upon God by prayer is used by a Synecdoche for all worship in generall, and *Exod. 15. 1. Ind. 5.* Lauding and praising God with singing of Psalms, and holy Songs are rehearsed as a speciall part of Gods worship.

Now this worship of God by publick confession, prayers, and singing of praises, cannot be but in publick assemblies, and holy convocations which are especially kept on the Sabbaths, and therefore this worship must needs be a speciall duty of the Sabbath, and one part of the sanctification of it. *David* also shews this, *Psal. 42. 3.* Where he saith, that he was wont to go up to the House of God among the multitude which kept holy day, with the voyce of joy and singing. And the 92. Psalm which is intituled a Psalm for the Sabbath day, doth proclaim it to be a good and necessary duty on that day; *To give thanks and to sing praises to the name of the Lord, so shew forth his loving kindnesse and truth from morning to night, so triumph in his works, so speak of them with admiration, and so declare his mercies and judgements and what a rocke he is to rest on.* These are the most notable duties which Gods people were bound unto, in their sanctifying of the seventh day in the old Testament.

The third and last principall head comprehending the rest of the duties, which did belong to the observation of the Sabbath in the old Testament is the day it self, which they were bound to keep for their weekly Sabbath, that is the last day of the week even the seventh from the beginning of the Creation. That this and no other was to be kept for their weekly Sabbath in the old Testament appears most plainly by three things. First, because it was the day which God blessed with the greatest blessings of all which were given and revealed before the resurrection of Christ, to wit, the promise of Christ, and of the redemption of the world by him, and Gods entering into the Covenant of grace with man and Christs open actuall undertaking to be mans mediator and Saviour in whom the mutable work of creation is

Chap. 17 tion, which they were commanded to keep as on all other yearly feſti-
vall Sabbaths, ſo every weekly Sabbath day as we read, *Leu. 23. 38*.
For although while the Church and people of God were but a ſmall
number, and diſperſed in ſeverall places and families, as in the family of
Melchizedek, and *Abraham*, and *Lor*, and after wards in the family of
Job, and of the ſons of *Abraham*, and *Jacob*, before that *Iſrael* grew up to
be a nation, there were few publick holy aſſemblies kept either on the
Sabbath, or upon any other occaſion. The Godly fathers did only call
together their houſhold and families by themſelves, and did command
and teach them to keep the way of the Lord, and to remember his co-
venant, as is teſtified particularly of *Abraham*, *Gen. 18. 19.* and in ano-
ther place, where he is ſaid to build Altars and there to worſhip God, as
Gen. 12. 7. & 13. 4. as alſo it is ſaid of *Job. 1. 5.* That he roſe up early and
ſanctified his ſeven ſons, and offered up burnt offerings according to the
number of them.

Yet it is manifeſt that whenſoever in any age, there was a great in-
crease of Gods people; and an enlargement of his Church over a whole
nation and country, the Sabbath was by Gods appointment ſanctified
with holy aſſemblies. After the birth of *Enoſh* when the family of
ſeth began to increaſe and multiply, it is ſaid, *that men began then to call*
upon the name of the Lord. Or as ſome not unfitly doe tranſlate the
words, then they began to call men by the name of the Lord, that is:
Adam and his ſons eſpecially *ſeth* and his children began to ſeperate
themſelves from the wicked and profane people of *Cains* race; and be-
ing gathered into a Church were called the children of God and Gods
people, and did aſſemble themſelves together in ſet places, and at ſet
times every Sabbath day to worſhip God, and to call upon his name,
as appears in the fourth Chapter of *Gen.* ver. 26. Thus *Lambert* and *In-*
nins expound that place, and as the words will very well beare this ex-
poſition, ſo alſo both Scripture and reaſon confirme it. For, *Gen. 6. 2.*
The people of God who were gathered into the Church, and profeſſed
pure Religion in their aſſemblies, are called by the name of God, even
the ſons of God and by this title are diſtinguiſhed from the wicked and
profane, who are called the ſons of *Adam*, that is, carnall earthly corrupt
men.

Secondly, it is manifeſt that *Abell* long before *ſeth* and *Enoſh* did
whorſhip God and call upon his name, and ſo undoubtedly did *Adam*
and *ſeth* before this time in their private Families, and therefore here
cannot

Chap. 17 cannot be meant the firſt beginning of mens calling upon Gods name,
and worſhipping him, but certainly the firſt beginning of Gods wor-
ſhip in publick aſſemblies of the Church in ſet places, and at ſet times
even every Sabbath day. As for them who tranſlate this place, that
when *Enoſh* was born men began to profane the name of the Lord, they
make way for divers abſurdities. Firſt, that calling upon Gods name is
profanation of it. Secondly, that profanation began in the family of *ſeth*
or at the leaſt by the increaſe of his poſterity.

Thirdly, that there was no profanation of Gods name committed by
Cain and bloody *Lamech* before this time, contrary to that which is re-
corded before in this Chapter, ver. 8. & 24. Where *Lamech* is brought in
ſcornning of Gods threatnings. And as we have ſome monuments of an-
tiquity which ſhew that holy aſſemblies were obſerved as religious
duties of the holy Sabbath from the beginning. So after that *Iſrael* be-
came a nation, and God ſet up his Church and Tabernacle among them,
we have moſt cleare and expreſſe commandments of God given by
Moses to them and all their poſterity, that they ſhould obſerve and
ſanctifie their Sabbaths with holy aſſemblies and ſhould do no ſervile
work, as appears, *Levit. 23. 3, 7, 8.* *Numb. 28. 18. & 29. 1.* *Deut. 16. 8.*
And that the Priests and Levites together with the people aſſembled
together in the Temple on the Sabbath day; it is recorded, *2 King. 11. 5.*
2 Chron. 23. 8.

But I need not inſiſt upon further prooſe of this point. For every man
of reaſon muſt needs confeſſe, that no publick holy Sabbath duties can be
performed but in publick aſſemblies.

The fourth ſpeciall duty of the Sabbath (unto which Gods people
under the Law were bound, after the time of the law written by *Moses*,
and the publiſhing of the promiſes in the Scriptures of the Prophets)
was the publick reading, and expounding of the law and the Prophets,
by the Priests and publick teachers, and reverent hearing of them by
the people. This is manifeſt by the places before named, to proove a
ſolemne rehearſall of the Promiſe, to wit, *Luk. 16. 29. & Act. 15. 21.*
And that on the Sabbath day. For as thoſe Scriptures do ſhew that the
promiſes of Chriſt were ſolemnly rehearſed out of *Moses* and the
Prophets every Sabbath day, ſo alſo they ſhew that *Moses* and the Pro-
phets were publickly read, and heard in their weekly holy aſſemblies
and by this means the people were taught, not only in the Promiſes
and prophecies of Chriſt to believe in him a redeemer to come; but al-
ſo

Chap. 17 which God required of his people in the Old Testament.

The first special duty of sanctification, was the solemn commemoration of Christ the blessed seed, and of the promise of redemption by him. Unto this all the fathers from *Adam* untill *Moses*, and so to Christ, were bound by Gods first institution of the Sabbath and sanctifying the seventh day, upon promise made of the blessed seed: For full proofs of this: I argue thus both from Scripture and common experience.

Whosoever a day is set apart either by God or holy men, to be kept with solemnity because of some great blessing or deliverance given or promised, the chiefe thing to be observed in that solemnity, is a publick and solemn commemoration and rehearfall of the blessing and deliverance with joy and praise. Experience of all ages doth prove this. In the solemn feast of the Passover, the chiefe duty of sanctification was the commemoration of Gods deliverance of *Israel* from bondage in *Egypt*, by his mighty hand stretched out to smite *Egypt*, and his destroying Angel passing over all the houses of the *Israelites*, and slaying all the first borne of the *Egyptians*, and this deliverance was the blessing, because of which God instituted this feast, *Exod. 13. 5*. The solemnity of the feast of Tabernacles for seven dayes together was instituted by God, because of his preservation of *Israel* in the wilderness forty yeares together without houses or Cities, in booths and tents, and the chiefe thing which they were bound to observe in this holy solemnity, was the commemoration of that preservation in the wilderness, by dwelling in booths all the time of that feast, whereby occasion was given to the to rehearse unto their children, & their children were moved to enquire, learne and beare in mind that blessing of Gods preservation, *Leu. 23. 43*. and so in all ages we find by experience, that the commemoration of the blessing upon which every feast was first ordained, is the chiefe duty in all the solemnity, as the commemoration and rehearfall of Christs resurrection in the feast of Easter, of the coming down of the Holy Ghost in the feast of Pentecost, of Christs incarnation in the feast of the nativity. And in our late yearly festivall for our deliverance from the powder treason, the chiefe duty is the commemoration of that deliverance so that this proposition is most certaine and undeniable.

Now what the blessing of the seventh day was, because of which God sanctified it to be the weekly Sabbath of the old Testament, and also what he commanded is to be kept by, I have largely before proved:

Chap. 17

proved even the promise of Christ the Redeemer. And therefore it follows necessarily that the first and chiefe duty of sanctification of the Sabbath, which the fathers were bound unto, was the commemoration of the promise of Christ and of redemption by him, which was the blessing wherewith God blessed the seventh day, and thereupon sanctified it: And because from *Adam* untill *Noah*, Christ was promised to be the seed of the woman: And then he was promised to come of the seed of *Shem*, and afterwards *Abraham* was singled out of *Shems* family, and Christ the blessed seed was promised more specially to come of his seed, even of *Isaac* the sonne of promise, and of *Jacob Isaacs* younger sonne. And of all the Tribes of *Israel* *Judah* was nominated, and of all the families *Judah Davids* house was chosen, and *David* received the promise that he should be the progenitor of Christ. And all the Prophets in all ages in their prophecies of Christ, foretold that hee should be made of the seed of *David* according to the flesh.

Therefore the Fathers from *Adam* untill *Noah*, and after him untill *Abraham*, *Isaac* and *Jacob*, their seed and posterity in their severall Families, still made a commemoration of Christ promised to come of them in all their weekly Sabbaths. And when God had enlarged his Church in all the Tribes of *Israel*, and had by *Moses* recorded the promise of Christ, that he should be the seed of *Abraham*, &c. And after the Prophets had fore-told, that the *Messiah* was to come of *Davids* royall seed, then they were all bound to preach Christ, & to commemorate the promise of him after a most solemn manner, to their publick assemblies on every Sabbath day. And this was a prime duty, and speciall work of their sanctification of that day, as we read, *Luk. 16. 29*. & *Act. 15. 21*.

The second speciall duty was offering of Sabbath sacrifices, which were types and shadows of Christ, and of redemption and reconciliation of men unto God in him. For as they did more solemnly rehearse the promises of Christ, so also they did offer more solemn sacrifices, and in a double measure both morning and evening every Sabbath day, this God commanded by *Moses* to *Israel*, *Numb. 28. 9*. And undoubtedly *Cain* and *Abel* being instructed by *Adam* did bring their offerings on the seventh day which ended the week, *Gen. 4. 3*. And *Noah* his pleasing sacrifice was a sweet savour of rest, that is, a Sabbath sacrifice, *Gen. 8. 21*. As I have largely before proved.

The third speciall duty, was an holy assembly or holy convocation.

Chap. 17 all materials, gold, silver, brasse, iron and other materials, and also silke, purple and other stuffs for the building of the Altar, the Tabernacle and all things therunto belonging, doth first call to their remembrance the law of the Sabbath, and doth give them a charge from God that in building of the Tabernacle the place of his worship, they abstaine from all work on the Sabbath day under paine of death, and that they do not kindle a fire to melt gold, or silver, or brasse for the Altar or the Arke, or any holy thing in the Tabernacle. For God abhorres the breaking of his law, or prophaning his Sabbath under the pretence of building an house or Tabernacle, or Altars to him. And this is no more then our builders of the famous Cathedrall Church of S^t. Paul in this City, are on our Lords day the Christian Sabbath, at this time bound to observe, and do observe very strictly.

Fourthly, the forbidding of all worke under paine of death, *Exod. 31. 14. 35. 2.* And the commanding of him to be stoned who gathered sticks on the Sabbath day, *Num. 15. 35.* are not thus to be understood, that every breach of the Sabbath by any bodily labour, was to be punished with death in all persons under the law (though indeed before God every breach of every commandement deserves death.)

But that the open wilfull and presumptuous prophaning of the Sabbath by any scandalous act, or by a common practise, was to be punished with death. This is plaine by the words next before going, *Numb. 15. 30. 31.* where the Lord commandeth: *Whoever sinneth presumptuously with an high hand, and so reproacheth the Lord, and despiseth his word, be cut off from among his people, against which word and expresse commandement the man which was found gathering sticks on the Sabbath day, did presently sin, and committed wilfull transgression presumptuously, not through ignorance, nor compelled by necessity, and therefore he was stoned for an example of terrour to all presumptuous transgressours.* But as for others who did beare burdens, and sell victuals not presumptuously, but either through ignorance or forgetfulness, or drawn by custome and ill example of the multitude in the daies of *Jeremiah* and *Nehemiah*, they were not by the law put to death, but compelled by authority and rebukes, and by threatnings of wrath and judgments of God, to desist from profanation of the holy Sabbath, as the places before named shew, *Neh. 13. Jer. 17. 27.*

As for them whose minds are altogether carried away after buying, selling and worldly games on the Sabbath day, *Amos 8.* they are threatned

Chap. 17 threatned with no other wo, then that which belongs to all such as after the same manner unhallow the Lords day now under the Gospell. Wherefore it is manifest that the Fathers in the old Testament, had no heavy burden of strict rest laid on them by the law, but the same cessation from worldly affaires which they are bound unto, is still required of us, and of all Gods people in all ages of the world. They were not restrained in time of war from works of necessity, as fighting against enemies, taking and destroying their cities, as we see in the compassing of *Jericho* seven dayes together, one of which must needs be the Sabbath day, *Josh. 6.* They might flee for their lives, and pull cattell out of pits, and do any other work which could not be deferred untill the next day, but present necessity required it for their owne safety, and for the safety of their cattell and of other good creatures which otherwise were in danger to perish.

But suppose the opinion of divers both ancient and late writers were true, to wit: That the *Israelites* were bound to observe a more strict and burdensome rest, and under greater penalties, then either the fathers before the law, or we who live in the light and liberty of the Gospell: Yet this proves no more but only that this rigour was a part of the bondage and pedagogy of the law, wherewith they were hardly pressed, for this end to drive them to seeke ease in Christ, and to long for his coming in the flesh. And this burden and rigour only is abolished by Christ, together with the change of the particular day: But the substance of the Law still remaines and binds all men to keep the Sabbath, resting and ceasing from all worldly businesse, except that which is of necessity and charity, even as the fathers were bound from the first institution. The second principall head unto which the second sort of speciall and proper duties which God required of the fathers under the old Testament, may be reduced, is sanctification. For over and above their resting from secular affaires, they were by Gods first institution of the Sabbath bound to sanctifie the seventh day, with holy and religious duties, such as God in that state and condition of the Church required, as an holy service and for heavenly and spirituall use, even for begetting and increasing of grace and faith in them, and for the fitting of them for the fruition of eternall rest. The sanctification of the Sabbath in generall belongs to all man kind in all ages, and that all are bound to it by a perpetuall law, I have proved sufficiently before. I am now only to shew the speciall and particular duties of sanctification,

Chap. 17 Saviour doth charge them, *Mark 23. 4.* Yet it was not so from the beginning, but even the *Israelites* themselves who lived under the Law, as under a School-master and under the rudiments of the world; they had liberty to go out of their places, and dwellings a Sabbath dayes journey, which was as their *Rabbins* write two thousand cubites, that is, as some take it an *Italian* mile, and in the opinion of others two miles. And *2 King. 11. 6, 7.* It is recorded that the Priests and people went in and out to and from the house of the Lord on every Sabbath day.

They did also kindle fires for Sacrifices and burnt offerings, which they did offer unto God double, morning and evening every Sabbath day, after they had killed and dressed the Beasts; and this according to the strict sense and strained interpretation of the Law, which the Scribes and Pharisees gave of it, was a breach of the Law, and profanation of the Sabbath, as our Saviour shewes, *Mat. 12. 37.*

Secondly, the Scribes and Pharisees did not expound the Law, forbidding all worldly works; for they did circumcise children and apply medicines to heal the fores of the circumcised on the Sabbath, when it happened upon the eighth day after the birth of children, as our Saviour also shewes, *Job. 7. 23.* They led their oxen and asses to the water, and if a Sheep, or Oxe, or Ass did fall into a pit they did pull it out on the Sabbath, because these were works of necessity, *Luk. 13. 15. & 14. 9.* And the chiefest and strictest of the Pharisees did make great feasts and invited many guests, and our Saviour himself amongst the rest, who did not refuse to take part with them, *Luk. 14. 1.* And did observe how the invited guests did choose out the chiefest rooms, &c. Which shewes plainly that dressing of necessary and convenient meat was not forbidden by the Law on the Sabbath day, neither did the Pharisees so expound the Law.

Thirdly, for the places of Scripture before alleged let us take a particular view of them in order, and we shall see that they are much mistaken. First, that place *Exod. 15. 17.* doth enjoin every man to keep his place, and not to go out of their camps to gather *Manna* on the seventh day, the reason prefixed shews this plainly, to wit, because God gave them on the sixth day *Manna* sufficient for that day and the seventh. The exposition which some make of the 13. ver. is very idle and ridiculous, namely that the *Israelites* were commanded to bake and seeth

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on the sixth day, that which they were to eat on the seventh. And Chap. 17 therefore it was not lawfull to bake and seeth on the Sabbath. For *Moses* doth not bid them bake for the Sabbath which was the morrow after, but only that which they were to eat on the present day, and to reserve the over-plus, which they did not bake and seeth until the seventh day; and though they did so, and did not bake and seeth it: yet it did not putrify, neither were any worms therein, which had not but worth the noting if it had bin sod or baked, for baking and seething do naturally and as an ordinary means preserve things from stinking and putrefaction.

In the next place the words of the fourth Commandment (*in it thou shalt not do any work*) they do not forbid religious works which tend either to inward or outward sanctification of the Sabbath day, nor works of Mercy, Charity or Necessity, which are necessary for the safety and preservation of the life of man or beast. Though the perverse Scribes and Pharisees out of their Hypocrisie did too strictly expound and interpret the law of the Sabbath against our Saviours doings, and held it unlawfull to heal the sick on the Sabbath day, though it were but by speaking a word: yet their practise which they received from the Fathers of killing and offering Sacrifices, circumcising their children, leading their Oxen to the water to drink, and drawing their Sheep, Asses, and other profitable cattell out of a ditch, did shew that they were taught from the beginning a contrary lesson of more liberty, which our Saviour approveth, and thereby convinceth them of grosse error and Hypocrisie.

Thirdly, that place of *Exod. 35. 3.* where they are forbidden to kindle a fire in all their habitations on the Sabbath day, is not a generall commandment binding all simply at all times, but a particular precept binding in some cases, for they kindled fires and burned sacrifices twice every Sabbath, they also kindled fires to dresse necessary and comfortable meat, *Exod. 12. 16.* Where God forbidding all manner of works on the Sabbath of the Passover, which were commanded to be kept as strictly, and to be sanctified with holy assemblies and solemnities, as much as the weekly Sabbath, yet excepts that which is to be done in dressing necessary meat. Wherefore the kindling of a fire here forbidden, is expounded by some *Rabbins* to be only making of fires to burne malefactors. But indeed if we look to that which followeth, it will appear that *Moses* being about to summon the people to bring

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Chap. 17 was yet only promised and not given a perfect Redeemer. They also though they consist in many particulars; yet may be reduced to three chiefe heads. First, to rest and cessation. Secondly, no bondage. Thirdly, to observation of the seventh and last day of the week for their holy weekly Sabbath.

First, concerning rest from all worldly affaires, and cessation from bodily exercises such as delight and refresh the outward man only, and are directed to no other end, there are different opinions among the learned. Some hold that the Fathers under the Law, were bound more strictly to rest from bodily exercises and worldly affairs on their Sabbath, then Christians are on the Lords day under the Gospel, inasmuch that the strict bond of rest unto which the Law tied them, was an heavy yoke, and a part of the bondage under which they groaned.

Others are of opinion that their rest being no more but from worldly affairs and bodily exercises, striving only for bodily delight and worldly profit, was the very same unto which all Gods people were bound in all ages, and as still under the Gospell. There are reasons brought on both sides; but all Scriptures and reasons being well weighed, it doubt not but they may be brought to agree in one truth. If only one thing wherein both sides agree, and which both mistake, be removed, namely, a conceit which both have of a more strict and religious exaction of rest and cessation, then indeed was required in the Sabbath of the old testament.

They who hold the first opinion, bring many testimonies of scripture which seem to impose such a strict rest and cessation on the Fathers and the Israelites under the law as is by common experience found to be an heavy burden hard to be borne, and even intolerable. As for example, *Exod. 9. 16, 23.* Where *Moses* speaks thus unto *Israel*, *This is that which the Lord hath said, To morrow is the rest of the holy Sabbath unto the Lord, bake that which ye will bake to day, and seeth that ye will seeth, and that which remaineth over, lay up for you to be kept untill the morrow.* Hence they conclude that the Fathers were restrained from baking or seething any meat on the Sabbath day. Also ver. 29. Where *Moses* saith, *Let no man go forth of his place, but every man abide in his place on the seventh day.* Hence they inferre, That the Fathers might not walk abroad on their Sabbath, Likewise from the words of the Law, *Exo. 35. 10.* *In it thou shalt not do any work,* they gather that the Israelites might upon no worldly occasion do any work on the Sabbath day,

Chap. 17 day, not so much as make a plaster or medicine for a sick and wounded man. And so the learned Doctors of the Jews understood the Law, and observed it, as they shewed by their reproving of *Christ* for healing a diseased person by a word only and no other labour. Also, *Exod. 31. 14, 15. & 35. 23* all kind of work is forbidden under pain of death, *Who so ever doth any work therein shall be put to death saith the Lord. Yea, he forbids to kindle a fire through their habitations on the Sabbath day, and Numb. 15. 32.* The man that was found gathering sticks in the wilderness on the Sabbath day, was by Gods appointment stoned to death by the Congregation, & *Neb. 13. 17.* It was called profaning of the Sabbath when men sold any wares or victuals, and when strangers of other nations brought in wares and fish on the Sabbath day to be sold. Also *Amos 8. 5.* They whose minds were so set on worldly affairs, that they longed till the Sabbath was past, and had their mind on selling eare and wheat. The Lord swears by the excellency of *Jack*, that he will not forget to revenge their doings. From these Scriptures divers both of the Ancients and latter Divines have concluded that the law of the Sabbath, in respect of rest and cessation, which is exacted in the old Testament, with such rigour and upon such grievous penalties, was an heavy and intolerable burden and therefore is abolished by *Christ* in respect of that totall cessation and strict rest.

Others on the contrary do hold, that as Christians have more cleare evidence and hope of eternall rest in Heaven, and the Spirit which makes them more spiritual, shed on them more abundantly through *Christ*, so they ought to be more restrained from love of the world, and from care of earthly things. And therefore by the law of the Sabbath are bound rather more strictly, then the Fathers in the old Testament, to rest and cease from all worldly cares and all labours and affairs of this life on the Lords day, which is consecrated by the resurrection of *Christ*, to be the weekly Sabbath of all Christians.

But if these Scriptures be diligently searched, and all circumstances well weighed, it will appeare upon good reasons, that both sides are mistaken, and that the fore named Scriptures do not import any such rigorous rest or burdensome cessation. For, first of all, though the *Pharisees* and other strict sects and Rabbincall Doctors, and Expounders of the law, did of latter times a little before, & at the appearance of our Saviour in the flesh, expound the law so strictly in respect of the carnall & littrell sense, that thereby they laid heavy burdens upon men, as our

of holy exercises. Some which are inwardly holy, as holy prayers and praises and all works of sanctity, which only holy men perform by the power of the Holy Ghost working in them and moving them. Others are only externally holy, by outward consecration and separation, because they are appointed to be done for holy use, and to be used in the worship of God, such are all outward religious duties, as sacrificing and such like, performed by Hypocrites and carnall professors in the old Testament, such as Cain, Saul and Elia wicked sons were. And reading, preaching, set formes of prayer, and gestures of worship performed by hypocrites, both before and under the Gospell. These later are in the power of hypocrites and unregenerate men, who by a common gift and generall grace, are enabled to performe far more in this kind then they do, or are willing to do. Now though all men cannot performe the first, yet so far as they are able they are bound to performe the latter sort of duties, among which are the externall sanctifications of the Sabbath, as frequenting holy and publick assemblies, singing of Psalmes, joyning with the Church in publick prayers and the like: which as they are able to do, so they are bound to do, and if they refuse in such things to conforme themselves, they are punished both by God for disobedience to his law, and also by the censures of the Church. The third generall duty necessarily required of all in the observation of the Sabbath is: that they keep for their holy Sabbath that very day of the week, whether it be the first or seventh, which God hath blessed above all other dayes with the greatest blessing, and which he hath sanctified above all other dayes, by more full revelation of his own holines to the world, and opening of a more wide doore of holines for his sanctifying of all his people. This I prove. First most plainly from the words of my text, which describe Gods first institution of the Sabbath. First by blessing it above other dayes with that greatest of blessings even the promise of Christ a perfect Saviour and Redeemer of man-kind. Secondly, by sanctifying it in revealing his holinesse to man, and sanctifying man by his spirit and the promise, and then upon appointing it to be kept holy. As I have fully before proved.

Secondly, The Lord God himselfe, both in giving the law from mount Sinai, and often repearing of the fourth Commandement by Moses, still ingeth the observation of the weekly Sabbath upon this ground: because he hath on that day redeemed them out of the house of bondage with a mighty hand and stretched out arme, Deut. 5. 15. and in

in other places. For indeed on the Sabbath he redeemed them and gave Christ the first borne to himselfe, Mat. 13. From whence we conclude, that Gods blessing of a day above other dayes with greatest blessings, is a good ground for the keeping of it for his holy Sabbath, and so also is Gods sanctifying of it by more speciall holines. Thirdly it is manifest, that all extraordinary and yearly Sabbaths which God commanded Israel to keep holy, such as the first and seventh dayes of the feast of the Passover, Pentecost and of Tabernacles, were all enjoined to be kept and observed in memory of greater blessings given on those dayes, and of Gods sanctifying them by more full revelation of his holines. And therefore much more is the observation of the continuall weekly Sabbath grounded upon greater blessings given, and holines fully revealed on that day of the week which is to be observed for the Sabbath: and in whatsoever age, time or state of the Church men doe live, they are bound by the first institution of the Sabbath, and by the first law which God then gave for the keeping of it, as to observe an holy weekly Sabbath, so to observe it on that very day of the week, which God hath at that time and in that age revealed, and declared to be the day which he hath blessed and sanctified above all other dayes of the week. As for example, while Christ was promised a Redeemer of the world, and was not yet given, the day of the promise wherein he was first promised, and did undertake and begin to mediate for man, was the most blessed day which God had sanctified and blessed with the promise, which was the greatest blessing revealed and made knowne in the old Testament. But when another day of the week comes to be blessed with a greater blessing, even the giving of Christ, and the full exhibition of him a perfect Redeemer, then is that the day which God hath sanctified above all dayes, and then the law and the words of the first institution bind men to keep that for the holy Sabbath. And thus you see the generall duties which God requires of all men in generall which are necessary to the being of the Sabbath, and without which there can be no right observation of a weekly Sabbath holy to the Lord.

CHAP. XVII.

THE second sort of duties now follow, to wit: those which were proper to the people of God in the old Testament, unto which the Fathers were specially bound before the coming of Christ while he

Chap. 16 therefore the Ancients were very sparing in calling the name of the Sabbath, and seldome did they call the holy weekly rest of Christians by that name, except only in case when they opposed it to the Jewish Sabbath, and preferred it far before their carnall observation.

But whereas in this Objection, the aspersions and reproachfull name of Jewish Sabbatarians is laid on all them who call the Lords day the Christian Sabbath, and urge the sanctification of it by the law of God. This is a point of such notable impudency and intemperancy, that it deserves the scourge and whip of Ecclesiasticall censure, and punishment to chastise and correct, rather than any arguments of reason or divinity to convince such raylors. For in the Homilies which are comprehended and commanded in the Articles of our Religion, by law established, the Lords day is frequently stiled by the name of Sabbath, even no lesse then eight times in one Homily, which treateth of the time and place of prayer.

And both there, and in the writings of the most godly Divines, and builders of our Church, Gods people are urged by the law of God, even the fourth Commandement to keep holy the Lords day, for the Christian weekly Sabbath, and in our divine service after the publick rehearsing of that Commandement in the congregation, are enjoyned to pray in these words, *Lord have mercy upon us, and incline our hearts to keep this law.* And thus you see the first generall duty of the Sabbath, to wit: Resting from worldly affaires, clearly proved, and that while there is a Sabbath or weekly day of holy assemblies under the Gospell, all men are bound to observe this rest.

The second generall duty necessarily to be performed in the keeping of the Sabbath is sanctification, which is by mens devoting of themselves wholly to divine worship, and such religious actions as God requires in the times of the Church in which they live, such as are publick assemblies for praying God, praying to him, preaching, reading, exhorting and hearing of his word, commemoration of his great works, and rehearsing of his promises for common edification. Also private prayers, & meditations on heavenly things, domesticall instructions and the like. All these are necessary Sabbath duties to be observed of all men in all ages, both under the old and new Testament. First the words which in *Moses* here in my text describes Gods first institution of the Sabbath, prove this fully. For here it is said that God sanctified it, that is, set it apart for holy exercises, in the performances whereof men do sanctifie

sanctifie it. For sanctifying is either by infusion of holiness into the thing sanctified, or setting it apart to holy use and exercise, but it had no holiness infused into it, as I have else where proved. Therefore it was sanctified by consecration, that is, setting apart to holy use.

Secondly, it is called the holy Sabbath, that is, such a day of rest as is to be kept, *Exod. 16. 23.* before the giving of the fourth Commandement, as *Moses* shewes saying, *To morrow is the rest of our holy Sabbath to the Lord,* that is, this is a rest not of idleness, but from common affaires, that men may be exercised in holy duties only.

Thirdly, in the giving of the law from mount *Sinai*, God commands expressly, that all his people do remember to sanctifie and to keep holy the Sabbath, which cannot be but by exercise of holy duties and performance of holy service and worship unto God, *Exod. 20. 9.*

Lastly, in all the Scriptures of the law, which speake of the Sabbath in the old Testament, it is called the Lords holy Sabbath. And sanctification of it is required, as appears, *Exod. 31. 15. & 35. 2. Deut. 5. 12.* And in the Evangelicall Prophets, which speake of the Sabbath both of old, and also in the last dayes of the Gospell, it is called the Lords holy day, *Isa. 58. 13. & 66. 23.* and it is said, that all flesh, that is true Christians of all nations, *Shall from one Sabbath to another come to worship before the Lord. & Isa. 44. 24. They shall bellow the Sabbath.*

But here some perhaps will object, That none can truly sanctifie the Sabbath, nor performe any holy duty, who are wholly carnall and unregenerate, and have not the Spirit of God dwelling in them and sanctifying them, and such are many even in the bosome of the true Church. And therefore sanctification of the Sabbath, cannot be a generall duty performed by all men, nor required of all, but is a speciall duty proper to the elect Saints who are truly sanctified; others were never able to sanctifie the Sabbath, and therefore it is not a duty which God can justly require of all in generall.

It is true indeed, that as a bitter fountaine and corrupt can send forth no sweet and pure water; so no naturall man can performe a true and holy duty. Holiness is a supernaturall gift of the Holy Ghost, and he it is who enables men to performe all works which are internally holy: But as there is a two-fold sanctification, the one internal, which is the work of the Holy Ghost in men; the other external, which is the consecrating and setting apart of things naturall and artificiall to be imployed to an holy use, and to supernaturall ends, so also there are two sorts

Obiect.

Answ.

Chap. 16

Answ.

To this I answer. First, that our Saviour spake fully to this point, when he said that he came not to destroy, but to fulfill the Law. It remains therefore on their part to shew, that the commandment of the Sabbath is no part of the morall law, or els they do but beat the aire and labour in vain.

Secondly, the Apostles themselves kept their holy assemblies, and ordained in all Churches of the beleeving Gentiles that publike assemblies should be kept and exercises of the holy Sabbath performed ordinarily on the first day of the week, as I have before proved from *Act. 20.* & *1 Cor. 16. 1, 2.* And whatsoever they ordained was the commandment of the Lord, *1 Cor. 14. ver. 27.* Thirdly, while the first Temple was yet standing in the dayes of the Apostles, and *Moses* was not yet buried and quite taken out of the way, it was not convenient that the Apostles should change the day of the Sabbath among the beleeving Jews; yea they themselves in *Iudea* and all places among the Jews, kept the seventh day among the Gentiles the Lords day.

Object.

We never read that the Lords day was called a Sabbath in the Primitive times next after the Apostles, nor since, by any but only by Jewish Sabbatarians.

Answer.

Howsoever these adversaries, put on a bold impudent face, to colour and countenance this objection; yet herein they publish a manifest untruth; For *Ignatius* immediately after the Apostles saith, *That the Christians must keep their holy Sabbath* not after the manner of the profane Jews of those times, with excessive feasting, dancing, and such carnall sports and pleasures, nor on their seventh day but on the Lords day, the day of Christs Resurrection, which he calls the Queen and Supreme Lady of dayes, as I have formerly shewed.

Prolog. in Psalm.

Saint Hilary saith, *Nos in prima die perfecti Sabbathi festivitatem laetamur* (i. e.) *We Christians reioyce in the festivity of our perfect Sabbath on the first day of the weeke.* *St. Augustine* in the 251. *Sermon de tempore.* Having rehearsed divers notable blessings and prerogatives with which God of old honoured the first day of the week the Lords day, doth there affirm, that upon those grounds the holy Doctors of the Church, to wit, the Apostles, *Who were taught by Christ and inspired by the Holy Ghost in all things which they decreed and ordained, have by their decree removed or rather transferred all the glory of the Jewish sabbathisme, unto the Lords Day.* And immediately he adds this exhortation, *Let us Christians therefore observe the Lords day, and let us sanctifie it so as of old*

the law-giver commanded the fathers concerning the Sabbath saying. *From Chap. 1* *evening to evening shall ye celebrate the Sabbath.* And further he saith, *that if ye from the evening of the Jewish Sabbath the former day, to the evening of the Lords day sequester our selves from all secular works, and all secular businesse, and devote our selves only to Gods worship, then we rightly sanctifie the Lords Sabbath, according to the words of the law: (Ye shall not doe any work in it.)*

Also *Psalm. 33.* He affirms, that keeping of the Sabbath is one of the things which belong to the love of God, and thus he exhorts every true Christian. *Observa diem Sabbati non carnaliter, non Judaicis delicijs, &c.* that is, observe the day of the Sabbath, not carnally with Judaicall delicacies, for they abuse their rest, and rest to naughtinesse, for indeed it is better that men should digge all the day then dance as they do: But do thou meditate on the rest in God, and doing all things for obtaining that rest, abstaine from servile worke.

And in his 4. *Tractat. upon John.* He saith, *Wee are more strictly commanded to keep the Sabbath then the Jewes: For we are enjoyned to keepe it spiritually.* Jewes keep it carnally in luxury and drunkennesse, and it were far better that their women should be busied in working all the day in wooll, then dance. The true Christian keeps the Sabbath spiritually, by refraining from servile work. These and divers other testimonies of the Ancients shew sufficiently the falshood and vanity of this Objection. And that in the judgement of the most godly and learned fathers, the law of God bindeth us to keep the Sabbath holy on the Lords day weekly. It is true that some part of the seventh day was by reason of great multitudes of Jews abounding in all countries, so frequent and so commonly known and called by the name of the Sabbath, and that name was so proper to the Saturday in those times, that if any had called the Lords day by that name, his words would have been understood by the hearers, of the Jewish Sabbath, except he had expounded his meaning, as those fathers before named do in their speeches before mentioned. And againe the Jewes were so superstitious in observing their Sabbath, so contrary to the Christian sanctifying of the Lords day, even with feasting, dancing and profane sports, that the name of Sabbath through their abuse of it, grew distastfull to godly Christians, even as in our time the old name *Catholike*, by reason of the Antichristian Papists, falsely usurping and appropriating it to their Apostaticall Church and false religion, is growne to have an ill sound in the eares of reformed Christians. And therefore

Chap. 16 whether it doth equally concerne all Gods people, as well Christians under the Gospell, as the Fathers of the old Testament. Divers are of opinion that Christians have more liberty and are not so strictly bound to rest from all worldly affairs and bodily delights, as the Fathers were before Christ. But for the clearing of this point we are to note three speciall things. First, that rest and cessation from all secular businesse, and worldly pastimes is a duty of the Sabbath which generally belongs to all men in all ages who are bound to keep a weekly Sabbath or holy day by virtue of Gods sanctification of the seventh day. For, first the very name (*Sabbath*) which God gave to the day, signifies rest and cessation, and puts us continually in mind of this duty. And whosoever calls it by the name Sabbath, doth thereby acknowledge it to be a day of rest. Secondly, a main ground of Gods first institution of the Sabbath, the rest from all works of Creation wherewith God rested in Christ the seventh day, who on that day was promised and took upon him to be mans Mediatour (as hath bin proved before out of the words of this Text. For Christ the son of God undertaking to reparaire the works of creation, which were defaced by mans fall, and to restore all things by another kind of work then creation, even by incarnation, obedience, suffering and satisfaction for sin in mans nature, and for the redemption of the world) did bring unto God the Creator, rest and cessation from any more creation of new kinds of creatures. And upon this ground, even this perfecting of his work of creation, by bringing in redemption, and in memory and for a signe of Gods resting in Christ promised, God sanctified the seventh day to be an holy weekly Sabbath, and bound man to this duty of rest on the Sabbath day from all secular businesse.

Thirdly, in all ages whensoever God repeated the law of the Sabbath, or urged the observation of it, either by *Moses* or the Prophets we shall observe that rest and cessation is enjoined, as *Exod. 20. 10. The seventh day is the Sabbath, in it thou shalt doe no manner of worke, & Exod. 31. 14 Thou shalt do no manner of worke therein, & Exod. 33. 2. Dent. 5. 14. Whosoever doth any worke on the Sabbath shall surely be put to death. They might not gather Manna on the Sabbath day, Exod. 16. 28.* they who went out to seeke Manna are called transgressours. And all the Prophets which in after times made mention of the Sabbath, urged rest and blamed all servile works which concern this life, as *Isa. 58. 13. Ier. 17. 27. Nehem. 13. 17.*

Fourthly, we in these latter daies, have as much need of rest and more then

then men in former ages, and the greater hopes and more cleare evidences of rest and glory in Heaven which we have, do more bind us to rest from worldly cares, and to set our minds on Heaven where our hopes are. These are strong arguments to proove that rest upon the Sabbath day, is a duty which generally belongs to all men in all ages, which is the first thing serving to satisfy the former doubt and to prove the first generall duty.

Secondly, Gods sanctifying of the Sabbath, and his first commandement given to *Adam* for the keeping holy of the seventh day binds all men, in all ages, to keep a weekly Sabbath to the end of the world, as I have before proved, and therefore the duty of rest belongs to all.

Thirdly, they who hold the law of the weekly Sabbath to be but for a time, and that it is now abolished, they can shew no Scriptures to warrant their opinion. That place which they object, *Col. 2. 16.* speaks not in the singular number of the weekly Sabbath, instituted here in my Text. For though the day be changed upon weighty reasons and good ground.

Yet the Sabbathisme still remaineth to the people of God, not only the eternall, and heavenly, but also the temporall Sabbath on Earth which leads to the heavenly. The words of the Apostle speake of those Sabbaths or holy dayes of the Jews, which were typicall, and shadows of things to be exhibited in Christ, such as were the first and last daies of the Passover, Pentecost, and other great yearly feasts. The word *Sabbaton*, being of the plurall number, implies so much, and the naming of feasts, dayes, and new moons, which were shadows of the law, give us just cause to conceive that the Apostle intends only the festivall and not the weekly Sabbaths. Or if we should grant that the weekly Sabbath is ment, among the rest, which the Fathers observed on the seventh day: Yet the Apostle calls it a shadow, only in respect of the particular day of the promise of Christ, which day is abolished and gives place to the first day, in which the promise was fully performed, and Christ became a perfect Redeemer actually in his Resurrection.

The Anti-Sabbatarians have only two objections which have some shew and colour of reason at the first hearing.

The first is, that if it had not bin the mind and will of Christ, that the weekly Sabbath should be continued and removed to the Lords day, under the Gospell, then would he either by himself, or by his Apostles, have given some expresse commandement to that purpose, which they say, he did not.

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Chap. 15 a secondary manner for his elects sake, which are either to spring after many ages out of their loynes, or to receive benefit of their labours in subduing the earth, making it habitable and fit for his people to dwell in, and to preparing a place for his Church or the like. In this respect God is called *the Saviour of all men, but especially of them that do believe*. Of all, in as much as he preserves them in naturall life, but of the faithfull, fully and perfectly in that he saves them from eternall death, and hell, and brings them to life eternall. And hereupon it is, that all things are said to be and to consist in, *and by, and for Christ*. Col. 1. 17. and he is said to be a ransom for all men, that is, reaching to all in some measure, manner and degree, even to infidels to obtaine common gifts for them, and to the elect perfectly to redeeme them. Now they who partake the benefit of Christ the blessed seed promised to *Adam*, they are bound to the duty which God requires in thankfulness for it, and for a continuall commemoration thereof. Therefore all man-kind even the most barbarous, are bound to the duty of keeping an holy Sabbath weekly, though they do not know that which binds them to it, and leads them to the performance thereof.

Fourthly, Gods blessing of a seventh day, and sanctifying it by his commandment given to our first parents, is as easily to be learned and knowne, and kept in memory, as many other things of less moment, which Heathen infidels do learne and know, and keepe in memory for worldly respects. As for example, to measure the times of the world by Yeares, and Yeares by Months, and Months by Weekes, and Weekes by seven dayes, this because the Heathen find to be very commodious for worldly and civill respects, therefore they are carefull to learne and remember it and all such things. And it is as easie and as possible to learne and know Gods law concerning a weekly Sabbath, and they would and might learne it, if they were as carefull for their soules, and to serve God, as they are for their life, and to serve their owne lusts and this world. And if they would travell and send abroad into far countries to learne heavenly knowledge and holy behaviour, as diligently as they do to learne humane knowledge and worldly wisdom, art and skill, they could not be ignorant of Gods law concerning the weekly Sabbath; But they refuse to learn this, as they do to learne true religion, and shut their eyes against it, as they doe against the knowledge of Christ. Therefore as Turkes and other infidels, who have Gods word professed in their Countries, Cities and among them: though

Chap. 16 though they cannot rightly call upon God, nor beleve in Christ without preaching of the word, which they will not looke after but scorne it: Yet they are bound to repent and beleve, and shall perish for rejecting and not using the meanes to get faith. So it is with other infidels further off, they shall perish for not using such meanes as are in their power, whereby they might come to know this and other duties which they are bound to performe in thankfulness for Gods gracious promise of Christ the Redeemer, and for the common benefits which they receive through him.

CHAP. XVI.

THE third thing which I propounded concerning mans sanctification of the Sabbath, is the consideration of the duties wherein it doth consist, which are of three sorts. First some are such as are common to all Gods people in all ages of the world, and they be duties which are necessary to the being of the Sabbath.

Secondly, some are proper to the Sabbath of the seventh day, while the Fathers under the old Testament did expect Christ promised, and were to keep their Sabbath in memory of the promise of Christ made to our first parents on the last day of the week. Thirdly some are proper to us who live under the Gospell since Christ fully exhibited a perfect Redeemer, and after the buriall of *Moses*, that is; the utter abolition of all legall shadowes, together with the materiall temple of the Jewes.

The duties common to all are such as are necessary to the being of an holy Sabbath at all times, and they are three especially. The first is a rest and cessation from all secular affaires and worldly pleasures, except onely such as are necessary for mans well-being, and cannot be omitted or deferred without great hurt and danger of mans health and life, and of the life and safety of the creatures which God hath made for mans use. The second is sanctification of the Sabbath, with such holy exercises of religion and of Gods worship, as God requires in that age and state of the Church in which they live. The third is sanctifying of that day of the week which God hath blessed and honoured with greatest blessings above all other dayes, and wherein he hath more fully revealed his holiness, and opened the fountaine of holines for the sanctifying of his people. Concerning the first, to wit, rest and cessation from all worldly affaires and bodily delights, there is a doubt made by some, whether

Chap. 15 apart, at least one day in every week, to celebrate in holy assemblies, the gracious goodnesse, bounty and love of God to them in Christ, and to sanctifie and fit themselves for him in all their weekly works, and for the intending and seeking of him in all the labours of their hands. Thus much the Lord shewes in his law given and expounded by *Moses*, *Deut. 5. 15*. Where he tells Israell, that he gave his commandement to them of keeping holy his Sabbath, for this end, that they might remember their slavery in Egypt, and their deliverance by his mighty hand and stretched out arme. Upon which words we must necessarily infer, that if God bound them by his commandement, urging them and pressing them often to keep the Sabbath day, for a memoriall of their deliverance from temporall and tipicall bondage, and thankfulness to him for it, then much more were they, and all Gods people still are bound, to keep holy the Sabbath day, in thankfulness and for a memoriall of spirituall deliverance from sin, death and Hell, and that on the day of the Lord Christ, wherein he is promised or fully exhibited.

Thirdly, because there is none of all the sons of men who live in the Church, and know the word and law of God, and discern their owne frailty, but know how hard it is for them to continue in grace, and in the knowledge of Christ, and in the understanding of the mysteries of godlinesse, without often exercises of religious duties, as well in publick as in private, and without much hearing and publick instruction in the word and law of God. Therefore every rationall man must needs know and acknowledge himselfe bound by the light of reason, and his naturall appetite of his own happines, to use all means for continuance and increase of grace and of heavenly knowledge in himselfe needfull to salvation, especially this keeping of a weekly Sabbath which he finds by experience to be a means to hold him fast to Christ. But if any who live and are borne in the Church, in such times and places wherein they have sufficient means to know Gods revealed will and law for the keeping of an holy Sabbath weekly, do through negligence and idleness, malice, or perversenes, remaine wilfully ignorant of this law and will of God, as well as divers alicnts, This shall in no case excuse them, neither doth it free them from the bond of this duty, no more then it doth from the bond of any other lawes of which they are wilfull ignorant, but God will punish them, both for their failing in this duty, and for their wilfull shutting of their eyes and eares, and refusing to know his will and law. Now because a great part of man-kind even of *Adams* posterity

posterity do live out of the Church, and many nations for many ages Chap. 15 even all Pagans and Heathen Infidels never heard of the Sabbath, nor of Gods word which requires the weckely observation of it. We are in the second place to consider, whether this law of God, and this his blessing and sanctifying of the seventh day, doth in any respect bind them to this duty. And first that ignorance of the law doth not exempt them from the duty, it is manifest by plaine reasons.

First, because they had meanes from *Adam* and their first progenitors to know this law, for when the earth was divided into severall nations and countries, the fathers and first founders of every nation did know, that God had in sanctifying the seventh day, given this commandement to our first parents and their seed in their loynes: But they by wilfull neglect of this duty brought the law into oblivion, and their children rejoycing to follow their licentious wayes, and to put farre from them all thoughts of this duty, and all regard of this law, became wilfully ignorant of Gods will, yea they scorne to hearken to Gods word if it be brought unto them.

Secondly, no ignorance which is not invincible, but might be avoided by due care and diligence, can exempt a man from any duty which God hath commanded all man-kind to performe: Our Saviour tells us, that he which fails of his duty out of simple ignorance, and doth not his Lords will because he knew it not, shall be punished and beaten though with fewer stripes. Because God is the Lord of all, every man ought to enquire after and learne his will: And therefore Heathen people though they know not this law, shall be beaten for neglect of this duty, because they ought to know God, and to learne his will, who gives them life, breath and all things. And if they who fail through simple ignorance, must be punished though in a lesse measure then wilfull profaners, it must needs follow, that they are bound to the duty though not so strictly, nor in that manner and measure as they who live in the Church, and in such times and places, where they know, or may know the law and word of God.

Thirdly, all man-kind even the most barbarous and savage nations, as they have their being, and all gifts of nature, from Gods creating hand and power. So they have all these things continued unto them by the mediation of Christ, and by a common and universall vertue of him the Redeemer, they are upheld in life and health and strength in this world: And Christ as mediator procures all these things to them, after

Chap. 14

ken and pledge unto them as he himselfe testifieth, *Exod. 31. 13.* is not fully manifested, nor perfected untill they be fully sanctified both in soules and bodies at the last day and made fit to see and enjoy God, and to rest with him in glory for ever. It is true which the ancient Fathers have observed and taught, that the old Sabbath as it was limited to the seventh day of the week, was a signe of the spirituall rest of the faithful from their own sinfull works, and of their steadfast rest upon Christ by faith, when they are regenerate and renewed by the Holy Ghost, which is shed on them abundantly through Jesus Christ under the Gospel, *Tit. 2. 5, 6.* and therefore that old Sabbath of the seventh day of the week, is so far fulfilled in Christ, and hath the accomplishment in him: But because the fulnesse of eternall rest whereof the weekly Sabbath absolutely considered is the signe and pledge, shall not be obtained untill the last resurrection of the just, when by vertue of Christs resurrection, their bodies shall be raised out of the dust and be made like the glorious body of Christ which they still expect in hope. Therefore the keeping of a weekly Sabbath as a pledge of that perfect eternall rest, still belongs to all Gods people, and they are bound to keep it on that day of the weeke in which Christ arose, which day by his resurrection is made a sure pledge that they shall be raised up in the perfect image and similitude of his resurrection.

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Fifthly, that which is ordained by God and given to men, to fit them for eternall rest in Heaven, and to be a speciall meanes to conduct and lead them in the right way thereunto, and which of it selfe is very good, profitable and excellent for that purpose: That Gods word and will, and every mans reason guided by the word, binds him to observe and keep, and to hold himselfe constantly and perpetually unto it, untill he comes to the end of his race, even the eternall rest in Heaven. This is a truth undoubtedly. For the Scriptures command us to run our race unto the end, and to omit no meanes which may helpe to eternall life: and experience teacheth us, that the neglect of the ready way and meanes of gaining the price is the way to loose it. Now the keeping of an holy weekly Sabbath after the best and strictest manner, by resting from all worldly businesse, so far as our weaknesse and necessity will suffer, and devoting our selves to Gods holy mediate worship, as prayer, reading and hearing of Gods word both in private and publick assemblies, and to serious meditations of heavenly things, is in it selfe one of the most powerfull meanes to beget and increase faith, and all holy

Chap. 15

holy saving graces in us, and God hath ordained it, for to conduct and lead men on in the right and ready way to eternall rest in Heaven. Therefore Gods word and will revealed, and every mans own reason guided by the word, binds all men to it in all ages, untill they come to eternall rest in Heaven.

CHAP. XV.

THE first point being thus proved. The second thing before propounded followes: that is, to shew how farre, and upon what termes and conditions the sonnes of *Adam* are bound to the duty of keeping a weekly Sabbath by Gods commandement, given in the sanctifying of the seventh day here recorded in my text, where God is said to sanctifie the seventh day, that is: by giving man a law to keepe it holy. First for such sons of *Adam* as are borne and live in the Church of God, and have the meanes to know Gods word, and to obey his law, there is no question to be made, it is cleare that they are bound to know and to keepe this commandement of God, and to separate one day in every week, even that which God hath blessed above all the rest, and to devote it to holy and heavenly exercises, ceasing from all worldly cares, labours and delights, and so to keep it an holy Sabbath. First, as they are Gods creatures, and God hath thus far declared his mind and will, that men in imitation of him their God who rested on the seventh day and also for the refreshing of themselves, their children, servants and cattell in their bodies, should rest from worldly labours: and for the comfort of their soules, should spend it in holy and spirituall exercises, and in the worship of him their maker and preserver: even the generall law of nature binds them to this duty.

Secondly, as God hath revealed himselfe a Redeemer and Saviour of man-kind by promising and giving Christ: So they are much more bound to keep all his commandements to the utmost of their power, especially this of the Sabbath, which God ordained to be a memoriall of redemption and eternall rest, to be found only in Christ promised on the seventh day, and in fulnes of time given and exhibited. If they beleeve that Christ is their Redeemer, and that they are bought with the price of his blood, and are no more their own, but his who hath bought them, this binds them to glorifie God with their soules, and bodies also which are Gods, *1 Cor. 6. 20.* And this they cannot do, except some time be set

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Chap. 14 be no more but this, that God finished the worke of Creation on the seventh day, or having finished it and made every creature good and perfect before on the six dayes, rested on the seventh from creating any things in the world. Then we must withall confesse, that this ground belongs equally to all mankind, for all men of all ages have interest in the benefit of Gods creating the world, and making al things so perfect, that he had no more to do but rested on the seventh day. But if that be the true and proper ground which I have before laid downe and proved, to wit: Gods perfecting of the Creation, which left all things good but mutable; by bringing in redemption which Christ promised, did on the seventh day, take upon him to perform in mans nature: and Gods resting in the al-lufficient satisfactiō which Christ undertook to make for man, and which saved God the labour of a new Creation, and making new creatures, and of repairing by way of creation the breach which mans fall had made in the world; and in the creatures made for mans use: This ground doth belong to all mankind in all ages, we now under the Gospell have as great, or rather greater interest in it, then *Adam* or the Fathers in the old Testament. And by virtue of this promise of Christ; and by meanes of his undertaking to bee mans Mediatour, and of Gods resting in his mediation, all living men, and all creatures made for the use of man do consist, and have their being in this world, *Colos. 1. 17*, and God by him (the word of his power being made man and fully exhibited a perfect Redeemer) doth sustaine and uphold all things, *Heb. 1. 3*. And although the circumstances of this ground, are with the times and ages of this world mutable, and there is a great change from Christ only promised and undertaking mans redemption, to Christ fully exhibited a perfect Redeemer in his Resurrection: Yet the ground it selfe, even Redemption by Christ, is still the same: The promise of Redemption which was made to our first parents on the seventh day being the greatest blessing, which was revealed to mankind in the old Testament, procured to that day the honor of the weekly Sabbath in all ages before the comming of Christ; And the full exhibition of Christ, and the perfecting of Redemption in the resurrection of Christ, on the first day of the week, did merit, and procure to that day the honour of the Christian Sabbath in all ages under the Gospell. For God did not rest so much in the undertaking of Redemption on the seventh day, as in the actual performance and full perfect-

perfecting of it, on the first day of the week, the fore-sight of the full performance made the promise a ground both of Gods rest, and of the Sabbath in the old Testament. And if Christ had suffered, dyed, and bin swallowed up of death and corruption in the grave, and had not gotten the victory over death and all the powers of darknesse in his resurrection, then had we remained in our sins, and all our preaching of Christ and all our Faith in him had bin vain, *1 Cor. 15. 17*. It was Christs resurrection which consummated the great work of mans redemption, and on the day wherein he arose from death, did he rest from that great work, as God on the seventh day did from the work of creation, and consecrated that day to be the Christian Sabbath. But yet all this while Redemption both promised and undertaken, and also actually performed is the same common ground of the holy weekly Sabbath: And Christ is the same Redeemer to all mankind, and the only Mediatour and Saviour, *Yesterday and to day and the same for ever, Heb. 13. 8*. And the duty of keeping an holy weekly Sabbath is grounded on him throughout all ages, who is the common Saviour and Redeemer of all mankind. Therefore all men of all ages are bound to this duty, and none exempted from it in any nation age or generation.

Fourthly, that which God hath given to all mankind in *Adam*, for a perpetuall signe and pledge to them of future benefit, which he hath promised and hath in store for them, that they are bound carefully to keepe until they fully obtaine the blessing and benefit promised, for if he that hath given a pledge, doth take it away from them to whom he hath given it, this is an evident signe that he hath altered his mind and purpose of giving the benefit to them. And if they doe at any time loose this which is the pledge, or willfully cast it from them, they have no evidence or token any more to assure them of the benefit, nor any witness of the covenant, or signe wherby to challenge the blessing.

Now the holy weekly Sabbath is ordained of God, and given in *Adam* to all mankind to be a signe and pledge to them of spirituall and eternall rest in Christ, which they shall never fully obtain until the last resurrection in the end of the world: For the full rest and Sabbathisme wherof the Sabbath is a pledge, doth till then, still remaine for them, *Heb. 4. 9*. And they shall not enter into the full possession of it until the last resurrection. And Gods giving of himselfe unto his people to be their God, which doth sanctifie them wherof the Sabbath is a signe, token,

Chap. 14 him for the place of rest, teach and direct him in the right and ready way therunto, and enable him to walk wisely therein. Whosoever thinks it too much to consecrate one whole day in seven unto religious exercises which may fit him for eternall life, he is undoubtedly most unequal in his judgement and a judge of unjust things. Thirdly, it is a thing not only good and holy in it selfe, that man of his own accord, and much more being commanded by God, should devote one whole day in every week to the immediate worship of God, in thankfulness for his creation and redemption, and the use of Gods creatures restored to him in Christ with some advantage: But also very usefull and necessary for the seasoning of mans weekly labours with justice and piety, for the continuance and increase of holiness and religion in his heart, and for the enlightening of his mind, rectifying of his will, sanctifying of his affections, and fitting him to undertake and begin all his weekly labours in the feare of God, to direct them to the right end, and to perfect and finish them happily by Gods favour and blessing. If any man shall dare to deny this, we may justly feare that he is rude and ignorant of those heavenly and spirituall things, wherof all Gods people have continually experience in themselves. And the constant practice of Gods people who in all ages have observed and kept a weekly Sabbath holy to the Lord, and thereby have profited in all piety and holiness, will convince them of grosse blindness and stupidity. Adam no doubt did every seventh day devote himselfe to Gods worship, and taught his first sons, *Caine* and *Abel* to bring their offerings to God, *at the end of sabbath*, that is, every last day of the week, for that is the most proper sence of the words in the Hebrew text, *Gen. 4. 3. 4.* And so soone as the posterity of *Seth* began to multiply and increase, they gathered themselves into a Church, and were called the children of God, or Gods people, and hereby they were distinguished from the carnall and profane progeny of *Caine*, and then they began to invoke and call upon the name of the Lord, that is, to worship God in publick assemblies, *Gen. 4. 26.* Whereas *Adam*, *Abel* and *Seth* had invocated and worshipped God in their own private families only, now the faithfull being multiplied did frequent publick assemblies, which could not be but in set places and at set times, firstly every week on the seventh day which God had blessed and sanctified.

Also after that general apostacy which came in by unclean marriages of the sonnes of the faithfull with the daughters of the profane,

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and the destruction of the old world with the flood; righteous *Noah* who was saved in the Arke with his family, immediately after began to observe the holy rest of the seventh day, for it is said, that the *Burnt offering which he offered on the Altar, of every cleane beast and cleane fowle was the Lord, was a sweet smelling sacrifice of rest*, that is, sacrifices of the Sabbath. The Hebrew word in the text there used, with the emphaticall particle *ti* signifies the most notable rest, even the rest of the holy Sabbath, wherin man resteth in memory of Gods rest, in the satisfaction of Christ; also his people the Israelites before the giving of the law from mount *Sinai* by Gods owne voyce, did observe the Sabbath and were admonished by *Moses* so to doe, *Exod. 16. 23.*

And they who rested not, but went forth to gather Manna are reproved by God, as transgressors of his lawes and commandements, *ver. 28.* And although we do not read of any Sabbath kept by *Abraham* and the Patriarches before *Moses*; because the Church of the faithfull was but small, comprised only in their families, which could not keep any great and publicke Sabbath assemblies, worthy of record in the sacred History: Yet undoubtedly they had their set time as well as set place of Gods worship, even a weekly Sabbath according to the law which God gave to *Adam* when he blessed and sanctified the seventh day. But I shall more fully speake of these things hereafter. And here upon these grounds I conclude, that the assumption of this present argument is manifest: and the conclusion which thence flowes is certaine, to wit: that the posterity of *Adam* in all ages are bound to this duty of keeping a weekly Sabbath holy to the Lord.

A third Argu. is drawne from the ground upon which God founded the Sabbath, and commanded the duty of keeping it holy to himselfe. For if the ground of the duty stand firme throughout all generations, and do belong to all men of all ages, as well as to *Adam* who had the commandement given to him, and the duty imposed on him by God. Then the duty also belongs to all men of all ages unto the end of the world. And whosoever do clayme any interest in the ground of the duty, and expect profit by it, ought to acknowledge that the duty belongs to them also, except they can shew some speciall dispensation from God himselfe. Now the ground upon which God founded the Sabbath, and imposed the duty of keeping it holy, is such as doth equally belong to all men. For if we cleave to the bare letter of the text (as divers commonly do) and take the ground of the Sabbath to

Chap. 14

3 Argument.

Chap. 14 are bound unto it in all ages untill the end of the world. The first proposition cannot with any colour of reason be denied: if any shall object that God gave to *Adam* upon the promise of Christ a law of sacrificing cleane beasts, and offering first fruits which bound him and his seed in his loynes: and yet they are not bound by it in all ages, but only untill the coming of Christ: and his offering of himself a Sacrifice which is the substance of all sacrifices, and after that men are bound no longer to that duty. I answer, that though the law of sacrifices, and of other service and worship, which were types and shadows, was given to *Adam* upon the first promise without expresse limitation, and reached to his seed in his loynes, and as *Cain* and *Abell*, to *Noah*, *Abraham* and all the Patriarches, and people of God were bound to that duty untill Christ, yet there was a limitation in the things commanded, which being types and shadows only of Christ promised, were of no use, but only while Christ was yet expected, and not actually offered up a sacrifice of perfect atonement, and Gods people had need of such types and figures to lead them to Christ. Therefore this Objection doth not touch, nor intire this proposition which speaks of a law, and of a duty which is of use to all mankind in all their generations.

The assumption also is manifest. For here we have a Law given to *Adam*, when all mankind were in his loynes, commanding a duty even the sanctifying of a weekly Sabbath, which hath beene and is, of as great use after Christ as before. For as the *Israelites* were bound unto this duty by God, *Exod. 16. 23, 28. & 20. 8.* even in all their generations, as appears, *Jer. 17. 21.* so also Gods people are bound to it under the Gospell, whither they be strangers which joyn themselves to the Lord, and lay hold on his Covenant, *Isa. 56. 6, 7.* that is, Churches of the believing Gentiles, or naturall *Israelites* after their long hardnesse, in the last daies, converted to Christ the repairer of the breach and bullder up of the old waste places after many generations, *Isa. 58. 12, 13, 14.* And I do not think there is any man professing Christianity dare be so impudent as to affirm, that any of Gods people in any age are exempted from the holy duties by which the Sabbath is sanctified, and a seventh day in every week kept holy to the Lord, or that we in these evill and perillous times have not as much need of them, for the upholding of true Religion, and for the increase of grace and godlinesse in our hearts. Therefore undoubtedly all mankind in all generations and ages are bound to keep a weekly Sabbath.

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My second Argument is drawne from the duty it selfe, of keeping Chap. 14
holy a seventh day weekly to the Lord, and thus I frame it. Every 2. Argu
duty imposed on *Adam* and his posterity by Gods Commandement which is in it self perpetually holy and just, and of as great use to all men in all ages, and as necessarily in all respects as it was in *Adam* when God first enjoined it by his Law; that belongs to all mankind, and all the posterity of *Adam* are bound therunto in all ages to the end of the world. The keeping of an holy weekly Sabbath, and sanctifying of a seventh day in every week, is such a duty. Therefore it belongs to all mankind, and all *Adams* posterity are bound to it in all ages to the end of the world.

The proposition is so manifestly true, that there can be no exception against it, to deny it is to deny that greatest of Gods commandements, which saith that Gods people ought to *fear the Lord, and walke in his wayes, and to love and serve him with all their heart, and with all their soule, and with all their might. Deut. 6. 5. & 10. 12.* For whosoever exempts himself, or others from a duty which is perpetually holy and just, and usefull and necessary for all men, he in so doing, refuseth to serve God with all his heart, soule and might, and teacheth others to transgresse that great commandement. The assumption also is an undoubted truth. For first there can be no time nor age named since mans fall and corruption, which brought all mankind under the bondage of hard and toylsome labour, and eating his bread with the sweat of his face, wherein the rest of one day in every week is not usefull, profitable, and needfull for mens bodies and most just and equall to be granted to their labouring servants and toyling cattell, the very light of naturall reason requires it for the common good, and wel-being of all men. He who denies this to himself and to his children, servants and cattell, he is an unjust and unmercifull man, not to be numbered among the righteous who are good and mercifull to the life of their beasts, *Prov. 12. 10.*

Secondly, justice and equity require, that seeing the life of man is a pilgrimage on earth, and here on earth there is no abiding place for him, nor any felicity, true rest, or perfection to be found but in Heaven; man should not spend all his time, and all his thoughts and studies in, and about the things of this world, but that he should have a set time at least one day in every week, wherein he resting and ceasing from worldly cares, labours and delights, should wholly devote himself to heavenly meditations, and to holy exercises, which may fit him and prepare him

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Chap. 14 sing or casting away of the pledge, is the forgetting or forgoing of a mans right wherof it is a pledge: If we will receive the blessing we must do the condition of it. Now the observing of a weekly Sabbath is not only a signe of eternall rest in Heaven, but also a token and pledge of it, given in the beginning, together with the first promise of Christ, and conveyed over from the fathers to us, and settled on the day where in Christ arose from death, and perfected mans redemption. That it is a pledge of the Sabbathisme which remaines for the people of God, the Apostles words imply, *Heb. 4. 9.* And the best learned have ever held it to be our pledge of eternall rest in Heaven. As *Austen Tom. 4. Quest. 162.* and *lib. contra Adimantum. cap. 13.* and divers others. Therefore the holy weekly Sabbath upon the Lords day must be observed by all Gods people, and the law of the Sabbath binds them therunto perpetually to the end of the world; and to the day of resurrection to glory. And thus I have finished the Doctrine of the sanctification of the Sabbath, as it is the proper act of God, even his seperating of the seventh day to be an holy rest, by his word and commandement.

CHAP. XIII.

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THE thing which now followeth next in order, is mans sanctifying the weekly Sabbath and keeping of a seventh day holy to the Lord, which God hath imposed on him for a necessary holy duty, when by his word and commandement he blessed and sanctified it, as here we read in the words of my text. For Gods sanctifying of dayes, times and places, is not any infusing of his holy Spirit into them as he doth into his Saints, even holy Angels and men, but his giving of a law and commandement to men to observe and keepe them after an holy manner, and to use and imploy them to holy, heavenly and supernaturall use, even to divine worship and exercises of piety and religion, as I have before proved plainly. And in that God sanctified the seventh day, that is, gave a law in the beginning to man to keep and observe it for an holy Sabbath as my text shewes. Therefore it is a necessary duty imposed by God upon man so to observe and keep an holy Sabbath every seventh day, or a seventh day in every week, and that duty of mans sanctification and keeping holy the Lords Sabbath, comes now in order to be handled, which is here necessarily implied and included in the words of my text. In the opening and handling wherof, I purpose to

to proceed in this method and order. First I will shew that this duty of sanctifying an holy Sabbath to the Lord, is imposed by this act of God on all man-kind, and the children of men are bound unto it from the seventh day of the world, after the first beginning of the creation, untill the last day of the generall resurrection and judgement, in which they shall be called to an account and reckoning of all things which they have done in this life. Secondly, I will shew how far, and upon what termes and conditions men are bound to this duty by Gods law, given for that purpose in his act of sanctifying the Sabbath. Thirdly, I will shew more specially the speciall works, wherein the sanctification and observation of the weekly Sabbath consisteth.

The duties are of three sorts. 1. Some are common to all Gods people in all ages from the beginning, and all states and conditions of the Church, both in the old and new Testament.

Some are proper to the fathers of the old Testament, while the Sabbath was limited to the last day of the week, and grounded upon Christ promised only. 2. Some are proper to the Church and people of God under the Gospel in the new Testament, when the Sabbath is changed to the first day of the week, even the Lords day, and builded upon the finishing of mans redemption, and Christ fully exhibited and Gods resting in Christs satisfaction consummated, which is a more excellent ground. Of all these in order.

The first point (concerning the obligation of all man-kind to the keeping of an holy weekly Sabbath from the first seventh day of the world unto the last resurrection, when the elect and faithfull shall both in their soules and bodies, enter into the eternall rest in Heaven) may be proved by divine Arguments.

My first Argument is drawn from the law by which God here in my text did first bind man to this duty: and thus I briefly frame it. That duty which God hath enjoined by a commandement given to our first parents, without limitation, exception or exemption of any, that he hath imposed by his commandement upon Adam and all his seed and posterity in his lawes, and they are all bound unto it to the worlds end. The sanctifying of a seventh day in every week, or keeping it an holy Sabbath, is a duty enjoined by a Commandement which God gave to Adam without limitation or exemption of any of his seed and posterity. Therefore it is a duty imposed by God upon all man-kind, and they are

Chap. 13 from the manifestation of Gods wrath against the open profaners of the Lords day, and from the great and fearfull judgements, which God hath in former ages, and doth still execute on the despisers and polluters of the Christian Sabbath. It is certain that the Lord doth not cut off or consume men in wrath, but for some notable scandalous sins and transgressions against some expresse Law and Commandment, he makes no men examples of vengeance by sudden and fearfull destruction, and notable plagues, but for some notable sin, and all notable sins are transgressions of Gods Law, committed against his revealed will and word. Now as the Histories of all ages do afford many examples of fearfull judgements suddenly executed and inflicted on wilfull profaners of the Lords day in former times. So I could rehearse and relate above thirty examples of Gods vengeance, which he hath shewed openly in this Land within the space of two yeares, upon such as have shewed open contempt of this Christian Sabbath, some of which he hath stricken with sudden death by his mediate hand, others he hath devoured with waters, and some he hath cut off by surfets which they got in dancing and drinking on the Lords day, and some he hath fired out of their houses in the midst of their drinking and jollity, and consumed all their substance. And these judgements have suddenly and unexpectedly befallen them in the very act of their transgression, while they were in the midst of their actions, very busie about their owne works, sports and pleasures. And by these things it is as cleare as the light, and manifest to our eyes and outward senses, that God is most severe against the profanation of this day, and that it is apparent that his Son Christ made this day his holy Sabbath, and commands all men to keep it. Lastly, we have cleare testimonies both from the Apostles themselves, that the day wherein Christians keepe their Sabbath, even the first day of the week is the Lords peculiar day, *Rev. 1. 10.* And also from all the most ancient Fathers and learned Christian writers which succeeded the Apostles in the next ensuing ages, that the Lord Christ changed the holy Sabbath to this day, consecrated it by his resurrection, and that all Christian Churches from the time of the Apostles kept their holy rest in it, and devoted it to publike exercises of Religion, and of Gods worship and counted it the Queen of dayes, the supreme Lady and Princeesse, and worthy to be observed and sanctified with Sabbaticall solemnities. *Ignatius* calls it, *τὸ σαββάτου ἡμέραν*. *Epist. ad magnesian.* *Justin Martyr* 2. *Apol. pag. 77.* describes

describes the observation of it in his times, and tels us, that Christians spent it in reading, preaching, prayer, administration of the Sacraments, offering of almes, and other publike worship of God in their publike assemblies, besides private exercises of Religion. *Tertullian* also acknowledgeth this first dayes Sabbath and none other, *lib. adversus Gent. p. 41. & 155.* *Ensebinus lib. 4. Eccle. Histor. cap. 22.* brings in the profession of *Dionysius Corinthus*, who saith thus, *This day we keepe holy the Lords day.* *St. Austin* in his 119. *Epistle*, and in the 22. Booke, *De Civit. Dei. Cap. 30. & Serm. de verbis Apostoli. 15.* And many other which it would be a tedious thing here to rehearse, especially seeing I have before mentioned divers of their testimonies, which tend to this purpose, and shall produce some also hereafter. Now upon all these Arguments laid together, I hope we may boldly and confidently conclude against all both Jewish Sabbatharians, who retain the old abolished Sabbath of the seventh day; and also unchristian Antisabbatarians who deny the Lords day to be the Sabbath under the Gospel, that this is the weekly Sabbath which Gods people by Gods Law and Christs appointment are enjoyned to keepe holy to the Lord.

And that this Sabbath of the Lords day, cannot be changed but must stand firme, and be still in force among all Gods people untill the end of the world and the last Resurrection, I will briefly demonstrate and shew by two plain reasons which I hope none will deny, and thus I frame them. The first is grounded on Christs words, *Mark. 2. vers. 28.* thus I frame it.

That which hath Christ, as hee is become the Sonne of man, Lord of it, must needs exist and have a being under him as hee is the Sonne of man, that is in the time of the Gospell. The Sabbath hath Christ the son of man Lord of it, Mark. 2. 28. Therefore it continues in being under Christ.

Whatsoever ordinance of God is given to his people to be unto them a token and pledge of some great blessing and future good promised, that God will have them to keepe safe and to hold fast, untill they receive the blessing and come to the full possession of it. This is manifest by the Types and Sacraments of the Law, which could not be abolished nor without sinne purposely neglected untill Christ was fully exhibited, of whom they were signes and pledges, and he was the body and substance. And we find by daily experience, that the loo-
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Chap. 13 preach the Gospell unto all nations which they presently did, and the same day converted 3000. soules, herein he shewed his holiness more abundantly then before.

Thirdly, It is piously held by many Divines, that among other things which after his resurrection Christ spake to his Disciples, concerning the Kingdome of God, that is the Church under the Gospell: this was one, namely, of the keeping of the holy Sabbath, and holy assemblies, or gathering of the Saints together upon the first day of the week: For, immediately after, the Apostles observed that day, and all Churches in all ages since have followed their example. Therefore it is God who by his Son Christ hath made this first day, that is, the Lords day the weekly Sabbath of Christians.

I might here add for further prooffe of this truth, an observation of divers godly and learned writers, to wit; that our Saviour sanctified the first day of the week more then any other day by his practise and example, in that he did most commonly appeare to the Disciples after his Resurrection, and came amongst them when they were assembled together on that day, and taught and instructed them and breathed on them, so we read, *Luk. 24. 13, 36. & John 20. 19, 22.*

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Seventhly, That which the Apostle taught by word and writing and ordained in all Churches of Christian Gentiles, and confirmed by their constant practise, is undoubtedly a Commandement which they received from the Lord Christ, so it appears, *Act. 15. 28.* where they professe that what they prescribed to the Christian Churches was the dictate and sentence first of the Holy Ghost, and then of them joyntly. And our Saviour tels us that the Holy Ghost leads men into all truth by speaking his word only to them and calling it to their remembrance, *John 16. 13, 14.* therefore it was Christ his word and ordinance. St. Paul also professeth that he delivered unto them such traditions as he received from the Lord, *1 Cor. 11. 23.* And again he saith, *1 Cor. 14. 37. If any man thinke himself to be a Prophet, or spiritual, let him know, that the things which I write unto you are the Commandements of the Lord.* Now it is manifest in the Gospell, and in the writings of the new Testament: that it was a constant practise of the Apostles to keep their assemblies with one accord on the first day of the week, so we read, *John 20. 19, 26 Act. 2. 1, 2.* and in those their assemblies the Lord Christ presented himselfe to them bodily, and by the visible appearance and powerfull operation of his Spirit. Also *Act. 20. 8.* St. Paul on that day kept an holy

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Assembly at *Troas*, and there he preached and administred the Sacrament of the Lords Supper and performed holy exercises of the Christian Sabbath: And the same Apostle gave a precept and commandement to the *Corinthians*, even the same which he there saith he had ordained in the Churches of *Galatia*, *1 Cor. 16. 1, 2.* to wit, that they should observe the first day of the week, and in their Holy assemblies on that day offer up pleasing Sabbath sacrifices, that is do good and distribute to the necessities of the Saints, with such sacrifices God is well pleased, *Hebr. 13. 16.*

Therefore undoubtedly it is the ordinance and commandement of Christ, which the Apostle received from him. That the first day of the week should be the holy Sabbath, and the day of weekly holy Assemblies to all Christians. The eighth argument is drawn from the blessing of stability wherewith God hath blessed the Sabbath of the first day, the joy and comfort and great benefit which most godly and religious Christians find in it, and the tediousnes of it to carnall people, and the loathsomnesse of it to all such as are opposites to Christ, and aliens from his grace. This is most true which grave and learned *Garnadell* spake in the counsell of the high Priests and Elders of the Jews. That which is of men and not an Ordinance of God, if it concerne Religion, it will come to nought, it cannot continue in force, nor prosper any long time, *Act. 5. 38.* And surely if the Christian Sabbath, and keeping holy of the first day of the week were an invention of men, and not the ordinance of the Lord Christ, it could not prevaile and stand in force in all Christian Churches, and in all ages by an uniforme consent without interruption. The most godly zealous, and religious Christians, would find no solid joy and comfort in it, nor any blessing from God in their religious observation of it. And the world of carnall men who hate Christ and his ordinances, would not be so opposite to it, as to hate and loath it. For the world loveth her own. But all carnall worldlings and profane persons, do so hate it, as they hate Christ, and it is loathsome and tedious to them, and notwithstanding many and great oppositions of profane persons. Yet we see it stands firm in all ages since the Apostles, and in all Christian Churches. None but Heretiks have rejected it, and all godly Christians find solid joy and abundance of blessings in the strictest observation of it. Therefore it is most certainly no humane invention, but Christs ordinance. It is he who hath made the first day of the week his own holy day, and our weekly Sabbath. The 9. Arg. is drawn

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Chap. 13 red with his own name, as he is the Lord God, one Jehovah with the Father. For the Greek word (*κύριος*) *Lord*, is in respect of the roote from whence it is derived, the same in signification with Gods proper name Jehovah, and most commonly in the new Testament, is used to expresse that sacred name. Therefore it is now under the Gospell made by God himselfe the weekly Sabbath.

The fifth argument is grounded upon the words of our Saviour, *Mat. 12.8. & Mark. 2.27, 28.* Where he saith, *that the Sabbath was made for man, and not man for the Sabbath. Therefore he, even as he is the sonne of man, or God made man, is the Lord of the Sabbath.*

The first clause, to wit: (*the Sabbath was made for man*), notes out unto us two things. 1. That the Sabbath was first instituted for man, even by reason of the Sonne of God promised to become man; and so he is the foundation of it. 2. That it was made for man, that is, for the man Christ, and for the benefit of all man-kind in him, for his honour and the advancement of his kingdome among men, and for the good of men, both naturall and civill, in respect of weekly rest, and refreshing, and also spirituall, as knowledge, instruction, growth in grace and holinesse.

The second clause (*not man for the Sabbath*) shewes that the Sabbath is not one of those things which man was made to observe in the creation, neither is the law of it written in mans heart in the creation: it was the fall of man and his corruption, which caused him to stand in need of a weekly rest, and of holy Sabbath exercises, to worke good in him, and to bring him neerer to God. And being made for mans use, he may in case of necessity dispence with outward observations of the Sabbath: and the same must give place to works of necessity which cannot be omitted either without losse of life, or some certaine losse or mischief.

The third clause (*Therefore is the Sonne of man Lord also of the Sabbath*) doth give us to understand that the use of the Sabbath was founded on Christ promised to be *Lord of the Sabbath*, and was in and under him made man, necessary for the profit of man corrupted, not for man in innocency. Therefore Christ the Son of man is Lord of the Sabbath, that is, he hath the true proper right and propriety in it, for to make it serve for his use being the Lord and possessor of it, and he hath authority and power over it, so that it is at his command, either to be or not to be in use, either the seventh day or upon some other day of the week. Now we never read, that Christ exercised any Lordship over the Sabbath as

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he is the Son of man, either to command it or to change it, but only in Chap. 13 these two respects. First that he brought it first into the world by undertaking to be the seed of the woman and the son of man, and so it was sealed on the seventh day, in which he was promised during the time of the old Testament, while he was a Redeemer promised.

Secondly, that he by his resurrection in which he perfected redemption, did consecrate the first day and made it the most honourable day, fit to be the Sabbath of the new Testament, and also gave commandment to his Apostles so to ordaine in all Churches. Besides this Lordship and power of Christ as sonne of man over the Sabbath, we cannot conceive or imagine any other. Therefore undoubtedly he hath changed it to the first day of the weeke, and as Lord of it hath given commandment for this change and alteration.

The sixth Arg. is drawne from Gods sanctifying of the Lords day by his Sonne Christ more fully and excellently then he did the seventh day in the first institution of the Sabbath. For seeing the making of the seventh day to be the holy Sabbath, is the sanctifying of it, as the words of my text shew, and also the words of the law, *Exod. 20.13.* It must needs hereupon be granted, that what day God by his Son Christ, hath in all respects more fully and excellently sanctified, then the seventh day was sanctified when God made it the Sabbath. That day God by Christ hath made his holy Sabbath, and so it is worthy to be esteemed, and so is to be observed in the new Testament. But now it is most certaine and manifest: That the Lord God by his Son Christ hath in all respects more fully and excellently sanctified the first day of the week, in which Christ arose from death (as appears by divers things which I have formerly touched.) First he in that day more abundantly revealed his holinesse to the world, in that he declared Christ our Redeemer and the head of the whole body the Church, *To be the Sonne of God with power, according to the spirit of holinesse by the resurrection from the dead, Rom. 1.3.*

Secondly, he then opened as it were the flood-gates of Heaven, that holinesse might be more abundantly with his Spirit powred out upon all flesh, when Christ was raised up and exalted by Gods right hand, that he might shed his Spirit on all sorts of people of all nations, as we read. *Acts. 2.33.* Yea in that in the feast of Pentecost which was the first day of the week, and the 49. day after Christs resurrection, the Holy Ghost was sent downe upon the Apostles to sanctifie them, and

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chap. 13 and obtained in the observation of the Lords day for the holy weekly Sabbath, then they possibly can be now by us, or could be of old on the Sabbath of the seventh day, by the fathers in the old Testament.

The second maine duty of the Sabbath is, sanctifying and keeping of it holy to the Lord, which comprehends in it many speciall and particular duties. 1. Setting of their affections even their joy and delight wholly upon God and heavenly things. 2. Honouring and worshipping of God in their hearts with holy thoughts and meditations, by their lips with holy prayers, praises and thanksgiving, in their outward actions by preaching, hearing, reading and repeating of Gods word, and solemne commemoration of his promises, mercies and blessings in the word and Sacraments. 3. Teaching and learning all holy duties which tend to bring us nearer to God in Christ. 4. Offering spirituall sacrifices to God of sweet savour, such as are almesdeeds and works of mercy and charity, whereby others may be made to taste of Gods goodnesse, and stirred up to laud and praise his name.

All these are comprehended under the maine duty of sanctifying the holy Sabbath which the Lord commands expressly in the law and they are commended to us by the Prophet *Isa. 56. 4. 8. 13.* And the proper end and use of this duty and all the parts thereof, is. First to make us set our affections on things which are above and not on things below, and to stir us up to seeke eternall life and heavenly happinesse in Christ only, and in him crucified and raised up.

Secondly, to continue and increase in fraile men the knowledge and memory of Christ, and of the way to eternall life and blessednesse in him, which without keeping holy of a weekly Sabbath, would faile and cease among the sons of men.

Thirdly, to beget and increase true grace and holinesse in men by exercising holy duties of religion; and so to bring them by justification and adoption, to the right of inheritance in Heaven, and by sanctification to fit them for the possession of it. Now the observation of the Lords day, in which Christ arose, is such as may far more powerfully and effectually moove men to the performance of these duties, and lead men more directly to the proper end and use of them, than the old Sabbath of the seventh day either now can, or of old could do when it was most in force. For it had no other light or life in it, but onely from obscure promises, and darke shaddowes through which Christ was seene as things farre off are seene, and in the darke light night.

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But the Lords day the first day of the week, hath light and life from Chap. 13 the Sun of righteousness Christ who in it rose up to be the light of life to all nations, and hath brought life and immortality to light by the Gospell, and discovered to us the kindnesse and love of God and the riches of his goodnesse, in giving grace and shedding his Spirit on us abundantly here, and so fitting us for glory hereafter. And therefore this day must needs be of great force and power, far above the seventh day, to make men set their affections on God and heavenly things, especially upon the inheritance incorruptible and undefiled which fadeth not away, reserved in Heaven for us, unto which God hath begotten us by the resurrection of Christ from the dead, *1 Pet. 1. 3.* It is also powerfull and excellent to incite and stir us up to honour God in our hearts, by the due consideration of his goodnes and mercy. Also it much furthereth us to proclaime the high praises of our God and king, and to make prayers and supplications to him. Besides to make us helpfull unto others, in seeking after their salvation. And thus we may see what are Sabbath duties, even the works of piety, mercy, charity, &c. pleasing to God, and by which others may be brought to joyne with us, in lauding and praising God, and we our selves fitted for glory.

Upon these points so fully proved. The conclusion followes necessarily: that the law by which God first instituted the Sabbath on the first seventh day of the world, doth bind us under the Gospell to keep the Lords day for our weekly Sabbath.

Fourthly, that day which God hath made most honourable, and hath given it a most honourable name and title above all the dayes of the week, to that he hath given the prerogative to be the weekly Sabbath, and hath made it his day of holy rest. For it is a property of the Sabbath, to be the Lords holy and honourable day, as the Evangelicall Prophet *Isaiah* shewes, *Isa. 58. 13.* and making of it honourable, is making of it the Sabbath. Now the first day of the week is the day which God hath honoured above all dayes, by the glorious victory of Christ over death and over all enemies and powers of darknes, and to it he hath given the most honourable name and title: For the holy Evangelist and divine Apostle *St. John*, who was the intimate, beloved and bosome Disciple of the Lord, and did best know his mind, calls it the Lords day. *Rev. 1. 10.* that is, the day which the Lord hath made the day of great joy and gladnesse to his people, as *David* foretold, *Psal. 118.* which day the Lord Christ hath appropriated to himselfe and his honour, and honoured

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Chap. 13 given at the first, and by the fourth Commandement repeated and explained, Christians are bound to keep the Lords day which is the first of the week for their weekly Sabbath.

If any man doth make doubt of the assumption in this syllogisme, It is easily proved by a particular enumeration, both of the particular substantiall and necessary duties which Gods word requires in the Sabbath; and also of the ends and uses for which God requires an holy Sabbath to be kept every seventh day.

The first main duty from which the seventh day acquires the name of Sabbath, is rest and cessation from all worldly labours, pleasures and delight, wherein man is to withdraw his mind from worldly cares and secular affairs, which concern this fraile earthly life, and is to give rest and refreshing to his own body, and to the bodies of his children, servants, strangers, and toying cattell, as appears, *Exod. 20. 10. Isa. 58. 13.*

And the proper end and use of this rest is. First to admonish man that he must not place nor seek felicity in this world, nor since his fall and breaking of the Covenant of works by his disobedience, hope for any happinesse or felicity either here or else where to be purchased by his own works of Righteousnes, which he either is, or was able in the first creation to performe in his own person. Secondly, to shew that Gods just wrath appeased by Christ, and the sting of death and the curse and bitterness of mans sorrows, and toilsome labours which God imposed on him for his transgression, is taken away, and God will not have his people to torment their bodies with continuall toile, and painfull labour, but to ease and refresh themselves with a weekly rest. Thirdly, to make men take notice that God hath a provident and fatherly care of his creatures both men and beasts, hates all merciles cruelty and oppression of their very bodies, and will have them so refreshed and eased that they may last the longer, and go cheerfully through their weekly labours.

Fourthly, to shew that in Christ upon whom the Sabbath is founded, there is spirituall rest and ease and refreshing of the soul, from the heavy burden of sin, and the miseries of sin, to be found of all them who being heavy laden do flee to him, and in him place their hope and confidence.

Fifthly, to put us in mind of Gods resting in Christs mediation from the work of creation, and that he hath wholly given over all purposes and thoughts of repairing the world, and restoring man fallen and corrupted

Chap. 13 rupted by any work of creation, and hath set his mind on another kind of work, even the work of redemption by Christ, and the new creation of heavenly spirituall and supernaturall graces and perfections in men by his holy Spirit.

Sixthly, to be a signe and memoriall of Christ his full perfecting of the work of mans redemption, and of his perfect satisfaction made to the justice of God for fraile sinfull men.

Lastly, to be a token and pledge of the eternall rest in heaven, and of the sabbathisme which after the labours and troubles of this life, the elect and faithfull people of God shall enjoy for ever in the world to come.

Now there is no day in all the week, in which this first main duty of the Sabbath can so well be performed, for the ends and uses, as on the Lords day which is the Christian Sabbath. The seventh day never yeelded half so much light and helps to Gods people in the old Testament for these purposes, as the Lords day doth to us under the Gospell. For the Lords day in which Christ arose from death, and entered into his glory, and perfected the work of Redemption, it discovers Christ the main Foundation of all rest, and even of the Sabbath it self more plainly unto us, and in it being beautified and adorned with so many blessings and prerogatives which Gods word gives to it, we may as in a cleare glasse see and behold Christ with open face, we see in his resurrection Gods justice fully satisfied, his wrath appeased, redemption fully perfected, Gods resting in Christs mediation, eternall rest purchased by Christ for us, and gained to himself, and Heaven opened unto us, and sin, death and hell already overcome and conquered. And therefore there is no day by many degrees, so fit as this day of Christs resurrection to make us rest comfortably in our bodies and minds from worldly cares, and bodily labours, and in our soules and consciences from the burden of sinne and the guilt therof. No day or time can so plainly shew unto us, that our felicity is not in this world, nor to be obtained and purchased by the righteousness of our owne works. This sets before us Christ raised for our justification. This shews Gods abundant mercy and compassion to us, and that he hates all cruelties and oppressions. And this is a speciall meanes to bring us to the assurance of the blessed hope and eternall rest reserved in Heaven for us. And therefore the first main duty with all the parts therof, and the speciall ends and uses of it, are more fully performed and

Chap. 13 that eternall rest wherof the Sabbath is both a lively pledge, and also a powerfull meanes to fit men for it. And in all these respects God blessed the first day of the week, with a blessing far above his blessing of the seventh day, for that was the promise and undertaking only, this was the performance and perfecting of redemption; and therefore so far exceeds that, as the giving of a great gift and perfecting of a work exceeds the promise of that gift and undertaking of that work. Now that this remooving of the maine foundation of the weekly Sabbath, together with the subordinate grounds, occasions and prerogatives of it, from the seventh day to the Lords day, the first of the week, came to passe by the determinate counsell, foreknowledge and providence of God, and that from the beginning and in the first giving of the law of the weekly Sabbath, God did purpose and intend this change, it appears most plainly by divers reasons. First because God is no idle spectator, but the provident Lord and disposer of all things, which come to passe in the world, and nothing can come to passe but so as he hath appointed, and in the time and season which he hath determined.

The flood and generall deluge by which the old world was destroyed, came to passe in the very year and day which God had prefixed, and did foretell to *Noah* one hundred and twenty years before. The end of *Israels* peregrination and servitude in *Agypt*, came to passe just at the end of four hundred and thirty years, in the same day which God had determined and foretold to *Abraham*, *Exod. 12. 41.* and so the deliverance of the *Israelites* out of captivity, and the decree for their returne came out at Gods appointed time, which he had foretold by *Jeremiah* the Prophet, *Dan. 9. 2. 23.* And the particular time of Christs satisfaction and atonement for sinne, and bringing in of eternall righteousness, was determined by God, and came to passe at the end of the seventy sevens of yeares, as it was revealed to *Daniell* in the same *Chap. 24. ver.* And in a word the very time of Christs resurrection, by the virtue whereof we are fully redeemed, and shall in our very bodies be raised up to life eternall and rest in glory, as the Apostle testifies, *Rom. 6. 5. 1 Cor. 15. 13. 31. Phil. 3. 10. & 1 Pet. 1. 3.* It was determined by God before the foundation of the world, as the words of *S. Peter* do shew, *1 Pet. 1. 8.* Secondly, God in the very creation and from the first beginning of the world, did foreshew that he had a purpose to honour the first day of the week above all the other dayes, and to make it the Lords day and Christian Sabbath by the resurrection

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Chap. 13 of Christ. In that he made it the first fruites of time, and in it created the highest Heaven, the place of the eternall Sabbath, and brought forth the light of this inferiour world, by which naturall prerogatives he made this day the fittest of all dayes of the week, to be the day of Christs resurrection, wherein he the Sun of righteousness and light of the world rose up with healing in his wings, and became the first fruites of them that sleepe, and by virtue whereof he will bring the faithfull into the eternall rest, whereof the weekly Sabbath is a pledge and will make them partakers of the inheritance of the Saints in light, as the Scriptures testifie, *1 Cor. 15. 20. Colos. 1. 12.*

Upon these premises before proved at large, and here againe pressed home to the purpose, the conclusion followeth necessarily, that it was the purpose, intent and will of God, to make the first day of the week, the Lords day and the Christian Sabbath, and in the first institution of the Sabbath, and by his first law of the Sabbath (which in the maine substance of it is perpetuall) to bind all his people in the time of his glorious Gospell, to observe that day only for their holy weekly Sabbath; untill they come to that whereof the Sabbath is a lively pledge, even the eternall rest of glory in Heaven.

Thirdly whatsoever tends most to the perfect fulfilling of any speciall law and commandment of God given to man; and is manifestly made known to man to be most agreeable to Gods will revealed in that law, and to the ends and uses which God openly pretendeth therein, that man is chiefly bound to do by that law and commandment. This is a most certaine and undoubted truth. For Gods generall commandment is, that we love him with all our heart, and worship and serve him with all our soule and all our strength, *Deut. 6. 5. & Mat. 22. 37.*

Now the will of God revealed in this first institution, and sanctifying of the Sabbath, and in the fourth Commandment of the law, is often repeated and urged by *Moses* and the Prophets, is more perfectly fulfilled in the right sanctification of the Lords day under the Gospell, then it was in the observation of the seventh, the Sabbath of the old Testament, and whatsoever necessary duty God in the law of the Sabbath requireth of man from the beginning, or whatsoever end and use he openly pretendeth, his law of the keeping of the holy Sabbath that is more fully obtained, effected and brought to passe by an holy sanctification of the Lords day, and by keeping it an holy Sabbath to the Lord now under the Gospell. Therefore by the law of the Sabbath

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Chap. 13 the first day, and that is the peculiar day of the weekly Sabbath. Secondly, that God did from the beginning purpose in himselfe, and by many evidences did declare his intent, to change the Sabbath from the seventh to the first day, and also in the first institution of the Sabbath, and in the giving of his law for the keeping of it, did intend to bind us under the Gospell to the keeping of our weekly Sabbath on the first day of the weeke, as he bound the fathers to the seventh day in the old Testament. I proove from the determinate counsell and foreknowledge of God concerning the changes which he foreknew and determined to bring to passe, in the foundation, grounds and prerogatives of the Sabbath from the seventh to the first day of the week. It is a thing which all men who have any true knowledge of God must needs know and acknowledge for an undoubted truth, that God whose wisdom is infinite, and his wise providence ordereth and disposeth all things, doth never any thing in vaine, he never layes the foundation in any place but there also he intends the building, he never brings in the proper causes any where or in any time, but then and there he intends to bring in and to produce the proper effects of them, and whatsoever commandement God gives to men to performe some speciall duty upon some speciall grounds, and for some singular causes, occasions and reasons, by that commandement he binds them to performe the duty whensoever and wheresoever he shewes the grounds and reasons to them, and gives and offers the causes and occasions.

So that if it be made to appeare unto us, that now under the Gospell, God had according to his own determinate counsell and foreknowledge changed the foundation of the weekly Sabbath, and remooved it and all the grounds, reasons, occasions and prerogatives of it, from the seventh day to the first which is the Lords day, we must needs see and acknowledge, that it was the purpose, mind and will of God to make the Lords day our weekly Sabbath, and in his giving of the first law of the Sabbath, which in the maine substance of it is perpetuall, to bind all his people after the full exhibition of Christ to the last resurrection, to keep the holy weekly Sabbath on that day.

Now these things may sufficiently appeare by the opening and proving of divers things before, which I have observed out of this text, and by urging and pressing them home to this present purpose a little more fully here againe, I shall put them out of all doubt and question, and make them manifest and cleare to all who do not wilfully shut their eyes

Chap. 13 eyes against the truth. First, that the foundation of the Sabbath is Christ the Redeemer, and that all the true and proper grounds, reasons and occasions of keeping one day in every week holy to the Lord, are only to be found in Christ and came in with him I have before fully proved. And as God first promised Christ to become the seed of the woman, for the Redemption of man-kind, and Christ did undertake for man to mediate for him on the first seventh day of the world, and thereupon that day was sanctified to be the weekly Sabbath: So God had in his immutable counsell determined to exhibit Christ a perfect redeemer, and by him to perfect mans redemption on the first day of the week, and so to remoove Christ the foundation from the seventh day of the week to the first day, together with all other grounds, reasons, occasions and prerogatives of the holy Sabbath. What greater change could be or ever was heard of in Christ the maine foundation both of the Sabbath and of the universall Church, then when of a Redeemer promised on the seventh day, and so continuing all the time of the old Testament while the fathers believed only in him promised & not yet come; he became a Redeemer fully exhibited in his resurrection on the first day of the weeke, and changed the state of the Church, and bringing her from the non-nage and childish estate of bondage under the rudiments of the world, and legall rites, and carnall ceremonies, to the fulnes of her time which God had appointed, and to her full age in the new Testament. And hereby that first day of the week became the chiefest day of the Lord Christ, even his speciall and particular day, and came to have all the subordinate grounds and high prerogatives of the Sabbath. For in it God perfected his work which he had made in the creation by the work of redemption, not promised and undertaken only, as in the seventh day, but by a better kind of perfecting and ending, even by redemption fully finished, on that day Christ rested from that greater work of redemption, and declared by his resurrection, that he had made full satisfaction for man-kind to the justice of God, and that God rested in his satisfaction, now actually made and performed, by a more excellent manner of resting then that wherewith he rested on the seventh, in that satisfaction only undertaken and promised, on that day Christ got the victory over death, hell, sinne, the world and the Divell, and becoming immortal not subject to die, or suffer any more, entered into the glorious state of exaltation and into his eternall rest, and made way for men to that

Chap. 13 the rest and ease which Christ by his death should bring to all Gods people from the burden of legall rites, and from the guilt of sin and horror of conscience, which as an heavy load did presse them down, and from the masse of corruption like a weight hanging fast on them; all which Christ abolished by his death and redemption, and so put an end to the Sabbath, as it was tied to the last day of the weeke.

This being commonly held for a certaine truth by the learned Fathers, and writers of all ages after them untill this day, proves so far as their authority and reason will reach: that though the keeping holy of a weekly Sabbath is a perpetuall day, to which all Gods people are bound in all ages: yet the particular day was mutable, and another speciall day was to be appointed and consecrated by him who is the Lord of the Sabbath, wherein an holy rest fitter for the time and state of the new Church must be kept, with better service and solemnity. Instead of bodily sacrifices, there must be offering up of Spirituall sacrifices of praises, prayers, almes and works of piety and charity: for slaughtering of beasts, there must be mortifying of corruption by holy contrition, and killing of all brutish lusts and carnall pleasures and delights, by separating our selves and sequestering our minds from them. Instead of darke shaddowes of the law, and obscure promises of Christ to come, there must be the light of the Gospell shining in the Church and preaching of Christ crucified, and raised up and set at Gods right hand, and there must be seeking of Gods face in his name and mediation, and of access unto God in him by one Spirit.

Now what day can any man conceive in any reason so fit as the Lords day, the first of the week: wherein we Christians keep our weekly Sabbath? This undoubtedly is the most fit and convenient of all dayes, as I have largely before proved. Yea that this undoubtedly is the only particular day which Gods law binds us to keep holy all the time of the Gospell, even untill we come to the eternall rest in Heaven, I will as briefly as I can proove and demonstrate in the last place, and so conclude this point of sanctification of the Sabbath, as it is the worke of God the law-giver, and is distinguished from mans duty and work of sanctification.

CHAP. XIII.

Argument. **T**HE first which is the maine fundamentall argument, is drawne from the foundation upon which God hath from the beginning builded

builted and surely settled the weekly Sabbath. It is a thing most certaine and undeniable, that whatsoever things are inseparably joyned and cleave fast together, they stand and moove together, the one cannot moove to any place, but the other of necessity must moove with it. Chap. 13

Whatsoever is firmly settled on a rock and inseparably fastened to it, and founded on it, must needs moove with the rock and cannot moove to any place but where the rock is mooved, upon which ground I argue thus: That which is from the beginning founded upon Christ, and so surely settled and firmly builded upon him by God the founder of all things, that it cannot be separated, it must needs moove and change the place with Christ, and cannot be mooved nor change and remoove to any place but only to that unto which Christ is remooved. The weekly Sabbath from the first institution is founded by God, firmly builded and sure settled upon Christ the Redeemer, and is inseparably joyned to him. Therefore it cannot moove nor change the place, nor be remooved from the seventh day to any other day of the week, unles Christ the Redeemer change his day and moove together with it, and if he doth change his soleme day, it must needs be changed and remooved with him to the same day. The proposition is undeniable: the assumption also I have fully proved before, in the laying open of the grounds of the Sabbath: and therefore the conclusion is a most manifest truth, That whensoever Christ changeth his day and chooseth another, the Sabbath must needs be changed to the same day. Which conclusion fully proved, I lay it downe for a good ground and argue thus upon it.

That day which Christ leaveth and passeth from it unto another, which he chooseth for his speciall and particular day. From that day the Sabbath also is changed and mooved, and the other day which Christ hath chosen, becomes also immediately the particular day of the holy weekly Sabbath. Now the seventh day which was the speciall day of Christ in the old Testament, because on it Christ was promised a Redeemer of the world, and did first undertake openly and actually to mediate for man, is now ceased to be Christs peculiar day, he hath left it, and hath chosen the first day, and made that his speciall and peculiar day above all other dayes of the weeke, when in it he got the victory over death, and by his resurrection entered into his glory and eternall rest; and of a redeemer in promise, became a redeemer indeed, and fully perfected mans redemption. Therefore ever since hath the weekly Sabbath bene remooved to the

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Chap. 12 every week on the seventh day, did thereby show, that in his wisdom he saw it fit and necessary for man to observe this proportion of time, and to devote one day in every week, both to bodily rest and a totall cessation from his own worldly labours, pleasures and delights, and also to holy and heavenly meditations, and to religious exercises and holy assemblies. And in these respects they call the law of the Sabbath naturall, merrell and perpetuall, and they prove it thus.

First because nature it selfe and common reason and experience do teach, that ever since mans fall it is naturally necessary for mans health and wellbeing, and for the preserving and upholding of the life and strength of his labouring and toyling cartell, that he, his servants and cartell, should have one dayes rest in seven. And that without this proportion of time dedicated to holy assemblies, and exercises of piety, the saving knowledge of God, and true religion and piety cannot well be upheld, fraile men would by little and little forget God, become ignorant of heavenly things, and so of the way to eternall rest; if it were left in mans power to chuse his own time, some would choose none at all, the rest for the most part would differ from that time which some thought fit. Others would refuse it as inconvenient, and so there would be no for ordinary assemblies, Gods worship would grow out of use.

Secondly, true piety teacheth us; that we ought to think our selves bound in conscience to give and devote so much of our time at the least to pious exercises, as God, in whose hand we and our times are, did require of his people in the obscurer times of the Old Testament, for the keeping of religion and his worship on foot, for preserving of the knowledge and memory of his goodness and benefits, and for the sanctifying of their weekly labours and his creatures to their use, and of themselves to him, that they might be fitted to see him in glory. For the abundance of grace shed on us by the Gospell, is a bond and obligation to us of much more service and obedience which we owe to God. Now God required of them every seventh day to be kept holy, and that was the least which any of them in any age were bound to dedicate to his worship. And therefore true piety binds us much more to keep an holy weekly Sabbath.

These are arguments and proofes, sufficient to satisfy any man who doth not perversly resist and rebell against the law of nature. But let me here give a caveat by the way. That when the learned call the Sabbath and the law of it naturall, we are not to conceive that by naturall, they mean

mean a thing written in mans heart in the creation, which man was made to performe and obey simply as a reasonable creature and naturall man. (*For man was not made for the Sabbath, Mark, 2. 27.*) Neither did he toyle and sweat, or need a first weekly rest. Neither did he need a weekly solemnity to help his memory, or to stir up his affections, as I have before proved. But that they understand by naturall, that which the very light of naturall reason shewes to be most convenient and necessary for men now corrupt; and which so soon as it is commanded and revealed by Gods word appears so necessary in the very nature of it, both for mens soules and bodies, that without it they cannot have ordinarily any well being on earth; nor escape Hell and come to Heaven after death. This exposition learned *Zanchyrus* gives of his owne and other learned mens speeches, when they call the law of the Sabbath naturall. If saith he, it were so naturall as things written in mans heart in the creation, then the Heathen Gentiles would have felt themselves bound by it, and would have shewed it in their practice in some measure more or lesse. Nevertheless the conclusion of *Zanchyrus*, and other learned Divines is firme and sure; upon the former premises, to wit: That Gods first commandment of the Sabbath, doth perpetually bind all Gods people to the worlds end, to keepe a weekly Sabbath, even a seventh day in every weeke holy to the Lord.

Secondly, it is a thing universally held by all true Christian writers, that the Sabbath as it was limited to the seventh day of the week, and was to be observed by bodily Sacrifices morning and evening, and by worship which consisted in outward rites which were types and figures of things which have their accomplishment in Christ, so it was ceremoniall, temporary and changeable. The common ground of the sanctifying of the seventh day and tying the Sabbath to it, is held commonly to be Gods rest on the seventh day from the work of creation. And this is such a ground as in the fulnes of the time was to give place and did give place to a better rest arising, & brought in by the finishing of a more excellent and glorious work of Gods goodness and bounty even the work of mans redemption. The worship of God on the Sabbath of the seventh day in the old Testament, by double Sacrifices and such rites were but vanishing shadowes, the substance of them was Christ, and therefore they were to cease when the body and substance came in. And the particular day it false and the rest tied to it was a type and figure of the death of Christ, and of his rest in the grave, and of the

Chap. 12

Zanch de Deca. 102. 103. 104.

Chap. 12 of life and heavenly Manna) his holy weekly Sabbath and day of spirituall provision, wherein Christians should make their weekly provision of spirituall food, and heavenly Manna to feed their soules.

Thirdly, divers of the Ancient fathers have observed, and divers both Schoolemen and godly learned writers of the reformed Church therein consent with them, That the Lord did of old by his Spirit speaking in the Prophets, foretell the change of the holy Sabbath from the seventh to the first day of the week, the Lords day, and day of Christs resurrection. The blessed Martyr *Ignatius* (who lived and was growne in the knowledge of Christianity in the time of the Apostles, and before the death of *S^t. John* the Evangelist as he himselfe testifies) doth in his Epistle to the *Magnesians*, not only affirme that the Lords day is the Queene and supreme Lady of all dayes, but also endeavours to prove, that God from the dayes of old had ordained it to be the true Christian Sabbath, and did foreshew so much by the words of the Prophet *David* in the title of the sixth Psalme, wherein it is called a Psalme unto the eighth day, that is, in honour of the Lords day, which as it is the first of the week, counting from the creation every week severally by it selfe, and the seventh if we begin our account with the next day after the Lords day, as the Jewes did with the next after their Sabbath.

So if we reckon forward from the beginning of the creation into an other week it is the eighth day. And also learned *Augustine* and others of the fathers, as also divers late writers do in this point concur with him, and affirme that God mooving *David* to make such honourable mention of the eighth day, did foreshew his purpose & will, to change that day by Christs resurrection into his holy Sabbath. Some also from Gods institution of circumcision on the eighth day after the birth of the child which was to be circumcised, do gather that the eighth day, after the birth of the world, to wit, the Lords day was before ordained of God to be not only the day of Christs resurrection and victory over sin and death by which sin should be cut of and destroyed, but also the Christian Sabbath, and so both a speciall day of circumcising their hearts to the Lord in the state of grace, and also a plodge of the fulnesse of mortification and sanctification in the day of the last resurrection and of entrance into the eternall Sabbath in Heaven. For this purpose also *S^t. Austin* and many other learned men in all ages since even to this day, do alledge the plaine words of *David*, *Psalme 118:24*. where having

Serm. de
tempore.
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Chap. 12 having Prophetically foretold the glorious resurrection of Christ, how after that the Jewes had crucified and put him to death, he should rise up to be the head corner stone even the rock and foundation of the Church, (for so our Saviour, *Mat. 21. 42.* and the Apostle, *Acts 4. 11.* do expound *David's* words) he immediately affirms, that this is the day which the Lord hath made, we will rejoyce and be glad in it. That this is the day of the Lord Christ, as *S^t. John* calls it, *Rev. 1. 10.* which the Lord hath made. That is, in his decree hath already appointed to be his holy day, we (that is in the time of the Gospell when this stone is become the head of the corner) will rejoyce and be glad in it: that is, rejoyce before the Lord with all joy and serve him, be glad in him with Sabbaticall and holy solemnity, and if we consider well the matter and substance of the 92. Psalme, which is intituled a Psalme for the Sabbath, we shall see that it is most fit for the day of Christs resurrection, setting forth the fruits thereof plainly and after a lively manner, to wit: the solid joy of Gods people, and the flourishing state of the righteous in Gods Church, and exalting of the horne of Christ the true Messiah and King of the Church.

Fourthly, if we consider the diversity and difference of things which are commanded in the law of the Sabbath, and are to be observed in the weekly Sabbath as it was instituted by God at the first, and againe revived in the fourth Commandement, if we call to mind that the law is a mixt law, commanding some things which concerne the very substance and being of the holy Sabbath, unto which it binds men perpetually, such as are a fit proportion of time one day in every weeke, rest and cessation from common works of this life, and sanctification of it by religious exercises and devoting it to publick assemblies and holy worship. And other things it commanded which were typicall and ceremoniall, and were to have their full accomplishment in Christ, and to be in force only untill the full exhibition and revelation of Christ a perfect Redeemer, all which I have largely shewed before, and the best learned have ever held. It will upon these grounds necessarily follow, that there must be a change of the Sabbath from the seventh day, and in respect of the tipicall and ceremoniall worship, at the full exhibition of Christ, into a day and a worship more fit for Christ given and revealed, and for the times of the Gospell.

First it is generally held by the best learned, That God by sanctifying the seventh day and commanding his holy Sabbath to be kept

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Chapter 2 by Gods perfecting of his work, understand his perfecting of the work which was created and destined by himself, even the work of creation, and his making of it most perfect and complete, by his promising of Christ; and by Christs undertaking and beginning his actual meditation, and last bringing in of supernaturall perfection; And by Gods resting, understand his resting so fully and wholly in Christs meditation, and in his satisfaction undertaken for the repairing and perfecting of the world, which man by his fall had brought under vanity and corruption; that he put from him all thoughts and purposes of going about any new work of creation for the repairing thereof, and so is said to rest, as I have before fully proved. Yet I must confesse that on the Lords day, which is the first of the week, in which Christ did rise from death, God did more fully and excellently perfect all his work and brought in a rest, which doth so far excell that perfecting of his work and resting from creation on the first seventh day, as the actual performance of a promise, and giving and fulfilling of a good thing promised, undertaken and begun, doth excell the promise and the undertaking and beginning of it. And therefore I will be bold upon these grounds and premises to conclude with the best learned both of the ancient Fathers and moderne divines, That there is more convenience and fitness in the Lords day, the first day of the weeke to be the Lords holy weekly Sabbath now under the Gospell. And there are more excellent grounds and sure reasons for the sanctifying of it, then any which are named or can be found in the seventh day which was the Sabbath of the old Testament: yea this day by means of Christs resurrection to glory in it, is the surest pledge and token which outwardly can be given to Gods Church and people, that God who raised him up, is by him fully appeased, satisfied and reconciled to his people, and is the Lord who doth sanctifie them and will bring them to glory.

And thus I passe from the convenience and fitness of the Lords day, which is the first of the week, to shew the change of the Sabbath unto that day both in Gods intention and purpose from the beginning, and also actually in the fulnesse of time by the glorious resurrection of the Lord Christ upon that day.

Whereby Gods assistance I shall make it appear. That this change of the Sabbath to the Lords day is no humane intention, or Ecclesiasticall tradition, but a thing which God the law-giver did purpose and intend from all eternity, and foretold by the Prophets, and by

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divers signes foretold of old, and in fulnesse of time did by his Son Chapter 2 Christ the Lord of the Sabbath command and actually bring to passe.

For St. *Augustine* and divers other learned men have heretofore *Serm. 25. de tempore* observed. That God by some notable things which he in his wisdom made to concur in the first day of the creation, did plainly foreshew in the beginning before the seventh day was sanctified, or the law of the Sabbath given, that it was his purpose and will, and he in his eternall counsell had determined to advance in fulnesse of time, that day above all other dayes of the week to the honour of the holy weekly Sabbath, to be a day of meditation on the eternall rest in Heaven, and a pledge to his people of the everlasting Sabbathisme, which there remains for them; and to be the first fruits of their time offered unto God in Christ and sanctified in him.

Those notable things are the three things before named. 1. That God made that day the first fruites of all time. 2. Created in it the place of eternall rest the highest Heaven, in which the blessed Saints shall enjoy their blessed Sabbath wherof the weekly Sabbath is a signe and pledge to them in this life. 3. In it he created the light of this visible world, which things concurring in one and the same day, (God in his wisdom so ordering it, who doth nothing in vaine but every thing for some wise purpose) and being good reasons to proove, and grounds to make that day the fittest to be sanctified in Christ, and made the Christian Sabbath, as I have before noted, the learned from thence do gather and not without good reason: That from the beginning God intended for this day the honour of his weekly Sabbath, in the time of the glorious Gospell.

Secondly, divers of the Ancients have observed. That God raining Manna first from Heaven to Israel on the first day of the week in the wilderness: as we read *Exod. 16.* did thereby foreshew that this was the day which he had appointed to be the day of the Lord Christ, even the day wherein he who is the heavenly Manna and bread of life should be given from Heaven in his incarnation, and the day in which he should come out of the doome of fiery afflictions, and be made a strong bread & nourishment by his resurrection able to feed our souls spiritually to life eternall. And from hence they infer, with the approbation of divers grave Divines and Schoolemen of later times, that God did of old intend and purpose to make this day (in the times of the Gospell after Christ) fully exhibited and given unto us, to be the bread

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Chap. 12 or visible world, and wherein the light of the visible Heavens did shine forth, when it is once blessed with the rising up of a greater and more glorious light, even the Son of righteousness; It is of all daies become the fittest and most worthy to be the Lords holy weekly Sabbath, which is to be hallowed by meditating upon the inheritance of the Saints in light, and by such holy exercises as tend to make men meet to be partakers thereof. Now the first day of the week, the Lords day is the day wherein God first created the light of the visible world, even the fiery Heavens which shine forth ever since, and give light to the inferior world, so it is testified *Gen. 1. 3.* And on this day Christ the Lord, the Son of righteousness did rise up, and did bring to light immortality and eternall life, and became the great and glorious light of the world.

Therefore this day is the fittest and most worthy to be the holy weekly Sabbath, and to be spent in meditation upon, and seeking for the inheritance of the Saints in light.

Fourthly, that day which hath not only the same grounds and reasons in it, upon which God first founded the Sabbath, and sanctified the seventh day, but also divers additions of the same kind which make the grounds and reasons more forcible and excellent, that is, most fit and worthy to be the holy weekly Sabbath; and such is the first day of the week, and hath been ever since it became the Lords day, by the Lord Christ his resurrection. For proofe whereof consider the grounds and reasons upon which God sanctified the seventh day, 1. Gods ending or perfecting his created work. 2. Gods resting from that work. 3. Gods blessing of the seventh day by revealing on it the greatest blessing, far above any given in the creation. These are the grounds here laid down in my text, which are rehearsed againe by God in the fourth commandment of the law. And another reason drawn from the end and use of the Sabbath is also added, *Ex. 31. 13. Lev. 20. 11.* to wit, that the Sabbath might be a signe and token from God, that he is their God who doth sanctifie them, that is, by giving his Holy Spirit with all saving graces in this life unto them in Christ, doth fit them for the fruition and sight of his glory in the eternall rest in Heaven, and so makes the weekly Sabbath a plodge of the eternall Sabbath in the world to come also. Now the godly learned heretofore who had no thought of founding the Sabbath on Christ promised on the seventh day of the world, they do understand Gods ending of his work, to be either the finishing of the creation on the seventh day by adding some perfection or naturall blessing

ing to the creatures more then he had given on the six dayes. Or Chap. 13 else that God had already ended and perfected his work before the seventh day, and for this cause blessed and sanctified the seventh day for a memorie of the creation of the world, and all things therein made perfect and compleat and so appearing on that day. And by Gods resting on the seventh day from all his work which he created and made, they understand nothing else but Gods rest of mere collation, and because this was the day wherein God having finished his work, and made all things good, had no occasion to work any more by way of creation, but rested from making more kinds of creatures. Therefore God commanded man to rest after his example every seventh day, and to keep it for a weekly Sabbath. And by Gods blessing of the seventh day, they do understand Gods sanctifying of it to be a signe and pledge of the eternall rest.

These being the grounds and reasons (in the opinion of the learned) upon which God sanctified the seventh day, are in a more excellent measure to be found in the first day of the week, on which day the Lord Christ rose from death. For first the Lord Christ who is the Lord of the Sabbath, on that day ended a greater work then the creation, even the great work of redemption which on that day he did perfect and finish, by the last and highest act of it, even his resurrection in which he got the victory and triumphed over death the last enemy, and over him who had the power of death, that is the Divell, and did shew to the world that he had fully paid the ranfome & price of mans redemption, satisfied justice, and wrought and fulfilled all righteousness, sufficient to justify all that beleve in him, and to settle them in Gods favour for ever. So that here is a better ending and finishing of a better work then that of the creation was, which did perfect the mutable work of creation, and so here is a better ground of sanctifying the day in which it came to passe, as divers learned writers have rightly observed.

Secondly, on this day the Lord Christ entered into a better rest, then any from the creation can be: he rested from all his labours, paines and sufferings, and all works which Gods infinite justice required for mans redemption by way of satisfaction, *Heb. 4. 10.*

And he took possession of eternall rest for himselfe as the head, and for his body the whole Church and for every elect member thereof.

So that this resting is a far more excellent ground and reason of the sanctifying of this day to be the weekly Sabbath. Yea though I do
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the flesh. We must of necessity confesse, that the law of the Sabbath is in these respects a Ceremoniall law, commanding things which are temporary and mutable, and fitted for some times and seasons only.

First as it commanded the seventh day of the week to be kept holy, as the most holy day, because therein Christ was promised to be the redeemer of the world, and God rested in his mediation, and perfected the creation by bringing in redemption, which was the greatest blessing of the old Testament. And as it required hallowing of the day by sacrifices and other outward service and worship, which were types and figures of Christ to come, and by preaching and rehearsing the promises of Christ out of the Law and Prophets, beleeving in the Saviour to come and meditating on the eternall rest in Heaven; So it was a ceremoniall and temporary law, and did stand in force and bind all Gods people to the observation of the last day of the weeke, all the time of the old Testament untill Christ was fully exhibited a perfect Redeemer in his resurrection. And it was not in the power of the Church to change the Sabbath to any other day of the week, that power rested in Christ the foundation and Lord of the Sabbath. It also bound the faithfull of these times, to the ceremoniall sanctification, and to that typicall service which looked towards Christ to come, as well as to the seventh day only and no other, during that nonage of the Church.

Secondly, as the law of the Sabbath (which requires that day to be kept for an holy rest in which God hath revealed the greatest blessing and so hath blessed it above all other dayes of the week) doth now ever since the perfecting of the work of redemption in Christs resurrection, bind all Gods people to keep for their Sabbath the first day of the week which by Christs victory over death obtained fully in that very day, became the most blessed day above the seventh day and all other dayes of the week. And as under the name of hallowing and keeping holy the Lords Sabbath, it enjoynes such worship as God requires of his Church in her full age and more perfect estate, to wit: spirituall sacrifices of praise and thanksgiving, preaching and teaching faith in Christ crucified and fully exhibited a perfect redeemer, praying unto God in the name and mediation of Christ, and seeking access unto the Father in him by one Spirit. And as this law imposeth this holy weekly Sabbath, as a pledge to the faithfull, of that Sabbath rest of eternall rest in Heaven which remaineth for the people of God, as the Apostle testifieth, *Heb. 4.9.*

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So this law is like the commandements of Baptisme and the Lords Supper. It is ceremoniall commanding such duties to be performed, and such a day to be observed as are fitted to the time and season of the Gospell, and yet it is so ceremoniall, as that it is also perpetuall, binding all Christians during the season and time of the Church in the new Testament and under the Gospell, that is, perpetually to the end of the world, untill we come to the eternall rest in Heaven. And as there shall be no changes in Christ, nor of the state of the Church untill Christ shall come in glory to receive us into that eternall rest: So there shall be no change of the Sabbath to any other day of the week, neither hath the Church or any other whatsoever, any power to alter either the day or the sanctification and observation of it, no more then to bring in such an other change in Christ, and such an alteration of the estate of the Church, as that was from Christ promised and obscurely revealed in the old Testament, to Christ fully exhibited, and with open face shewed in the Gospell, and from the Church in her nonage under the rudiments of the world, to the Church brought to full age by the Gospell preached and received in all nations.

CHAP. XII.

NOW having discovered the severall kinds of laws, and commandements which God hath given to men, and having shewed what kind of law this is which God hath given for the observation of the weekly Sabbath, and how and in what manner it binds the sonnes of *Adam* in all ages, some in one kind and some in another, and *Adam* and all his posterity in some respects. There remaines yet for all that hath been said before, one speciall point to be more fully proved. That is concerning the change of the Sabbath from the seventh to the first day, what ground and warrant we have for it, and how the law of God (by which God set apart the seventh day in the first institution, and still in the fourth Commandement and other repetitions of that law by *Moses* mentions the seventh day for the weekly Sabbath) can bind us Christians to keep holy the Lords day, or warrant us to make it our Sabbath.

For the more full manifestation and prooffe of this point, and satisfying of all doubts: I will by the light of Gods sacred word, and by the helps which I shall find in the writings and sayings of the best learned both ancient and moderne Christian divines, do my best endeavour to

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Chap. 11

Others have considered it as a speciall commandement given by God immediately after the Creation by word of mouth and not written in mans heart and doe call it a positive morall Law. Others have considered it as it commands rest on the the seventh day, now altered by Christ, which rest was a signe of Christs rest from the work of Redemption and is a token and pledge of eternall rest in Heaven, and therupon hold it to be a ceremoniall Law: and hence ariseth the diversity among Christians, and almost civill warre between the Pastours of severall Churches, yea and among learned Preachers of one and the same Church: Wheras indeed they all hold the truth in part but not wholly: They all erre in this, that they limit it every one, to that speciall kind of Law, which he hath chiefly in his eye and upon which he hath set his conceit: Now make it a mixt Law and prove it manifestly and there needs no more contention, except some men will contend without cause and against reason out of a spirit of contention and contradiction.

First, this Law as all other Laws is indefinitely comprehended in the generall Law of nature, for the generall Law written in mans heart in the Creation, binds him to attend the will of God, and to be ready to obey God his Creatour in all things whatsoever he either had already declared, or should at any time to come reveale to be his will, and to be a duty which he required of man. And therefore the observing and keeping of a weekly holy Sabbath & devoting of a seventh part of every week to religious exercises and to rest from bodily labour and common worldly businesse, being expressely commanded by God and declared at severall times and upon severall occasions to be his will, man is by the general Law of nature bound to perform it, and in this respect we may truly say that the Law of the Sabbath is a Law of nature, included indefinitely in that generall Law and dictate of nature written in mans heart in the Creation.

Secondly, though I cannot conceive that the keeping of an holy Sabbath weekly, was a thing so distinctly written in mans heart in the Creation, that man of himself by the instinct of his nature, or by the light of his reason and motion of his will, would have set either the seventh day or any other of the seven dayes of the week apart for rest or other duties of the Sabbath, which God in the first institution required, and commanded also in his Law given from Mount *Sina*: Yet because the keeping holy of a weekly Sabbath upon such grounds as

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Chap. 12

are mentioned in this text, and for such ends and uses as God hath ordained, to wit: commemoration of Gods mercy and bounty in promising Christ, preserving the knowledge and memory of the covenant of eternall life, and rest in Christ, training up of people in religion, the feare and worship of God, and in holinesse, by which they are made fit to see and enjoy God in glory, because I say, the keeping holy of a weekly Sabbath is in these respects a thing very good and profitable, yea and necessary for the helpe of man and for the repairing of his nature corrupted. A man as now the case stands with him since the fall, must needs by the light of nature which remains in him, know the weekly Sabbath to be a thing very just and a wise and holy ordinance of God, and the particular law of the Sabbath comes under the speciall and secondary law of nature.

Thirdly, if we consider the law of the weekly Sabbath as it was given by God in the first institution, and in his blessing and sanctifying of the seventh day, and againe renewed and inserted among the ten Commandements given from mount *Sina*: and at other times upon divers occasions repeated by *Moses* and by the Prophets from Gods mouth, If we also consider that neither the Sabbath it selfe, nor the ground, reason and occasion of it, (to wit: Gods perfecting the creation, by promising and revealing redemption in Christ, and the rest which I have before proved and demonstrated) were written in mans heart in innocency, but were after mans fall revealed by God, and thereupon the holy rest commanded to be kept on that day which God above other dayes hath blessed and sanctified. We may truly affirme that the commandement of the Sabbath in these respects is a positive law of God, and not a law of nature requiring such particular duties as man of himselfe without Gods positive commandement would have observed. Yea the word (*Memento, remember*) so often added to the precept of the Sabbath, as appears *Exod. 20.8.* doth plainly shew that the keeping holy of a weekly Sabbath, was not a thing printed in mans heart, for then it had been vaine and needlesse for God so often to use this word *Remember*, and to put them in mind of this duty by *Moses* and the Prophets, mans own conscience would have been his daily and continuall monitor and remembrance, and his owne thoughts would have been ready to accuse him for every omission and neglect of it. As the Apostle testifies of the work of the law written in mans heart, *Rom. 2.15.*

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Fourthly,

Chap. 11 and members of one and the same spirituall body under the same head Christ.

And therefore God presseth and urgeth obedience to that law, at the giving thereof, upon this consideration and for this reason, because he is the Lord God the Redeemer and deliverer, who as he delivered the naturall Israell from Egyptian bondage, so by that typicall deliverance did foreshew and prefigure the spirituall redemption of all the spirituall Israell from all spirituall bondage under sinne, the world and the Divell.

To love God above all, and a mans neighbour as himselfe, to honour Parents, and to speake truth of every one, to give leave to every one freely to enjoy his own, and many such duties required in the ten commandements are naturall, and nature bound man to them in innocency, and in respect of them that law is naturall.

But to beleeve in God as a Redeemer, to visit and comfort the sick and distressed, to honour Parents, Pastors, Superiours, as fathers in Christ, and divers duties of negative precepts, as not to make Images of God, not to pollute Gods name by vaine swearing and such like, the knowledge and thoughts of which man had not in his heart by nature in the creation, which come into the world by naturall corruptions, and man was not subject to them untill he was seduced and fallen, and brought into bondage by Satan, they are positively morrall, and as the law commands them, it is a positive morrall law, yea in respect of some of them Evangelicall. And as reverence and respect to civill Magistrates and men of higher place, as they are superiours and men of greater power and authority (which difference and inequallity came in by mans fall, and flowes from Gods distribution of his common gifts in a different manner and measure) as I say this honour given to them as civill rulers, ruling for our good and the good of the common wealth, is commanded in this law so it is civill. And lastly as all ceremoniall and religious ordinances, and outward significative service and worship sanctified by God, and appointed as most fit for the time and season, receive their originall authority and first strength from that law given from mount Sina, especially from the commandement which binds man to obey God as his Creator and Redeemer in all ordinances so far as he requires, so and in this respect this law is ceremoniall and binds to obedience temporary, fit for the season and opportunity.

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Chap. 11 In like manner the commandement which the Lord Christ hath given in the Gospell, for baptising of Christians, and for the administration and receiving of the Sacrament of his body and blood, as they command an outward Sacramentall washing with water, and a bodily eating of bread and drinking of wine, which have beene of use only since the coming of Christ, and not from the beginning, so they are ceremoniall and temporary. For whatsoever ordinances are in use in the Church of God for a season only, that is, during the time of the Gospell they are ceremoniall, because to remaine only for a season, is the true and proper signification of the word *Ceremonia*: which is compounded of the Greek words *καιρος*, which signifies a set time or season, and *μεινειν*, which signifies *only*, or rather *μεινειν* which signifies to abide or remaine. But because the time of the Gospell is perpetuall unto the end of the world, and they are commanded to be observed of all Christians all the time of the Gospell, in this respect these Commandements may be called universall and perpetuall. And as in these and all other ceremonies ordained by God, there are required besides the outward bodily rites and actions, many spirituall duties, as inward reverence and holy affections of the heart, faith in Christ and the blessed Trinity, beleeving of the covenant, commemoration of Christ and his benefits, confession of three persons in one God, and the eye of faith looking chiefly to the spirituall things signified; so the commandement and law enjoyning them may justly be esteemed positively and evangellically morrall. Thus much for the divers and severall kinds of Gods lawes which he hath given to men.

I proceed to that which is the maine thing here intended, that is, to shew what kind of law the commandement of the Sabbath is, and under which of these severall kinds it is comprehended. And in a word I hold it to be of the last kind, to wit: a mixt law that is partly naturall, and partly positive, both civill and Evangelicall, and not only universall and perpetuall, but also speciall and ceremoniall, and so indeed it takes part of all kinds of lawes which God hath given men, and which are mentioned in the Scriptures, which thing because the learned have not heretofore observed nor well considered, but some have cast their eyes upon the common ground of this law printed in mans heart in the creation, and finding it among the ten Commandements which are generally held to be the summe and substance of the law of nature, doe call it a law of nature.

Others

Chap. 11 distinct of nature, and the motion of his will and affection, for such an end as God hath appointed them unto.

There are divers Laws and precepts of this kind, all which as they require that which God justly and wisely willeth man to do, and do command things which are in respect of the present state and condition good for man, so they all are after a generall manner included in the generall Law of nature, and it binds men to obey them all.

Of these positive Laws there are divers sorts: Some are Politicall commanding things which tend to preserve and maintain good order, society and peace, not only between God the Creatour and man his creature, but also between man and other creatures, and among men themselves. Such was the Law which God gave to man, when he commanded him under the pain of death to abstain from the fruit of the tree of knowledge of good and evill, and that for a wise and just end, even to put man in mind that he was not absolute Lord of all the visible creatures, to use them at his pleasure, but that he was a subordinate Lord and Ruler under God, and that all other trees, herbs and fruits which God allowed him to eat of, were Gods free gift, and also to teach him, that he was chiefly and above all to look to the service of God and obedience of his will, and to omit the serving of his own turn, and the doing of that which his own will might moove him to do, when God at any time should call him another way. And of this kind are all the judicall Laws, which God gave to *Israel* by *Moses* for the well ordering of their common-wealth, and all precepts of obedience, which inferiours owe to superiors in things lawfull and that for peace sake. Some positive Laws are Evangelicall and religious which command works and duties tending to an holy, heavenly and supernaturall end and use, such are all Laws and Commandements which God hath given upon occasion of Christ revealed to man, and in and through Christ which require duties, and service due to God as he is mans Redeemer, and bind man as he expects benefit by Christ the Mediator and Redeemer, to such works and such obedience as come to be of use in respect of Christ. These Evangelicall Laws are of two sorts, 1 Some are universall and perpetuall requiring necessary works and duties of all such as are to be saved by Christ, 2 Some are speciall and temporary, which require some speciall service and works of obedience, and them of some only, and for some times, and in some condition of the Church. Perpetuall and universall, Evangelicall Laws which bind all Gods redeemed ones

Chap. 11 ones, and require things necessary to salvation by Christ, are the commandements of God, by which he binds all men to repentance and reformation of life, to godly sorrow and humiliation for sinne, to beleeve in Christ under penalty of loosing salvation, and of perishing for ever, and condemned and cast into Hell for their sins. Speciall or temporary lawes are they which bind men, or all men of some ages and in some times to some speciall service and worship, fit for the present state and condition of the Church, or to some duties and works which for the time are profitable to guide and lead men to Christ, and therefore are sanctified of God and set apart for that purpose: such are the lawes and commandements of sacrificing and bringing offerings and first fruits to God, of oxen and sheep and other cleane beasts and birds, and of the increase of the earth, some of which laws did bind all Gods people from the first promise of Christ even all the fathers from *Adam* untill *Moses*, and all *Israel* untill the comming of Christ, such laws were that of Circumcision given to *Abraham*, as a seale of the covenant which God made with him and his seed, and that of the Pascheover, and of the first borne, and all Leviticall ceremoniall lawes, given to *Israel* by the hand of *Moses*, and such are the commandements of Baptisme and the Lords Supper, which bind all Christians under the Gospell.

There are also besides these severall kindes of lawes, some mixt lawes, and of these some are partly and in some respects naturall, because they bind men to some duties unto which nature binds them; and in some respects civill, for they require things which tend to civill order and government; and partly in some respects also evangelicall, commanding things which tend to salvation in Christ. Some are partly morall and perpetuall in that they require morall duties which are necessary and usefull at all times to the end of the world; and partly ceremoniall and temporary in that they require obedience in things which are usefull only in some cases and at some times. As for example the law which God gave from mount *Sina*, and wrote it in tables of stone, it doth bind men not only to all morall duties which were engraven in mans heart in the creation, to wit, all duties which man did owe to God as to his only Creator, and to men as fellow creatures; but also to such further duties and degrees of obedience as man doth owe to God his only Saviour and Redeemer in Christ, and to men and Angels as his fellow servants brethren

CHAP. XI.

The distinction of Gods laws.

THE Laws of God which he hath given to men, are of two sorts, either Laws printed in mans heart, which we call Laws of nature: Or els positive Laws, which God hath commanded in his word over and above, or besides the Laws of nature.

The Law of nature is that will of God which he as Lord and Creator hath imprinted in mans heart in the Creation, even that naturall disposition which God gave to man, when he made him in his own Image, by which he doth inform man in the knowledge, and move him to the practise of all duties which belong to him, and which he requires of him, for naturall well-being and continuance in that life, and good estate wherein he was created.

The Law of nature may be distinguished into two sorts, the one is Generall and indefinite, which binds man definitely in a generall bond. The other is speciall and particular, which doth define and prescribe speciall and particular duties and works to men.

The generall and indefinite Law is this. That man being Gods creature and having his whole being, life, motion and all things from God, of free gift, is in duty bound to obey God to the utmost of his power in all things whatsoever God either by naturall light, or by his word either hath revealed, or shall at any time reveale and make known unto him, to be his will that he should do them. The bond and obligation of this Law is very large, and reacheth through all Laws, and binds men to do whatsoever God commands by any Law whatsoever.

The speciall definite and particular Law of nature, is that commanding will of God engraven in mans heart, and in his upright naturall disposition, which directs man to know and mooves him to performe such speciall kinds of duties and such particular works, as he ought to do and God reveals to him and declares to be his will that he should do them.

Of these speciall Laws some are primary, and some are secondary Laws of nature.

A speciall primary Law of nature is the will of God, concerning such speciall duties and particular works, as mans own pure created nature and naturall disposition did direct, lead and moove him unto, which his naturall reason in the state of integrity did shew unto him, and

and his pure naturall will and affections did moove and stir him to performe. As for example, to know and acknowledge God for his sole Lord and Creator; and one only God; to serve and worship him with such worship and reverence as his pure reason taught him to be meet for God; to think and speake of God accordingly: to beare himselfe towards the creatures, and to rule them according to the wisdom which God had given him, to increase and multiply and to replenish and subdue the earth and such like.

A secondary speciall law of nature, is a rule or precept concerning such speciall and particular duties and workes, as mans owne right reason, or Gods word discovers unto him, to be in their owne nature good and just, and profitable either for his owne naturall being and well-being, as the case now stands with him since his fall, or for any other good end and use agreeable to Gods revealed will. As for example, that men should not live idle, but labour painefully to provide for themselves and families, this is a duty which was not known to man before his fall, but ever since the curse wherewith God cursed the earth for mans sinne, Gods word requires it, and mans owne naturall reason well informed, and his will and affections well ordered doe naturally move him to the performance of it for his naturall well-being.

So divers negative precepts which forbid such evill and sinnefull deeds, as man never knew nor had any thought of them in the state of innocency, but now true naturall reason, affection and conscience, teacheth and moveth man to hate and abhorre them; they are lawes of this kind.

And if we should extend the law of nature to the utmost, as many do, and bring under it every law which commands duties which are in their own nature just and honest and very usefull and profitable to the doers and to others; and serve directly and naturally for Gods glory. We might reduce to this kind of naturall laws, every positive morrall and perpetuall precept commanding any just or holy work and duty which is just in it selfe, though there were no expresse commandment given for the doing of it in Gods word. A positive law of God is that which God in his wisdom and by his word gives to man, by which he binds man to some obedience which he of himselfe by his own naturall wit and reason would not have found out and discerned to be good and just, neither would have done or performed by the in-

chap. 10 commands and requires such things, and such works and duties as did not concerne man in the state of innocency. As 1. Rest of man and beast from their wearisome labour for their refreshing upon one day in seven. This man had no need of, neither was there any need of such rest, because the toyle and labour of man and beast came in after the fall, when God cursed the earth for mans sin.

Secondly, it requires in generall sanctification of the seventh day, by holy and religious exercises, and in particular by sacrificing to God, by prayer and supplication, and by meditating on heavenly things, and on eternall rest, and by studying all holy duties which might fit men for the sight and fruition of God in heavenly glory. All which and whatsoever other holy Sabbath duties and works are mentioned in the word of God, do belong to man, only since the promise of Christ the blessed seed. And in the state of innocency, man had no occasion of any such duties, he had no need of sacrificing untill Christ, his ransome and sacrifice for sinne was promised, he neither could have any thought or meditations of glory in Heaven, or studies to fit and sanctifie himselfe for the fruition thereof untill Christ the only way to eternall rest, and glory was promised: what use had he of prayers and supplications to God for any good thing needfull, when he lacked nothing, or for deliverance from evill when as yet no evill was knowne in the world? What occasion could he have to praise God for Christ, before he did so much as dreame of Christ or had any thought of him at all. As for naturall gifts and blessings, he was by them admonished and provoked every day alike to love, serve, honour and praise God, wherefore seeing the works and duties of the Sabbath are holy, and tend only or chiefly to the supernaturall and heavenly life, and to the eternall rest which Christ hath purchased in Heaven for man, undoubtedly the law of the Sabbath which expressly commands such works and duties every seventh day, is a positive supernaturall and divine law, not any dictate of nature imprinted in mans heart in the creation.

Fifthly, every law of nature is common to all man-kind, and is written as well in the hearts of heathen as of Christians, so that the conscience of men who never heard of God or of his word, is a monitor, to admonish them of the duty which that law requires, and an accuser if they transgress that law, and men have no more need to be put in mind of those duties, then of any other which the law of nature requires: But the law of the Sabbath hath no spotte or impression in

in the hearts of barbarous Heathen nations. It is quite forgotten among them, and only Gods people who have his written Law and Word continually read and preached, do keep the Sabbath: And God in giving it to *Israel* in written tables, and in repeating it often afterwards, still calls upon them to remember it, thereby shewing that it is not as the Law of nature printed in mans heart, but is a Law given by word and writing, and from thence learned, and therefore easily and quickly forgotten.

Sixthly, If it were a naturall Law founded upon the Creation, and binding man to keep a weekly holy day in thankfulness for his Creation, and for the creatures made for his use, then it should in all reason bind man to keep Holy the six dayes in which God Created all things, and especially the sixth day wherein God made man himselfe and gave him rule and dominion over all creatures. For holy celebrations are kept weekly or yearly on the dayes in which the blessings and benefits solemnized and celebrated were first bestowed on men.

Therefore it is not a naturall Law grounded on the Creation.

Lastly, Christ came not to change the Law of Nature, nor to take away any part of the obedience thereof, but to establish and fulfill it in every jot and tittle as he himselfe testifieth, *Mat. 5. 17, 18.*

And yet the Law of the Sabbath so far as it requires keeping holy the seventh day, as the Fathers were bound in the old Testament, is changed by Christ and by his resurrection, in which he finished the work of redemption, and was exhibited a perfect redeemer. And the observation of the seventh and last day of the week is abolished.

And the first day of the week even the day of Christs resurrection, is sanctified and substituted in the place of it, and so was observed by the Apostles, and after them by all true Christian Churches for the Lords day, and for the Queen and chiefe Princeesse of all dayes, as the blessed Martyr *Jenarins* calls it, *Epist. ad Magnesium, pag. 31.* Therefore it is not a Law of nature printed and engraven in mans heart.

I could alledge more reasons, but I hold this perfect number of seven sufficient for this present purpose. I will therefore proceed to the next thing which is the discovery of the severall kinds of Laws, which God hath given to men, and the brief description of every kind particularly, by which I shall come to demonstrate what kind this of the Sabbath is.

Chap. 10 rest of men, their servants and cattell from hard labour on the seventh day, or one day in every weeke, is a thing so naturally helpfull and needfull for the health and well being of men ever since mans fall, and the curse of barrenesse laid upon the earth, and the punishment of toyle some labour and faint sweating imposed on man-kind, that mans own naturall reason, will and affection must needs approve it, and move and incline his heart to the obedience of it, and his inward thoughts cannot but accuse him of wrong done to his owne body, and to the life of his labouring cattell and servants, if he disobey it, and in this respect it may be called a law of nature:

Yea I adde moreover that if we take the law of nature in a large sense, as sometimes it is taken, that is for every law which commands such duties and such obedience, as in their owne nature are very usefull and profitable to the parties commanded, and which is grounded on such just causes and weighty grounds, as by the judgement of naturall reason, are in their owne nature well worthy of such observance, then the law and commandment of keeping an holy Sabbath (on the seventh day in the old Testament in thankfullnesse for Christ promised and for a continuall memoriall of that great blessing: and on the first day of Christs resurrection now under the Gospell, in thankfullnes for Christ fully exhibited, and the worke of redemption by him perfected, which so much excels the promise made on the seventh day, as perfecting of a work excels the beginning and undertaking of it) may both in respect of the particular day and the sanctification of it be called a law of nature, that is a law requiring such morrall and perpetuall obedience, as is in the nature of it most just and worthy to be performed.

But that the law and Commandment which bound the fathers to keep an holy rest on the seventh day of every weeke, and us under the Gospell to keep it on the first day especially and no other, was in the creation written and imprinted in the heart of man so distinctly and expressly, that man had an inbred notion of it, and a naturall instinct of himselfe to observe this law, and to keep a weekly Sabbath on those very dayes which God hath prescribed both to the fathers and us. This I must needs deny for these reasons following.

First Gods sanctifying of the seventh day by his word and commandment, and his institution of the Sabbath by a positive law given, as my text here shewes; had beene vaine and needlesse, if the law and the Sabbath

Sabbath of holy rest had beene expressly, and particularly written in mans heart already. For what man by the instinct of nature, and by his own naturall reason, will and affection, is led and moved to do, that he is vainly and needlesly urged unto by any law or commandment, being of himselfe without any monitor ready to performe it.

Secondly, the very word (*Sanctify*) signifieth the setting apart of this day to a supernaturall and heavenly use, even for the performance of such duties as are above the naturall imaginations and thoughts of man, and which his naturall reason would never have revealed to him, nor his will lead him to do. If God by his word, and divine and supernaturall revelation had not directed and moved him. Therefore this law by which God sanctified and instituted the Sabbath is not a naturall law, but a divine and supernaturall precept.

Thirdly, in the creation and state of innocency, man was bound to serve God as his Creator and the author of all his being, and to be content with that estate wherein God had placed him, and saw to be very good, and to looke no higher. It was the inordinate desire of more knowledge and of an higher estate then God had revealed and promised, which made our first parents so yeelding to the Divels temptations, and undoubtedly it was an occasion of their sin in eating of the forbidden fruite. Now the serving of God as his Lord and Creator was the duty of man every day alike, for the Heavens above, and the earth beneath, and all creatures in them serving daily for mans naturall good and well being, even every day equally did put man continually in mind of his duty, to wit: that he was to love and serve the Lord with all his heart, soule and strength at all times, for this is the righteousness of a mans own works and of his own person, which God required of man in the first covenant in the state of innocency, even his constant obedience to the whole law and revealed will of God all his dayes without one dayes intermission. Therefore the Sabbath which requires service of God and worship, and love of him as a mercifull Redeemer, and that upon one day of the week more then all the rest, was not known nor commanded nor observed by nature in the state of innocency.

Fourthly, the law of nature written in mans heart requires no particular duty, but such as his own naturall reason and will did direct and lead him unto in the creation, and which belonged to him in the state of innocency. But the Law of the Sabbath from the first institution commands

Chap. 10 redemption was perfected by Christ; then the day of his resurrection in which he rested from that work, even the Lords day, should be the Sabbath of Gods people to the end of the world; And so this law and commandment though it be not naturall, yet it is mortall, and a perpetuall and unchangable rule of Gods constant will, and of mans duty in this particular: which is the maine substance of it, viz, that man do keep one day in seven of every week for a Sabbath of rest throughout all ages of the world, and that it is changeable only in the circumstance of the day, and that only thus far, 1. That while the work of creation was that work which had the preheminance in the eyes of the world, the Sabbath was to be kept necessarily on the last of the seven, in which God did rest from that work, and so this law did bind men. 2. That after Christ had finished his work of redemption, rested the seventh day in the grave, and on the first day was risen and entered into his rest, and the work which now hath the preheminance under the Gospell is redemption perfected by Christs resurrection, the day of his resurrection and rest should be the holy Sabbath to all Christian people, whereby they should be admonished of the eternall rest in Heaven, and wherein they should be wholly devoted to such duties, as tend to bring them on to the fruition of rest with Christ in glory. The third opinion is, that the law of the Sabbath is not naturall nor perpetuall morall at all, but only civill and ceremoniall, and some who are of this opinion do hold, that it was given of God in the beginning to be observed only untill the comming of Christ, partly in memory of the creation, untill the greater work of redemption should come in, & partly to signifie things to come by Christ, and of true rest to be found in him, and that now it is utterly abolished together with all the festivall Sabbaths of the Jews. Others of them hold, that because there was great equity in this law, and also setting apart of one day in the week for religious exercises, is a thing very profitable and usefull for the propagation of religion, and for the upholding of order in Gods Church: therefore the law in respect of the particular day is abolished, for that was ceremoniall, but the equity of the observation of one in seven still remains. And therefore all Christians in imitation of the Apostles, ought to keep one in seven, especially the Lords day which is the first in the week, rather then any other, if the Church so determine it, and if it be observed without any superstitious concept of more holiness in that day, or annexed to it, rather then any other.

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Chap. 11 The fourth opinion is, that the first law for observation of the weekly Sabbath was the fourth Commandement given from mount Sina, and that it did bind onely the *Israelites* to keepe the seventh day of the weeke for an holy Sabbath untill the comming of Christ: but now under the Gospell it is abolished in respect both of the particular day, and also the strictnesse of the observation, and only the equity of it remains in the Lords day, the observation wherof is commended to us by the example of the Apostles, and now the law of keeping it holy is only ecclesiasticall and an holy ordinance of the Church. Thus you see while men build upon unsure and unstable grounds, and not upon the certaine words of holy Scripture compared together and made to run in a sweet harmony, how various and different they are, and how contrary some of them in their opinions.

For the remooving of all doubts, and settling of mens judgements in a sure way so farre as God shall enable me, I will endeavour to select and single out whatsoever I find in these severall opinions, to be agreeable to the truth, and to the sacred word of God, and reject the rest: and will ad moreover what is wanting to make up a perfect Doctrine, not out of mine owne conjectures, but out of canonicall Scriptures, for that is the sure rule of all necessary saving and sanctified knowledge, and that must be the sure guide when Fathers, Councils and Churches doe lead us into severall and doubtfull wayes. First for them who hold that the law of the Sabbath was written in mans heart in the creation, I hold it true in some part, to wit: thus far. That God creating man in his owne Image did print this in mans heart, That as he had his whole being from God, especially his reasonable soule, by which he was made able to understand the will of God revealed to him by his word, so he was bound to obey God and to serve him all his dayes with his whole heart, and with all his might. And if God did requite of him any part of his time, and commanded him to abstaine from some good and lawfull workes tending to his naturall good and well being, and to doe some speciall workes for his Lords pleasure, in one day or more selected dayes of the weeke, or of every moneth or yeare, he ought to doe it out of duty and obedience to his Lord and Creator. Thus farre I consent that the law is naturall written in mans heart, to wit: in generall and in respect of the common foundation:

I grant also that the law and commandment of God, injoyning the rest

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Chap. 10 vers and severall opinions, of the learned concerning the law of the Sabbath which come first to be rehearsed and examined.

Secondly, I find severall kinds of lawes which God hath given to men, mentioned in the Scripture, and divers sorts of commandements, which we must severally describe, and distinctly consider before we can determine that which principally is here intended, that is, what kind of law and commandement this of the Sabbath is, and how far and in what manner all man-kind are obliged by it, and bound to obey it.

The severall opinions concerning the Law of the Sabbath.

The first opinion is, that the law of the Sabbath is naturall, morrall and perpetuall, written in the heart of the first man in his creation. And that as he was bound to keep the seventh day holy to the Lord in the state of innocency. So also are all his posterity bound in all ages even to the last man to keep the weekly Sabbath. But they who conceive this law to be naturally written in mans heart do much differ and are divided into two opinions. The one sort holds the law to be wholly naturall, and perpetually morrall both in respect of the rest, and sanctification, and also in respect of the particular day of the weeke, even the seventh from the beginning of the creation.

Thus do Judaizing Christians hold, who professe Christian religion, but reject the sanctification of the Lords day, and embrace and cleave to the *Jewes* Sabbath.

The other sort do hold that there is a threefold use of the Sabbath day. 1. Religious and holy, which is the exercise of holy and religious duties. 2. Politicall or civill, which is rest from worldly wearisome labour of man and beast. 3. Ceremoniall or sacramentall, which is a signification and shadowing of spirituall rest in Christ. That in the two first respects the Law is naturall, morrall and perpetuall, and that nature requires, that a seventh day of every weeke should be for rest and refreshing, and for holy exercises of religion, they all affirme: And because the seventh and last day of the weeke, was the day wherein God rested, having in the six dayes before perfected all the workes of the creation, therefore they hold that for the signifying and shadowing forth of spirituall rest in Christ, the seventh day was the fittest of all, and Gods people were by Gods law bound to observe it for their Sabbath untill Christ had fully finished the work of redemption, and then rested from it as God did from the work of creation. And that ever since the resurrection, the signe and ceremony of Christs rest being fulfilled, the Sabbath is to be kept by the same law of

of nature, and commandement of God on the Lords day the first day Chap. 10 of the weeke, which is one in seven untill the eternall Sabbath and rest in Heaven, unto which Christ will bring all his elect at last. This is the Doctrine of many of the best learned heretofore in our Church, and divers godly Divines do rest in this opinion, which for the maine matter and substance of it, is pious and godly and approved by *Aquinas* the great Schooleman.

The second opinion is, that the law of the Sabbath was not naturall written in mans heart, neither did binde man to observe an holy rest the seventh day of every weeke, and only on the seventh day in which God rested, but that it was a positive law given by God, commanding more then the light of nature did clearly and distinctly shew to man, or bare naturall instinct did move him unto, and that it was like the law by which God forbade man to eate of the tree of knowledge, which his own naturall appetite did leade him to eate of, being good for food and to the eye and appetite pleasant and desirable. But God restrained him from it, not by instinct of nature or law written in his heart, but by his owne voluntary commandement, to shew his authority over man, to teach man obedience, and to make man know, that he might as justly have restrained him from all, or the most part of other fruites, and that the use of the creatures, and the power which he gave to man over them was his free gift, and therefore man ought to love and serve him his creator, as for his whole being, so also for the use and benefit of all other creatures. And so likewise they hold, that by nature all dayes are alike in themselves, and man by the light of nature can discern no difference in them, but yet God to make man mindfull of his creation, and of God his Creator, did by his word and everlasting commandement given to man, seperate one day for the uses before named. 1. For holy use, even performance of religious duties only. 2. For civill use, to wit: rest from hard labour. 3. For ceremoniall, to signifie the rest of Christ after the work of redemption finished, to admonish man of rest from sinfull works, and to be a token of eternall rest in Heaven. And though any one day in the weeke is of it selfe naturally as fit as another, and that it is no matter what day be kept, so that one in seven be for these uses set apart: yet because God rested on the seventh day from his worke of creation, therefore in the Old Testament hee would have that last day of seven to be the Sabbath untill the coming of Christ: intending that when the greater worke of mans redemption

Chap. 9. fathers to their bodily sacrifices in *Jerusalem*, though the service in divers particulars is changed, yet the law is perpetuall and stands firme and immutable, and bindes all Gods people in all their generations.

So likewise from the first promise of Christ, a redeemer to mankinde, *Adam* and all his posterity are bound to beleeve in Christ, and to seeke, expect and hope for salvation and life only in him the promised seed of the woman, that is, in him made man, and mans mediator. And the law of beleeving in Christ is perpetuall, firme and unchangeable.

And yet the duty which he requires is changeable, and is changed now under the Gospell from that which is under the law, in circumstance, for the faithfull in the Old Testament were bound to expect and wait for Christ and to beleeve in him to come, but we under the Gospell confesse Christ and beleeve in *that Christ Jesus which is come in the flesh*, and whosoever confesseth not Christ which is come, but beleeves Christ to come, he is led by the spirit of Antichrist, *1. Joh. 4. 3.*

And even thus the case stands with the law of the Sabbath, which God gave in the beginning when he sanctified the seventh day, for by that law he bound *Adam* and all his posterity to observe and keepe an holy weekly Sabbath, and that on the particular day of the weeke which is the day most blessed with the greatest blessing above all other dayes of the weeke, and wherein the created worke of the world comes to greatest perfection, and that is brought into actuall being wherein God especially resteth, and wherewith he is chiefly satisfied and delighted.

This is the summe and substance of the law which equally bindes all Gods people perpetually to the worlds end. This law bound the fathers to keepe holy the seventh day, and last day of the weeke, in the old Testament, because that was the day most blessed with the greatest blessing as yet revealed in the world, that is the promise of Christ, and his actuall undertaking and beginning to be mans mediator, by which promise of the Redeemer and bringing in of supernaturall grace which is spirituall and immutable, the mutable work of the creation was perfected, and in which mediation of Christ, God rested and took such delight, that he would not goe about to uphold the world by way of creation, but committed the separation of the world to Christ the mediator. But now under the Gospell

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since the full exhibition of Christ, a perfect actuall Redeemer, and the perfecting of the worke of redemption on the first day of the weeke, in Christ his resurrection; that first day of the seven, which is the seventh in the weekly revolution, if we count the dayes, beginning with the day next following, is now the day most blessed, and wherein the created world is after a better manner and in an higher degree perfected, and God findes that actually performed wherein he resteth and wherewith he is fully satisfied. And therefore the same perpetuall law of the Sabbath bindes us to keepe this day for our weekly Sabbath, and that not with such service as was holy under the law, that is, double bodily sacrifices, nor with assemblies appointed for preaching, reading and hearing of the law, and the promise of a redeemer to come, and for seeking salvation and blessings in Messiah promised and yet not come. But with spirituall worship and faithfull prayer and invocation in the name of Christ exhibited and already exalted, and with reading, preaching and hearing of the Gospell, which declareth Christ Jesus already come in the flesh. And thus I hope I have fully answered the objection, and made it manifest, that the christian Churches in changing the day of their weekly Sabbath, and their forme and manner of worship, have not made void, but established the law of the Sabbath, which God gave in the beginning. And these changes do in no case prove the law to be ceremoniall only and mutable, neither doth the morallity and perpetuity of the law require that every circumstance of the Sabbath, and every particular Sabbath duty should at all times remaine the same perpetuall and unchangeable.

CHAP. X.

BUT that this truth may yet shine forth more clearly, and may so manifestly shew it selfe that no scruples may remaine, nor any doubts concerning it or any part of it. I will proceed to the second speciall thing which is before propounded. That is, to inquire, search out and discover the nature and kind of this law and commandment of God, concerning this weekly Sabbath: And how farre and in what manner it bindes *Adam* and all his posterity.

And here I have a large field to passe through, wherein divers points offer themselves to our view, which I cannot passe by, nor lead you along without due consideration of them. First here I meete with di-

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Chap. 9. and no creature may change it to another day without grievous sin. And the Christian Churches which have changed the Sabbath to the first day of the weeke; and have made the seventh day a common day wherein they doe the workes of their private calling and their worldly businesse, have transgressed Gods law in so doing. Neither have they any warrant or ground from this first institution, or the fourth Commandement (which commands the Sabbath of the seventh day,) to keepe their weekly Sabbath on the Lords day which is the first of the weeke.

Ans.

For the satisfying of this objection, and clearing of this doubt, divers things may be answered. First that in the most strict commandement of God by which he binds men to the keeping of holy assemblies, and publicke solemnities for the performance of religious duties, worship and service to his majesty in memoriall of his extraordinary blessings and benefits, though the soleme duties be limited to some certaine and fit daies, and those particular duties be named in the law. Yet if the substance of the Commandement be kept, that is, the holy solemnity observed, and the duties, worship and service be performed, in as full and ample manner as the law requires, though the particular dayes of the month, yeare and weeke be changed, upon good reason and for weighty consideration; The Lord doth dispence with alteration of that circumstance to another day and time, which appears by good reason, and for just causes to be more convenient, and doth allow and accept that for the right performance of his law. This is manifest by a plaine instance and example given by God himselfe.

For the law of the Passeeover which God gave to *Israel* did command them to keep that feast in their generations upon the fourteenth day of the first month, and that under paine of being cut off, *Exod. 12. 14. 18.* and *Lev. 23. 5.* And yet upon just occasion, such as Gods law approoves, either of uncleannesse or absence from home upon a far journey, it was lawfull to change the particular time, and to keep the passeeover on another day more convenient, even on the fourteenth day of the second moneth, *Numb. 9. 11.* And so *Hezekiah* and all the people of *Israel* and *Judah* kept it and changed the day, *2 Chron. 30.* And hereby the Lord himselfe teacheth us; that the Lawes which command holy solemnities and bind all his people in their generations to the due observation of them on certaine set dayes, such as the law of the weekly Sabbath, and the yearely Passeeover, may stand in force and be duly observed, though

the particular day of the weeke be changed upon such grounds, as Gods law approoveth and for such causes and reasons, as make that other day more fit, and excellent for the solemnity, then that particular day of the weeke, or of the moneth which is named in the Law. Chap. 9.

Secondly, If any object that the law of the Pass-over was ceremoniall, and therefore might admit of some changes, but it cannot be so in the law of the Sabbath if it be morall and perpetuall, binding all man-kind to the worlds end. Object. 2.

To this I answer, that for the time and season wherein ceremoniall lawes are in force they are equal (in their obligation and binding of the persons commanded) to lawes morall and perpetuall, and therefore the argument and answer is good and firme, and cannot with any good reason be rejected and denied. Ans.

Thirdly, divers positive lawes which are morall and perpetuall and bind *Adam*, and all his posterity, in all their generations, though they be firme and immutable in themselves and in their obligation: yet because the duties of obedience which they impose upon men, and the men upon whom the duties are imposed, are in their state and condition mutable and changeable, And the changes and alterations of the things commanded in times, places and other relations and respects, doe not at all change the law, nor proove it ceremoniall and changeable. As for example, Gods commandement and law given to *Israel*, was that they should love him the Lord their God, and serve him with such worship as is agreeable to his word. This law bindes them and all Gods people in all generations unchangeably: It bound all such as lived in the old Testament, to serve God with sacrifices and burnt offerings, and to worship him with their first fruits, and sweet odours and perfumes of incense, and that in the place which he did chuse out of all the tribes of *Israel*. And it binds us still who live under the new Testament: to love God, and to serve him, but with a spirituall worship and service, such as is most agreeable to the word of the Gospell, as *S. Paul* shewes *Rom. 12. 1.* and our sacrifices are not of brute beasts, but our owne bodies devoted to the obedience of Christ, and sacrifices of thanks and praise which are the calves of our lips, *Heb. 13. 15.* for now men are not by the law bound to worship God in *Jerusalem*, nor in the mountaine of *Samaritan*, but in every place to lift up pure hands and hearts to God, and to worship him in spirit and in truth, *Joh. 4. 21.* And to this worship the same law doth as strictly binde us as it did the fathers

Chap. 9.

posterity: even their sanctifying and keeping holy the Sabbath day. For the prooffe of the main point, we have three notable arguments: First we have the plaine testimony of God himselfe. *Ex. 16. 28.* where he calls this his blessing and sanctifying of the seventh day, by the name of a commandment and law, and tells the *Israelites* that they not keeping of an holy rest; but going out to gather Manna on the seventh day, did refuse to keepe his commandments and lawes, that is, his commandments and lawes which he had given from the beginning: in his blessing and sanctifying of the seventh day: For of other speciall lawes and commandments given before that time concerning the Sabbath there is no mention at all in Scripture; neither did God give any besides that from the beginning, untill he spake unto them afterward from Mount *Sinay*, and in the fourth Commandment called upon them to remember the Law of old, given for keeping holy the Sabbath, and renewed it againe to them.

Secondly, In all the Law of God and in all the Scriptures we never read of any thing truly hallowed, sanctified and set apart for holy use but by speciall commandment of God, and by the direction of his word: the first thing which is said to be sanctified after the seventh day, is the first borne of *Israel*, *Exod. 13. 2.* and this was by Gods speciall commandment, and therefore he saith that he hallowed them, *On this day which he smote the first borne of Egypt, Num. 3. 13.* The next sanctifying mentioned in Scripture is that of the people of *Israel* when they were to come into the sight and presence of Gods Majesty at mount *Sinay*, *Exod. 19. 10.* and that was by Gods direction and commandment as is there testified in expresse words.

The third sanctification mentioned in the Scriptures, is that of the Sanctuary, and the the Altar and all the holy Vessels and implements thereof; and *Aaron* and his sonnes the Priests with all their robes and vestments, also the Sacrifices and all other holy things of the Tabernacle, and they all were sanctified by the speciall commandment of God, and by direction of his word, as *Mose* in the law testifies in *Lev. 40.* and divers other places.

So the Temple in *Jerusalem* and all the holy things which were consecrated and dedicated to the service of God by *Solomon*, are said to be hallowed and sanctified by God, *1. King. 9. 3.* and *2. Chron. 7. 17.* that is, by Gods speciall commandment and direction.

And *Mose* his dedication of all things in the law, is said to be by blood

Chap. 9.

blood and that by precepts spoken to the people according to Gods law, *Heb. 9. vers. 12, 22.* And every creature of God is said to be sanctified to the use of the Saints by the word of God and by prayer, *1 Tim. 4. 5.*

Now if in all Gods word every thing is said to be sanctified by the word and speciall Commandment of God: and wheresoever in all the Scriptures God is said to sanctifie any thing, and to seporate it for holy use: The word (sanctifie) doth necessarily imply a commandment, and speciall Law of God given for the separing of it.

It were against all reason and common sense to deny here in this text that the words (*Blesse and sanctifie*) doe necessarily also imply that God gave a speciall commandment and law for the keeping of his holy weekly Sabbath an holy rest unto him the Lord our God.

Thirdly, whatsoever is sanctified by God and so dedicated to holy use, that it is not in the power of any creature to alter and change and turne it to another use, without sin and transgression against God, that is certainly established by a spirituall law of God, for where there is no law there is no transgression. Now after that God had sanctified the seventh day, and appointed it to be the rest of the holy Sabbath. It was a sin and transgression not to keep it, or to change and alter it to common use, yea it was transgression against Gods commandments as appears in the place before mentioned, *Exod. 16. 23, 28.* Therefore Gods sanctifying the Sabbath was undoubtedly by giving of a commandment for the due keeping and observing of it.

But from this point thus proved, there ariseth an objection, the answering and removing whereof seemes to be a matter of some moment. For this being granted, that God in sanctifying the seventh day immediately after the ending of the creation, did give a speciall law for the observation of the seventh day of every weeke as an holy Sabbath: And if a thing once consecrated by Gods law to holy use, may in no case be turned to common and profane use, and whosoever doth change it, sinneth most grievously, as appears *Exod. 31. 32.* and *Num. 16. 38.* and also by the destruction of King *Balthazar* for turning the hallowed Vessels of the Temple of *Jerusalem* to common and profane use, *Dan. 5.* It will hereupon follow, that *Adams* posterity in all ages are bound to keepe the weekly Sabbath on the seventh day, and

Chap. 8. that they beleevd the promise and found rest in Christ. And so this was the day wherein God did first make man actually partaker of his Spirit, and did worke in him true holiness, and conformed him to the Image of Christ. This appeares by three things.

First by *Adams* words, Chap. 3. 20. where notwithstanding Gods passing of the sentence of bodily death against him, and of his returning to dust in the grave, in the words next before: yet he by faith layes hold on eternall life in Christ the promised seed; and being strengthened with might by the Spirit in the inner-man, doth call his wife *Chavah*, which signifies *life*, because by Christ promised to become her seed, she should be the mother of all living, and not only all his naturall seed, should by Christ have naturall life for a time, and being on earth continued unto them: but also after death his wife and all their elect seed should have life eternall in him. This is a strong argument of a lively faith, and of the quickning spirit given to *Adam* upon the very day of the promise which was the seventh day.

Secondly, that our first parents had the holy Spirit given them on that day, and by faith were justified and made partakers of the righteousness of Christ; the coats of skins doe shew which God fitted to them and put upon them. For undoubtedly these skins were of cleane beasts, which God taught and commanded them to kill and offer in sacrifice as types, figures and pledges of their redemption, by the death and sacrifice of Christ: and these coats made of the skins of beasts sacrificed, and put upon our first parents by God himselfe, did plainly foreshew the covering and cloathing of all the faithfull with the robes of Christs satisfaction and righteousness, and were a token and pledge to them, that they were justified by faith in Christ to come, and cloathed with the garments of salvation. For all Gods works are perfect: he gives to no man by his owne hand immediately the outward pledge and seal without the inward grace.

Thirdly, *Adams* teaching of his sonnes, *Cain* and *Abel* to sacrifice, and to bring offerings and first fruits to God, which were types of Christ, and of Gods rest in his mediation and full satisfaction, and that at the end of dayes, that is, the seventh which is the last of the weeke, and Gods holy weekly Sabbath, these I say do testifie *Adams* faith in the promise, his holy obedience to Gods commandment of keeping holy the seventh day, and his holy care to teach his children holy obedience also. Now this being manifested, that on the seventh day God

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did first sanctifie man by his holy Spirit, and did bring in holiness into the world among men, we must needs acknowledge this a second point of Gods sanctifying that day, and making it fit to be his holy weekly Sabbath and the day of his holy worship.

CHAP. IX.

Thirdly the Lord God for a memoriall of these supernaturall and heavenly things first revealed and done on the seventh day, and for a pledge to man of the eternall rest in Heaven, did also by his word and commandment, appoint every seventh day to be unto man a day of rest from his own workes which concerne this worldly life, and to be kept an holy Sabbath to the Lord his God, and this is the third point of Gods sanctifying the seventh day, and setting it apart for holy and heavenly use, and for holy worship, service and religious duties which tend to beget and increase holiness in men, and so to bring them to see and enjoy God in the eternall rest of glory. This point because it is of greatest weight and moment, and comprehends in it many of those things which are necessary to be laid open, and made knowne for the distinct and profitable understanding of the Lords holy weekly Sabbath, and the right observation thereof, together with the duties which belong thereunto and are therein required. Therefore I will doe my best endeavour to handle this point more fully, and to lay open distinctly the speciall things therein contained, and that in this method and order.

First I will proove this maine point, to wit: that Gods blessing and sanctifying of the seventh day, did include the giving of a law and commandment for the keeping of an holy weekly Sabbath, and Gods giving of this commandment was a maine and speciall part of his sanctifying of it.

Secondly I will enquire and search out the nature of that law and commandment, and how farre and in what manner it bindes *Adam* and all his posterity.

Thirdly, because every law which God gives to man, doth impose a duty upon man, and bindes man to the performance of it, therefore the very words of the text bind me to handle at large, mans duty which this commandment of God, and this word by which he did bless and sanctifie the seventh day, doth impose upon *Adam* and all his posterity.

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3. Positive affirmative.

Chap. 7. and worketh true holiness there hee abides for ever, *Joh. 14. 16.* The Divell and all the powers of darkness cannot prevaile, nor dispossesse him, *for he is greater then they all, 1 Joh. 4. 4.* So that if God had sanctified the seventh day, by infusing holiness and informing it with the Holy Ghost, it could never have been profaned, polluted and defiled by men, neither could there have been any change of it from the holy Sabbath to a common and ordinary day of the weeke, as now we see by Christs resurrection: It should have continued Gods holy weekly Sabbath for ever, even as men once truly regenerate and sanctified by the Holy Ghost, are by that Spirit sealed unto the day of full redemption, *Ephes. 4. 30.*

CHAP. VII.

1. *Positio affirmativa.*

THE affirmative positions wherein I will shew how God sanctified the seventh day are three. First God did on that day reveal himselfe to man a most pure and holy God, more then in all the six dayes of the creation. For in creating all things of nothing, he shewed his power and omnipotence in making all things good and perfect in their kinde. And in setting the Heavens and the earth and all creatures in such an excellent and comely order, hee shewed his wisdom and goodnesse. And in making man upright in his owne Image, and giving him dominion over all living creatures to order them according to his will, and to the law written in mans heart, he declared his righteousness. But on the seventh day by promising Christ a perfect redeemer and Saviour, he manifested and revealed his most perfect purity and holiness divers wayes. First by his suffering of man to live in his sight, and to approach to his presence when he was corrupted by his fall, and become filthy and abominable, and in the strictnesse and rigor of justice worthy to be destroyed with eternall death, God did plainly shew that he is a God infinitely holy and cannot receive the least spot and staine of mans corruption approaching to his presence, but appears most pure and glorious, and shines forth beyond all measure, by making an holy use of mans uncleanness, and ordering and disposing it to the more full manifestation and communication of his glory and goodnesse to his elect in Christ: For as the purity of gold doth more appeare by abiding most pure and perfect in the midst of consuming fire and a furnace of fier full of

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uncleane ashes, and after the touching of things most uncleane: So Chap. 8. Gods perfect purity and holiness appears most infinite and unspotted, in that he suffers uncleane man, made filthy and abominable by sinne to live in his sight and presence, and doth order and dispose his uncleanness to an holy end, and doth meddle with it, and touch it, and yet is no whit diminished or obscured thereby but made more bright and resplendent in the eyes of the world. Secondly God by his promising of Christ to become man, and in mans nature to make a full and perfect satisfaction to justice for mans sinne, did shew his infinite purity and holy hatred of sinne, more then by any worke of creation. In that rather then mans sinne and filthinesse should not be punished to the full, and his justice fully satisfied, he would give his own Sonne, a person of infinite value to beare the curse, and suffer the whole punishment of sinne in mans nature and so to make full satisfaction for it.

Thirdly, the revealing of Christ and promising of him to be a second Adam, who is the Lord from Heaven heavenly, and a quickning Spirit, through whom he doth richly shed his Spirit on Adam and all his elect seed in their generation; which holy Spirit doth dwell in their fraile earthly sinfull bodies, as in a Tabernacle and Temple all the time of this fraile life, and is not stained nor defiled with their corruptions: but doth abide most pure and holy, and doth overcome, mortifie and kill by a long and lingering death the old man of sin in them, and workes in them that spirituall purity and holiness, which though it be but like a graine of mustardseed; yet cannot be destroyed or defiled, but increaseth more and more, and prevaileth against all powers of darkness; this doth above all shew the infinite purity and holiness of God and of his Spirit. And therefore I conclude that God by promising and revealing Christ on the seventh day, did then first shew himselfe infinitely pure, and did manifest unspotted holiness more then in all the six dayes of the creation: and this is the first point of his sanctifying of the day, to be an holy Sabbath of rest, untill the full exhibition of Christ made a perfect actual redeemer on the day of his resurrection.

CHAP. VIII.

Secondly, God on the seventh day, did through Christ promise shed the Holy Ghost on our first parents, beget them of his immortall seed, sanctifie them and work faith and all saving graces in them; so

2. *Positio affirmativa.*

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that

Chap. 5. and doth not shine forth in the true brightnesse of it, yet it proceeds from an eternall fountaine, the pure waters whereof spring up unto life eternall, and cannot be defiled but remaine pure; though they passe through the dead sea of *Sodom*, the filthy lake of mans naturall corruptions, which dwell still in this body of death, this pure fountaine is the spirit of regeneration which God shed through Christ on the elect, as our Saviour himself teacheth, *Joh. 14. 4. & 8. 38, 39.* And because this Spirit even the Holy Ghost which daily renews them, being shed on them in their new birth, *Tit. 3. 5, 6.* doth dwell in them as the immortall seed of God, and abides with them forever, *Joh. 14. 16. &* is stronger then the spirit of malice the Divell, which overthrew our first parents and ever since rules in all worldly men, *1 Joh. 4. 4.* Therefore it is true purity and uprightnesse which cannot faile nor deceive us as *Adam* did; and this is that which the Apostle calls the new man and the righteousness and holinesse of truth, *Ephes. 4. 24.* in the same sense that spirituall, supernaturall and heavenly graces are called the true riches, that is, the riches durable and incorruptible, which will never lye unto us: nor by faile deceiv us, *Luk. 16.* As for the created purity and uprightnes by which the first *Adam* was conformable to the law, it is never in all the Scriptures called by the name of holinesse, neither is it, or any morrall virtue in any unregenerate man any true holines, because it proceeds not from the Holy Ghost who dwells in the regenerate and works all true holines in them. I wish that all the learned would seriously weigh this truth and embrace it with their hearts, and beare it continually in their minds and memories: For this will at one blow raze to the very foundation all Pelagian, Popish, Arminian Heresies, concerning the power of mans free will, the efficacy and merit of mans naturall works done before regeneration, and the falling away of men regenerate and justified, from the grace of God and from justifying faith and true holinesse, also concerning universall grace given to all men, by which they have it in their own power to be saved.

And if it would please the Lord to open the hearts of our people rightly to conceive this difference, betweene the Image of the first and second *Adam*, and betweene the created naturall uprightnesse of *Adam*, and the spirituall uprightnesse and infused holinesse wherein the second *Adam* was conceived and framed by the Holy Ghost, this would ravish their hearts and fill them with admiration of the singular love of God to his elect in Christ, and of the singular excellency of the

the grace and holinesse, and of those high prerogatives which the regenerate and faithfull receive and enjoy through him, which indeed so farre exceede all that belonged to man in the state of innocency, as Christ the second *Adam* in his humanity exceeded the first *Adam*, and immutable grace exceeds mutable nature, as eternall fruition of God in heavenly glory, excels the fruition of fading pleasures in an earthly paradise.

CHAP. VI.

Secondly, Gods sanctifying of the seventh day was not the creation or infusing of any spirituall or supernaturall holinesse into it, by which it did excell all other dayes of the week. For first of all spirituall and supernaturall holinesse is created and infused by the Holy Ghost, only into reasonable creatures Angels and men, and cannot be in any thing void of reason, understanding, free will and affections. Although things without life, and creatures void of reason, are called holy by way of relation, because they are dedicated to an holy use: Yet nothing is called holy by holinesse of qualification, that is, by holinesse inherent and heavenly grace, quality and perfection, but only man and the holy Angels who are partakers of the Holy Ghost, and have him dwelling and working in them. For this holinesse is unstained purity and unspotted uprightnesse, which possesseth and informeth the understanding, will, desires, affections and inclinations of reasonable creatures, and makes them conformable to Gods revealed will and the rule of his law. So that to imagine holinesse infused into any time, place or any other thing, which hath not reason and understanding and will, is a meere dreame, dotage and superstition. Times and places, as holy dayes, and holy temples, are holy in Scripture not for any holinesse inherent in them, which they communicate to Gods people, but because these dayes and places are dedicated to holy use, and in them God is pleased by his Spirit working with his word and ordinances, to beget, increase and stirre up holy affections in men, and to move and enable them to performe holy actions according to Gods will.

Secondly, all true infused inherent holinesse, created and wrought by the Holy Ghost, springs from an eternall fountaine, and is founded upon a sure rock which can never be removed but standeth firme for ever. Where Gods Spirit once informeth or taketh possession, and

2. Negative Position.

Chap. 5. and by good arguments grounded on the word of God, proved and confirmed; the truth will be so cleare and manifest, that the simple shall be able to understand the true sanctification both of the seventh day, which was the old Sabbath of the Old Testament, and also of the Lords day the Christian Sabbath of the New Testament under the Gospel.

CHAP. V.

1. *Positio
negative.*

First we must not in any case imagine, That Gods sanctifying of the seventh day was the creating or infusing of any naturall holiness into it, by which it was distinguished from other dayes of the weeke, and made more excellent then any of them. My reasons are:

First because creating of naturall holiness in any thing, is a worke of creation: But God rested from all works of creation on the seventh day, and from making any thing which belonged to the naturall being of any creature, or to the naturall frame and perfection of it, witnesse the words of my text, and the words of the Lord himselfe, *Exod. 30. 13.*

Secondly the Scriptures which are the onely rule of faith, and of all Doctrines of this kind do never mention any naturall holiness in any creature which God made in the whole created frame of Heaven and earth; Although God did create man perfect in his kinde, even in his owne Image: yet I doe not read, that this image comprehended any more in it but naturall gifts and endowments onely, as light of understanding, liberty of will, most free to good onely, and well ordered affections all upright; also a comely frame and excellent temperature of the body, fit to be the seat, subject and instrument of a living reasonable naturall soule and spirit, and to rule over all other creatures. *Solomon* the wise preacher describing the image and excellent frame wherein God created man, makes no mention of any holiness, but onely of naturall uprightness. *God* (saith he) *made man upright.* Wee never read of holiness naturall to any but onely to God.

*Eccles. 7.
29.*

Thirdly true holiness is a gift of supernaturall grace given onely in Christ, and proceeding from the Holy Ghost shed on men through Christ, and dwelling in them as the immortall seed of God:

It belongs not to the naturall image of God wherein the first earthly *Adam* was created; but to the spirituall and heavenly Image of the

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second *Adam* Christ, who is a quickning Spirit and the Lord from Heaven Heavenly, whose Image no man can beare but in the state of regeneration, when he is borne of the Spirit, and begotten of God to a lively hope, to the inheritance incorruptible and undefiled which fadeth not away; as I have largely heretofore proved by divers Scriptures which oppose the image of true holiness, and undefiled righteousness which men have in Christ, to the image of the first *Adam*, both that upright image wherein he was first made, and that corrupt image whereinto he was transformed by his fall, as appeares most plainly, *1 Cor. 15. 45, 49.* and *Eph. 4. 23, 24.*

The thing which deceives many learned men, and carries them to thinke that holiness was a part of mans naturall image in which he was created in this.

First they take it for granted, that all uprightness and purity of man in heart, soule, life and conversation, by which he is conformable to the law of nature and to Gods will revealed, and his commandments given to him, is true holiness and is so called in Scripture. *Object.*

Secondly, they read that *Adam* was made by God upright and had that purity and uprightness which made him conformable to Gods law and revealed will, and this was Gods Image in him, and hereupon they conclude, that *Adam* was created in true holiness.

To this I have heretofore upon another text fully answered, by laying downe a plaine distinction gathered from Gods word, and daily experience, and by applying it to this purpose. For I have distinguished purity and uprightness by which man is conformable to the revealed will and law of God into two sorts. First there is a created naturall purity and uprightness founded upon naturall principles, which God gave to man in his first creation, by which he was conformable to Gods revealed will and to the law of his nature in the state of innocency, but this uprightness having no other roote or foundation, but mans mutable nature and frame, was also mutable and was quickly defaced and corrupted by the subtilty of the tempter and mans fall. Secondly, there is a renewed or new created uprightness and purity of man in his heart and soule, life and conversation, which is found onely in Gods elect and faithfull regenerate children: by which they are here in some measure made conformable to the law and will of God; this although it is much eclipsed and obscured by the remainders of naturall corruption which still dwell in Gods Saints in this fraile life & mortall body,

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Chap. 4. worship of God into sacrilegious profanation, and so to provoke the eyes of his glory. Thus much for the second maine thing here offered in this text, that is, the ground of this holy weekly Sabbath.

CHAP. III.

THE third maine thing which here offers it selfe and which I have propounded to be handled more largely, is comprehending in it divers speciall points of great weight and moment, as the sanctifying of the seventh day and also Gods blessing of it, so farre as blessing signifies Gods setting of it apart to be kept and observed for a blessed memoriall of the promise of Christ, and as it is a part of the first institution of the Sabbath.

For Gods blessing of a day or of any other thing doth signifie. 1. His giving of some notable benefit on that day, or to the thing blessed. 2. His setting of it apart to a blessed end and use; in the former sense it belongs to the ground of the Sabbath and so I have spoken of it before. In the latter sense it belongs to Gods act of Institution, and is in effect the same with sanctifying of the seventh day; onely this I conceive to be the difference that Gods sanctifying of a thing is, his seperating of it by his word and commandement, to a supernaturall and extraordinary use, either profitable, or unprofitable to it selfe, as his seperating of things to be his instruments of just vengeance for the destruction of his enemies, and seperating men to some holy office for a time, as Saul to prophesie, Elies sonnes to be Priests, and Judas to be an Apostle, by which office they received no true blessing, but it turned to their greater curse at last. But Gods blessing of a day, or of any other thing, is his setting of it apart for a blessed use, and his pronouncing and commanding it by his holy powerfull word, to be a blessed day or blessed thing, and to serve for holy and blessed use, and so blessing is that speciall sanctifying which is seperating of things to a blessed use, and come here to be handled under Gods sanctifying of the seventh day; For God sanctifying in this place, is a blessed sanctifying of the day to a blessed use, and the word blessed is put before to make us cleerely see and understand so much. I will therefore insit only upon sanctifying which comprehends blessing in it, and will first open and expound the word and so proceed to points of Doctrine.

The Hebrew word *Kadash*, is never used in any other sense in all the Scriptures,

Chap. 4. Scriptures, but only to signifie seperating of things from their ordinary and naturall use, to some use more then naturall or above nature, and the fitting and preparing of them for that use, as for example combining of nations in an holy league against *Babell*, or other wicked state to execute on them Gods just revenge, *Jer. 6.4. & 12.3. & 22.7. & 51.27, 28.* and seperating some cities for refuge, *Josh. 20.7.* whensoever this word is attributed to God in all the Scripture, it signifies either Gods seperating things or times for holy use by his word and commandement, or by some holinesse shewed or some extraordinary holy worke done in them, as *Ex. 19.44. 2 Cor. 7.29.* or else Gods infusing of his holy Spirit, and of spirituall and supernaturall graces and gifts of holines into men by which they are seperated from carnall men, and prepared for heavenly glory, as *Ex. 31.13. Lev. 20.8. Ezech. 20.12. Jer. 1.5.* where God is said to sanctifie his people, and to make them holy, that so they may be fit to come neerer to him. And frequently in the new Testament, the Greek word *αγιαζειν* is used in this sense, as *Eph. 5.26. Heb. 2.11.*

Here the word signifies not sanctifying by infusing holinesse and making holy, but Gods consecrating, that is, seperating the seventh day to an holy, heavenly, spirituall and supernaturall use, by his word and commandement, or by some holy worke done first in it, or some holinesse first revealed upon it.

For this was the day in which God by his gracious promise of Christ, and by the new covenant of life made with man-kind in him, did communicate his Spirit to our first parents, and wrought in them faith and all holy graces needfull to salvation, and so of *Israh*, a woman who brought *we to man* made our first mother *Chavah*, that is the mother of life in Christ to all living.

This day, God hereupon commanded to be sanctified of men, and kept holy by holy exercises which tend to the honour and praise, and to the solemne commemoration and memoriall of Christ promised, and of his own rest in Christs mediation, and this day he appointed to man to be a signe and pledge of the eternall Sabbath in Heaven, after the end of the world which in six dayes he created.

Here therefore we see wherein especially Gods sanctifying of the seventh day to be an holy Sabbath of rest, did consist. Which that it may yet appeare more fully and distinctly in all the particulars, I will reduce the summe of all into a few positions, some negative, and some affirmative; which being by evident testimonies of Scriptures.

Chap. 3. by mans owne works, which is abolished and made void by mans fall. And it is wholly frustrated of the proper end and use of it, which was justification and life by works of a mans owne doing. And so being not a part of the wisdom which is from above, it should be of less esteem and of common and ordinary account with holy Christian Saints. Or if the Sabbath were a legall rite and ceremoniall ordinance onely, such as were sacrifices, burnt offerings, circumcision and legall purifications, which were shadows of things to come, then should it be abolished by the full exhibition of Christ, and the observation thereof among Christians of the beleeving Gentiles, were no better then setting up of abominations which make desolate by cutting men off from Christ.

But here we are taught better things concerning the Lords holy weekly Sabbath, to wit: that it is an holy, Heavenly, Evangelicall ordinance, wholly grounded upon Christ and depending only upon him, first instituted upon the promise of Christ, and limited to the seventh day of the week, (in which he was promised to be mans redeemer, and did undertake, and in some measure begin actually to mediate and to intercede for man with God), and was commanded to be kept only on that seventh day, during the time of the old Testament while Christ was only promised, and the fathers sought salvation in him to come.

And now ever since the full exhibition of Christ a perfect redeemer in his resurrection, necessarily imposed on all Christians, and limited by vertue of the first institution and foundation of it upon Christ, to that day even the first day of the weeke, which is the greatest day of Christ appearing in the nature of man on earth, that is the day of his resurrection to glory and immortality, and the day of his compleat victory and triumph, in his owne person over sin, death, the Devil and all the powers of darkness.

So that though the particular dayes of the weekly Sabbath, that is, the seventh of the weeke in the old Testament, and the first in the new; and under the Gospell may truly be called temporary and ceremoniall, because they have their set times and seasons; the one the time and season only under Christ promised; the other the time and season under Christ fully exhibited; that is, the whole time of grace under the Gospell untill we come both in soules and bodies to the eternall Sabbath and rest in Heaven, when (Christ our Mediator having destroyed all enemies and delivered up the Kingdome to God

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his Father) God shall be all in all; yet they are such ceremonies as are Chap. 3. holy in their seasons, not by signification and consecration to holy and supernaturall use only, as legall shadows were but also materially and in respect of the very duties, which are performed in observation of them; yea and effectively, because the due observations of them properly tends to begit and increase true holinesse in Gods people.

Besides, if we consider the observation of a weekly Sabbath simply in it self without limitation to a particular day, so it is a perpetuall ordinance of God which bindes all man-kind to the end of the world.

And there is none of all Adams posterity, but by Gods first institution he is bound to keep the holy weekly Sabbath, upon that very day of the weeke, which by the word of God and the ground of the institution, appears to be most seasonable in the age and the state of the Church under which they live and have their being on earth.

Now these things being so, how is it possible that any true sincere Christian (who as by one spirit and by a true lively faith, so also in his whole heart and in all holy affections is united unto Christ; and hath all his hope and confidence in him as in his only Redeemer, Lord and Saviour) should not have the weekly Sabbath in most high esteeme, which was first grounded upon Christ promised, and came in upon the seventh day of the world, together with the word of promise and the glad tidings of the worlds redemption by Christ; and with the two perpetuall commandements of repenting and beleeving in Christ, which are the great commandements of the Gospell, which holy and blessed Sabbath hath still continued and gone along with Christ promised on the seventh day, during the time of the Old Testament, and since the full exhibition of Christ in his resurrection, hath advanced forward together with Christs unto the first day of the weeke, in which day he perfected mans redemption, triumphed over death, rose up and was advanced to glory and immortality. Surely they who professe love to Christ, and profane the weekly Sabbath, they are no better then painted hypocrites, yea rather they are to be numbered among those bold, audacious and scandalous sinners, who presume to pull a sinnet those whom God hath inseparably joyned together, that is, the Sabbath and Christ the Lord of the Sabbath, who while they professe Christ in word, doe indeed deny the power of true Christian godlinesse, and doe what in them lyeth to turne the publicke worshipping

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Chap. 3. a certaine truth which with no colour of reason can be denied. For God doth nothing in vaine, he makes all things for their proper end and use, and brings nothing into being before he hath a proper end and use ready before hand, for which it may serve. Now the proper and principall end and use of the Sabbath for which the Lord is said in the Scriptures, to institute and give it to his people, is such as presupposeth Christ and his actuall mediation, and is subordinate to the promise of redemption by him.

First God himselfe testifieth both in the Law, *Exod. 31. 13.* and also in the Prophets, *Ezech. 20. 12.* that he gave his Sabbath to his people for this end and use, *That it might be a perpetuall signe betweene him and them,* to confirme them in this knowledge and beleefe, *that he is their God who doth sanctifie them.*

Secondly, another maine use for which God instituted the Sabbath is, that it might be a signe and pledge to his people of the eternall rest or Sabbathisme which remaines for them in Heaven, and untill they come to that rest, they are bound to keep a weekly holy Sabbath to put them in hope of that eternall rest, so much may be gathered from the Apostles words, *Heb. 4. 3. 9.*

Thirdly, the Sabbath is for that end and use that by keeping it holy, and by sanctifying our selves to the Lord, and delighting our selves in him, and in his holy worship, we might grow up in holinesse without which none can come to see and enjoy God, and so might draw still more neere to God till we be fully fitted to see and enjoy him in glory, and to come to his eternall rest in Heaven. Now all these principall ends and uses of the Sabbath doe presuppose the promise of Christ and his mediation.

For first in him alone as he is our mediator, God becomes our God, who doth sanctifie us, and without Gods shedding of the Holy Ghost on us through Christ, we can never be truly sanctified, as appeares *Rom. 8. 9. Tit. 3. 6. & 1. Cor. 1. 30.* And in Christ we are called to be Saints and sanctified, *1. Cor. 1. 2.*

Secondly, there is no thought or hope of eternall rest in Heaven but in and by Christ, he brings us into that, and by going before us makes way for us, *Heb. 6. 20. & 9. 24.* It is that which never entered into the heart of man, his reason conceives it not till God doth reveale it by his Spirit given through Christ, *1. Cor. 2. 9, 10.*

Thirdly, no man can have access unto God but in Christ, there is no approach

Heb. 12.

approach to the throne of grace but in him, *Heb. 4. 16.* It is Christ alone who for his peoples sake sanctified himselfe, that they also might be sanctified, *Joh. 17. 19.* And there is no growing up in grace and holines but in him and by union and communion in one body with him as our head, *Eph. 4. 13, 16.* upon these infallible premises it followes necessarily, that the proper end and use of the Sabbath presupposing Christ, the first institution thereof must needs be grounded on Christ also.

Fourthly, If Christ as he is the Son of man united in one person unto God, and so our mediator, be the Lord of the Sabbath, so that the alteration and change of it from one of the seven dayes to another, is only in his power and depends wholly on some change in him; then the institution of it is grounded on the promise of him and upon his mediation. Now this Antecedent is manifest by our Saviours own words. *Mat. 12. 9.* where he calls himselfe Lord of the Sabbath day. And by his resurrection and becomming the head stone of the corner, the Sabbath is changed from the day of him promised unto the day of the full exhibition of him a perfect actuall Redeemer in his resurrection, as David foretold, *Psal. 118.* And the practise of the Apostles in all Churches of Christian Gentiles doth abundantly declare, *Act. 20. 7. & 1. Cor. 16. 2.* wherefore undoubtedly Christ promised, was the first ground of the institution of the Sabbath, and as our Saviour in that place of the Gospell, *Mat. 12. 9.* affirms it was made for man, that is, not only for mens use but also for him, the son of man: and upon the promise and undertaking of him to become man and the seed of the woman, for mans redemption and for destroying the works of the Divell.

This Doctrine thus fully proved and confirmed, is a Doctrine of speciall use to work in the hearts of all true Christians, who have all their hope & confidence in Christ, an high and holy reverence and esteem of the Lords holy weekly Sabbath, and to provok and stir them up to a carefull, conscionable and diligent observation thereof, in all their generations, for the promoting and propagating of piety, and for the increase of devotion and advancement of Religion in all succeeding ages. If the observation of the weekly Sabbath were but a dictate of nature, written in mans heart in the creation; then were the chiefe end and aime of it, no more but an earthly felicity, and the fruition of a naturall life in an earthly paradise. It should be no better then one of the duties which belong to the old covenant of life, and justification by

Chap. 3.

4 Reason.

Chap. 3.

Doct.

That the first institution of the Sabbath on the seventh day of the first week of the world was grounded upon Christ; and occasioned by the promise of him to be man's mediator, and the worlds redeemer. And this true and proper grounds of the sanctification of the weekly Sabbath, upon which it stands perpetually to the worlds end, and to the eternall rest in Heaven, are Gods perfecting of the created world by bringing in redemption by Christ, Gods rest, delight and pleasure in Christs mediation; and Gods blessing the seventh day with a blessing farre above the blessings of all other dayes, even the giving Christ a perfect Saviour for mankind. This point is most plaine and manifest by that which I have before delivered. But yet for the better setting of our judgments and confirming of our hearts in the knowledge and beleefe of this truth, it will not be amisse to adde further proofs and reasons grounded on the sacred Scriptures.

First that which is the ground of Gods sanctifying the seventh day above all the other six dayes of the weeke must needs be something which came to passe on that day, which farre excelled the workes created on the six dayes. For the holy Scriptures and the common practice of all nations doe concur in this, that all holy dayes whether weekly, monthly or yearly are observed and were first instituted in memory of some notable and extraordinary thing which on those dayes of the weeke, month and yeare happened and came to passe, witness the Passover, Pentecost, the feast of Purim, and dedication, the feast of Christs nativity, resurrection, ascension, our fifth of November and many others. But there can be nothing imagined greater then the workes of creation which were all finished on the six dayes, but only the promise and revelation of Christ the Redeemer and the work of redemption by him the eternall Sonne of God, on that day openly undertaken and begun, as I have before proved.

1 Reason.

First for Gods ceasing from his workes of creation, and his bare rest from them, it being a doing of nothing and not making of good things, cannot in any case be esteemed better then the workes of the six dayes wherein God created all things good and perfect with naturall

Chap. 3.

naturall perfection. For doing of good is better in the judgment of all reasonable men, then doing of nothing. Secondly, for Gods perfecting of the creation by bringing man and woman the last and chiefest of his creatures into being that was on the sixth day, and his making of every creature compleat and perfect in his kinde, that was done on the severall dayes in which they were severally created, and cannot be any ground of sanctifying the seventh day but rather of the six dayes of the weeke. Wherefore it remains that Christ promised a perfect redeemer on the seventh day of the world and beginning actually to mediate for man and to communicate his Spirit and supernaturall grace and faith to our first parents, is the ground of the institution of the weekly Sabbath on that day.

Secondly, a supernaturall effect cannot proceed from a naturall cause; a spirituall building cannot be surely settled on a naturall ground and foundation. If the effect be supernaturall, the cause must be such, and if the building be spirituall, the foundation also must be spirituall on which it is settled. Now the sanctification of the Sabbath as it is Gods worke in the first institution, is a separating of a day from naturall, to heavenly, spirituall and supernaturall use, and to workes which tend to such an end as cannot be obtained by creation, but onely by the mediation of Christ; and sanctification of the Sabbath as it is a worke and duty which God requires of a man, is wholly exercised about things which concerne Christ, and which have relation to him, and which none can rightly performe without the communion of the Spirit of Christ, and the saving gifts and graces of God in Christ. The Hebrew word *Kadosh* signifies onely such workes in all the Scriptures wheresoever it is used, and never any thing is said to be holy or sanctified but in, for, and by Christ, wherefore that ground of the Sabbath must needs be something in Christ, or indeed Christ himselfe on the seventh day first promised and revealed a perfect and al-sufficient Redeemer and mediator to gather all things to God.

2 Reason.

Thirdly, that which hath no proper or principall end or use, but such as presupposeth Christ and his mediation, and is subordinate to him promised and to the revelation of redemption by him, must needs be grounded on Christ, and receive the first institution and Originall from the promise of him, or him promised. This is

3 Reason.

Chap. 2. Secondly, because it is against all reason to shake, or conceive of God, who is the fountain of all wisdom and doth nothing in vain; That if there had been any other way than Christ, more ready for him to reveal and communicate all his goodness and glory to mankind; even the way of mans own personall obedience to the first covenant of works; Surely God would never have suffered man to fall, nor have given his Son to descend from Heaven and to humble himselfe to such base ignominious painefull and cursed sufferings as he did, and all to bring man to share about to the fruition of himselfe in heavenly glory.

Thirdly, whatsoever hath or shall certainly come to passe concerning mans happiness or misery, that God decreed, foresaw and purposed, and that only he intended, and that from the beginning, even from all eternity; though God laid upon man no impossibility of standing in innocency, nor any necessity of falling; but man was able to doe Gods will according to the first Covenant, and if he had done it, he might and should have lived and enjoyed an earthly felicity: Yet certainly God foreknew what man would doe when he was tempted, and did willingly permit him to breake the first Covenant, intending to make a more sure Covenant in Christ, and to establish it with better promises, Heb. 8. 8. and that none of all mankinde should be saved but only they who are in Christ and under this Covenant. Now these things being thus: If the blessing wherewith God blessed the seventh day, be any spirituall blessing, it must needs be in and under Christ promised: Yea it must needs be either the promise made to man on that day, that Christ should be his Redeemer, and Christ his undertaking openly to be mans surety and Mediator, or else some speciall blessing which comes by Christs mediation, as the gift of the Spirit, and spirituall grace given to man to beleve in Christ, to rest on him, and in him to seek eternall rest; or Gods acceptance of Christ for mans surety, & Gods resting on Christs satisfaction and righteousness. In very deed, let others thinke what they please, for my part I can see no reason either in this text or any other text of Scripture to perswade me that this blessing was any, but the supernaturall and heavenly blessing, even Gods gracious favour, kindnesse and love then first shewed to man in Christ, by promising him to become the seed of the woman, accepting him for mans surety, and resting in his mediation and sufficient satisfaction, which blessing

Chap. 2. sing brings with it and includes in it many, yea all naturall blessings which are true blessings indeed, and end in eternall happiness. For by Christ who then was first promised and revealed, man hath naturally life continued to him, and right and rule over the creatures restored and given in an higher degree, and in a more excellent kind: He had power given to him in the state of innocency to rule over cattell and all living creatures, and to order and command them for his delight and pleasure: But in Christ he hath power given to kill and sacrifice, and to eat them and use them for his profit. In the creation God gave to man as his steward rule over all creatures and right in them; but in Christ he gave man the right of a sonne and heire, and made all creatures mans inheritance, which is a firme and unchangeable right, and now all the blessings temporall which the elect and faithfull have and possess by faith in Christ and by a true right in him, are blessed and sanctified to them, and are helps and furtherances to their heavenly glory. And thus I dare be bold to conclude: That the blessing wherewith God blessed the seventh day, was a blessing above all blessings naturall which God gave to man in the sixt day and to other creatures on other dayes of the creation. It was the blessing of his kindnesse and love to man revealed in Christ promised, which includes in it the restitution of man to all naturall blessings, all which all man-kind have and enjoy by Christ and through his mediation. So that here is a blessing worthy of an everlasting memoriall among all Adams posterity, which justly bound them all to observe that day of the weeke to the honour and praise of God, untill the comming in of the fullnesse of that blessing on the day of Christs resurrection, which is the first day of the weeke and the right from the beginning of the creation, which all Christians by vertue of the institution of the Sabbath here in my text, are bound to keepe holy and to solemnise with thankfullnesse for all blessings in Christ promised on the seventh day, and on the first day fully exhibited a perfect Redeemer in his resurrection. And thus I have discovered out of this text the whole ground upon which the Lords holy weekly Sabbath is founded, which is briefly comprehended in these 3. particulars. 1. Gods perfecting of the work created. 2. Gods rest on the seventh day. 3. Gods blessing of it. Out of which particulars as I have laid them open: this Doctrine doth arise.

Chap. 2. Gods giving and revealing on the seventh day a blessing above the blessings of all the other six dayes by which that day became more honorable) must needs be Gods giving, either of some naturall blessing tending to outward prosperity; and to naturall perfection and temporall felicity in this world; or of some gift and blessing supernaturall tending to heavenly happinesse and eternall blessednesse.

1. Gods blessing with naturall and temporall blessings is declared in the Scriptures to be two manner of wayes.

First by giving all sorts of temporall blessings and naturall gifts in generall, thus God is said to blesse *Ismaell*, Gen. 17. 20. and to blesse the *Israelites in all their affaires and in all the workes of their hands*, Deut. 14. 29.

Secondly, by giving some speciall worldly blessing, success, and prosperity either in respect of their Corne, Wine, Meate and Drinke, *Exod. 23. 25.* or in respect of their cattell, or the fruit of their body or worldly goods, possessions and the like, *Deut. 28. 31.*

2. God blessing with spirituall and supernaturall blessings and gifts, in his making of men to grow and prosper in grace and in all heavenly blessings, as *Gen. 12. 3. & 28. 4.* where it is said that in the blessed seed of *Abraham* and *Jacob*, that is in Christ, *All the nations and families of the earth shall be blessed*, and thus God is said to blesse us *with all spirituall blessings in Heavenly things in Christ*, *Ephes. 1. 3.* and of this blessing *David* speaks, *Psal. 67. 1.* where he saith, *God be mercifull unto us and blesse us.*

3. God is said to blesse in a full and perfect sence with all blessings of prosperitie and happinesse both temporall and spirituall, that is: by giving all saving graces needfull to salvation and good increase and growth in them, and all outward prosperity and all things thereunto requisite, together with his favour and a sanctified use of them; thus God promised to blesse *Abraham*, *Gen. 12. 2.* and *Isaac*, *Gen. 26. 3.* & *Jacob*, *Gen. 28. 3.* & *Joseph*, *Gen. 49. 25.* *with blessings of Heaven above and deep beneath. And his people and inheritance*, *Psal. 28. 9.* Now the thing here to be enquired after and sought out, is what blessing is meant in this place, where God is said to blesse the *Seventh day*. For it is most certaine, that this blessing wherewith God blessed the seventh day, did not consist onely in Gods giving of any naturall and temporall blessings to that day, or to man and other creatures on that day, or in annexing and tying any such unto it. For God had before

ceased

Chap. 2. ceased and now rested from all workes of creation, that is, both from creating any kinde of creature, and also from adding more naturall goodnesse or perfection to any thing created. We never read that God made the seventh day blessed above the other six, either in clearer light of the sun, or in more faire and seasonable weather, at any time, or in any age from the beginning, or that he blessed it with any such blessing which belongs to nature, or to the naturall use of the creature.

Secondly for spirituall and supernaturall blessings which tend to eternall life and blessednesse in Heaven, we never read of any proceeding from God, but only through the eternall Son incarnate and made man, even Christ the mediator. The Apostle affirms that God blesseth us with all spirituall blessings in heavenly things in Christ, *Ephes. 1. 3.* And that there is no other name under Heaven given among men whereby we must be saved, *Act. 4. 12.* If any man hath ascended higher then *S. Paul* was rapt, farre above the third Heaven, and hath there heard of spirituall blessings which God intended to bestow, or did bestow upon *Adam* in the creation before Christ was promised, or did openly undertake to be mans mediator, he goeth farre beyond my line and measure of faith, I dare not be wise above that which is written. It is enough for me to know and believe that Christ is the only true way to heavenly and supernaturall happinesse, and that he is the truth and the life, *Ioh. 14. 6.* And that none can come to the Father but by him, and that in his name the Father gives the Spirit, *ver. 26.* And through him sends the Holy Ghost abundantly on all that are sanctified and saved, *Tit. 3. 6.* And that as Christ only makes way into the holy of holiest, *Heb. 10. 20.* so he is the way to all fullnesse, and from him all grace proceedeth by which God maketh us acceptable, *Eph. 1. 6.* I know that God created all things, and man in his owne Image, perfect in his kinde, but yet mutable. I confesse and beleve that man by his perfect obedience performed to God in his owne person, according to the first covenant of works, might have continued in that naturall life and earthly happinesse wherein he was created. But that he had any supernaturall or spirituall power given before the promise of Christ, whereby he was fitted for heavenly happinesse, or that any such life and happinesse was promised in the first covenant, or any grace tending thereunto, I cannot be perswaded. First because the Scriptures are utterly silent in these points.

E

Secondly

Chap. 2. diatour and the Sonne of man. So our Saviour himselfe affirms, *Joh. 5. 22, 27.*

Now that on the seventh day God did not barely rest from his worke of creating and making creatures; but also that in and by Christ promised on that day, he found rest and rested the severall wayes before named, the holy Scriptures and also common reason do plainly shew.

First a bare resting from creation and not working is not a matter of such moment and benefit, that it should be the ground of blessing and sanctifying of one day in seven every weeke to the solemne memory of it. Holy dayes and feasts mentioned in the Scriptures have alwayes bene appointed by God, and set apart for the commemoration of some great extraordinary workes, as delivering *Israel* out of *Egypt*, giving of the Law and such like.

Secondly, that Gods resting on the seventh day was more then this word *Shabbath*, which is here used, doth properly signifie in any other places of Scripture where it is used to set forth other ceasing and resting from worke. The holy Scriptures themselves doe fully shew. Also that God found rest in Christ: even of refreshing, and settled his delight in him the Redeemer, and in his worke of redemption, and committed the world to be Ruled, Judged, Ordered and disposed by him as Mediator, upon the seventh day and from that day forward untill the eternall rest of Heaven comes in, and the kingdome be delivered up to God his Father, that God may be all in all. As for example *Exod. 20. 11.* where God in giving of the Law, and mentioning the ground of his sanctifying of the seventh day, to wit, his resting, doth use the Hebrew word *נח* *Janach*; which signifies not a bare resting from worke, but

such a rest as is full of sweetnesse and delight, and *Exod. 31. 17.* where it is said that on the seventh day God rested and was refreshed, that is: he did not onely cease from creating and rest from workes of creation, but he found also great delight, that is, in Christs undertaking to be the Saviour and redeemer of the world; he found great pleasure and delight in his kinde: such as men in their kinde doe finde in things which delight and refresh their soule, so much the words imply. And the Scriptures of the Prophets and Apostles speaking the same purpose: justifie this sense and meaning, where they say, that Christ the Mediator is Gods righteous servant in

whom

whom his soule delighteth, *Isa. 42. 2.* *Marb. 12. 18.* And that in him God settles his rest and is well pleased, *Marb. 2. 17.* And makes his elect acceptable in his beloved, *Eph. 1. 6.*

Thirdly the keeping and observing of every seventh day for a holy Sabbath, which God requires of us, consists not in bare resting from ordinary works and labouring in worldly affaires which concerne this life: but also in sanctifying of the day by holy and religious exercises, which concerne the heavenly life, and in making it our delight to honour the Lord; as appeares both in the words of the Law, *Exod. 20. 8.* *Deut. 5. 22.* And also in the Prophets, *Isa. 56. 4.* and *58. 13.* Now such as the observation is, such must the ground thereof be on which it is founded. And therefore undoubtedly Gods resting on the seventh day includes his resting and delighting in Christ who was the promised redemption.

Thus much for the opening and expounding of the second clause, and the discovery of the rest of God by which he rested on the seventh day, which is the second ground of Gods blessing and sanctifying that day and making it a holy Sabbath of rest.

The third ground remaines, and that is: Gods blessing of the seventh day, laid down in the next words. *And God blessed the seventh day, vers. 3.*

This blessing of the seventh day consists in two things,

The first is: Gods blessing of it, by giving and revealing to man on that day the greatest blessing which was made knowne to the sonnes of men during the time of the Old Testament, while the Sabbath of that seventh day was to be in use and the law thereof in force, that was, the giving of Christ by promise to be the Redeemer of the world; this belongs to the ground of the Sabbath.

The second is, Gods blessing of the seventh day by setting it apart to be kept and observed of men as a day most blessed in memory of that blessing, that is, of the promise of Christ and his undertaking and beginning to mediate for man-kinde, this belongs to the sanctifying of the Sabbath, which is the third maine thing observed in this text.

First I will speake of blessing as it is a ground of institution, and after in the next place, I will handle it, as it is a part of the institution of the Sabbath, and concurreth with sanctifying of it.

Blessing (as it belongs to the ground of the Sabbath and signifies

Chap. 2. on the six dayes in their creation; to wit: supernaturall grace, and heavenly and spirituall gifts of holinesse, which exalt man to a state immutable and eternall.

Now seeing it is a truth most manifest, that in the seventh day (God the Father promising the blessed seed Christ to destroy the worker, and to breake the head and power of the Divell the Old serpent, and the Sonne of God actually undertaking mans redemption, and beginning to mediate for man: And God the Holy Ghost inspiring by the promise and through Christ grace and faith into both the man and the woman to beleve that out of her who was the instrument of death to man, should Christ spring, who is the life and light of man, and so she should become, *Chana*, that is, the living one, or mother of all living) there was a supernaturall perfection brought into the world. And God brought his worke which he made to a better state, and shewed a further end of things created. Surely it should be too much perversnesse in us, and too grosse resting of our owne reason, guided by the text it selfe, if we should deny or refuse to beleve, that this perfecting of Gods worke is here meant in this place, and is the true ground of blessing the seventh day to be the Lords holy Sabbath.

And thus I hope I have fully discovered the true sense and meaning of the first words, and shewed how we are to understand this which is here said, to wit: *And on the seventh day God ended or perfected his worke.*

I proceed to the next words, *And on the seventh day God rested from all his worke.* Which he had made; to which I adde the repetition of the same words with some addition in the latter end of the third vers, namely, *that he rested from all the worke which he created, even from making any more,* so the words in the Hebrew do runne: Now for the word *rested*, it is in the original *Shabath*, of which the name of the Sabbath is derived, and it doth not signifie a resting of God for to refresh himselfe, as being weary, nor resting from all working absolutely and simply, but ceasing from making any more kindes of creatures: for God doth alwayes as a provident Lord and Father, work in the continuall generation of particular creatures; and in multiplying, preserving, ordering and disposing of them, as our *Lawes*, *Leviticus* 17. Here therefore we are to understand, that on the first six dayes the Lord shewed his good will and pleasure

sure

Chap. 2. sure in making every thing very good and perfect, with naturall perfection. So in the seventh day he rested wholly from making any new kinde of creature by way of former creation: And man being fallen and having brought confusion into the world, and corruption and vanity upon the creatures, Christ is promised and actually undertakes and begins to intercede for man, and to be his redeemer and Saviour, and by this meanes God may be said to rest diverse wayes.

First whereas the rigour of justice required that man should dye and perish in the same day wherein hee sinned, and the creatures made for his use should together with him be destroyed, and so should God have bin busied in execution of justice and destroying his former work, and in making a new world of creatures: the eternall word the Sonne of God undertooke mans Redemption, brings rest to God by that meanes from destroying the former and making a new or second worke of creation, which is truly called resting from all the worke which he had made.

Secondly the naturall estate and best being and perfection which man and other creatures had by creation, shewing it selfe mutable by mans fall and so appearing, If God should have proceeded and gone on in the same manner of working as he had done in the six dayes of the creation, there should have been no rest nor end of his work of making and remaking. But Christ undertooke the worke of redemption and as an al sufficient Saviour to perfect for ever them that are sanctified by the communion of his Spirit and spirituall and supernaturall grace, and to renew them after his heavenly Image of true and unchangeable holinesse, doth this way bring rest to God from the work or businesse of creation, and sets on foot a new and more admirable work in which God resteth, and in which he taketh much delight, and by which his creatures are reconciled, and made pleasing and acceptable to him.

Thirdly Christ who was promised to become the seed of the woman for mans redemption, being the eternall wisdom and mighty word of God, and able to beare up the pillars of the earth, when it and all the whole tents thereof were dissolved, and the first foundations thereof were out of course, as the Psalmist speaks, *Psalms* 3. & 82. 5, 8. God doth justly settle his rest on him and commit to him the ruling, governing and judging of the world, as he

D 3

Chap. 2. tures to an end by ceasing to continue it, for that was the sixth day when he had made the woman the last creature which he made, then he ceased from his working and brought it to an end.

Secondly because continuing and destroying of creatures, can be no good ground of blessing and sanctifying the day and time in which it is done.

Sometimes this word is used to signifie the bringing of a thing to the full end of perfection; either by adding to the last and utmost thing which belongs to the nature, kinde and being of it, so that now it wants no perfection which it ought to have in that kinde, thus the word is used, 2 *Chro.* 7. 11. where it is said that *Salomon finished the house of the Lord*; and *Exod.* 40. 33. *Moses finished all the works of the Tabernacle*. Or else by adding to it more then naturally belongs to it; even some supernaturall and extraordinary perfection, thus the word is used, *Ezek.* 16. 14. where it is said that *God made Jerusalem perfect by his beauty*, which he put upon his people whom he placed to dwell therein: even *David* and other holy men whom he beautified with supernaturall and saving gifts and graces. In this last sence I conceive the word to be especially here used. For it is most certaine that God brought all things to the full end and naturall perfection on the sixth day when he created man and woman, and gave them rule and dominion over all living creatures, and appointed all things which he had made to serve for their use, and so much the last words of the first Chap. shew, where it is said: *God saw every thing which he had made, and behold it was very good*, and this was before the end of the sixth day. And therefore that giving of full naturall being and perfection cannot be this which is here said to be on the seventh day. If we should here understand that perfecting and finishing of the work; we must either with the 70. *Greek Translators* corrupt the text, and for the seventh put the sixth day; or else with *Tremelius* and others, straine the plaine words of the text and make this the sence of them; *In the seventh day* (that is before the seventh day) *God ended*, that is: God had ended his work and already finished it before, to wit: on the sixth day; which being granted, It will hereupon follow, either that this perfecting of Gods work is no ground of the Sabbath at all, or else that the sixth should rather be the Sabbath, because it was the day and time in which God brought the created works to perfection.

But

But here in the originall text, the Hebrew words are *Beiom Chap. 2 laste hinf.* *In the seventh day*, that is: within the compass of that day. God perfected his worke which he had before made and created on the six dayes, and therefore I doe verily conceive and beleeve, and dare be bold to affirme for a certaine truth, that on the seventh day, God gave to the work which he had before made very good and perfect, with naturall and mutable perfection, (and which the Divell by mans fall had marred and defaced) now another second and greater, even supernaturall perfection by promising Christ the blessed seed of the woman for the restauration of the work defaced, and by Christ his undertaking not only to redeeme us from all evils which entered in by mans sinne, and from that mutability of estate in which we were all created: but also to exalt us to a farre more excellent state and condition, even to the state of immutable grace here, and of eternall life and glory in the sight and fruition of God in Heaven hereafter in the world to come.

That *Adam* did sinne and fall on the sixth day which we call Fry-day, and in all likelihood towards the evening about the same houre in which Christ dyed on the Crosse to redeeme us from that sinne and all sinnes which thereby entered into the world, I have proved before. That after mans fall and discovery of his nakednesse, and sowing of figge leaves together for aprons, Gods voice was heard walking in the garden in the coole of the day, that is, after the sunne was gone down and the seventh day begun, and that *Adam* hid himselfe the words of the text affirme plainely in the third Chapter. Also that after the conventing, examining and arraighning of the man and the woman, and cursing of the serpent, and also of the earth; and passing sentence of punishment on the person of the man and woman, to wit: sorrowes and labours in this life, and in the end thereof bodily death and returning to dust, God for a comfortable remedy of all these evils, promised Christ to redeeme man-kind from them all and to purchase for them eternall life and glory, the history as it is in the same third Chapter laid downe shewes most clearly, and I do verily beleeve that all reasonable men, especially all true Christians, will most freely confesse and willingly grant: That Christ in the day wherein he was first promised, and did actually undertake to redeeme the world, brought in a greater perfection unto the work of creation, or the things created, then they had before given to

D 2

great blessing, farre above all the good which he shewed in the six dayes of the creation.

That these are the true grounds of the Sabbath, and that God because of these concurring and comming together on the seventh day, did sanctifie it and made it an holy Sabbath, to be kept by man for an holy rest, the words following immediately do shew where it is said God did sanctifie the seventh day, because in it he rested from all his worke of creation, and from dealing and doing that way. These three points, I will therefore prove and explaine out of the words of the Text in their order.

ויכל First for Gods ending or perfecting of his workes which he had made, that is, expressed in the first words. [God ended his workes which he had made.] the words in the Originall Hebrew text are these; *Uaical Elehim melachto asher gnassab*, which are diversly translated and expounded by the Learned translators and expositors of this text.

The Vulgar Latine runnes thus: *Complevit Deus opus suum quod fecerat*. That is, God finished his worke which he had made, or God made his worke compleat on the seventh day. The Greeke Septuagints render the words thus. *Ἐτέλειεν ὁ Θεὸς τὴν ἔργα τῆς κτίσεως αὐτοῦ*. That is, God perfected his worke on the sixth day.

The Chaldee paraphraseth thus. *On the seventh day God delighted in his worke which he had made*. Tremellius & Junius and many other learned expositors do reade the words thus: That before the seventh day God had ended his worke, and had finished it on the seventh day, that is, when the seventh day came he had ended the creation.

The words thus diversly translated seeme to have severall meanings and may be taken in divers and severall senses. The Vulgar Latine which is all one with our English translation, seemes to make this the sense of the words. *That on the seventh day God made an end of his worke*, which till then was not fully finished, and that in memory and for joy of the finishing of his worke and making it fully compleat on the seventh day, he sanctified that day to be his holy Sabbath.

The Chaldee paraphrase seemes to make the joy and delight which God took in viewing all the worke of creation on the seventh day, to be a ground and cause of Gods sanctifying that day to be his Sabbath.

Tremellius

Tremellius and the learned who agree with him, seeme to hold Chap. 2. that God had before on the sixth day ended all the workes of the creation. And all being finished when the seventh day came, that was the onely day of the weeke in which God had no worke left to be finished, nor any thing to make, and therefore he made this his holy day and day of rest. This also seemes to be the meaning of the Greeke Septuagints, who for this purpose have changed the Hebrew text, and instead of the seventh day, put in the sixth day for the ending of the weeke, and the seventh day they make the day onely of Gods resting.

Now of all these translations taken in these Vulgar senses, there is not any one which can give full satisfaction and remove all doubts and scruples: Yet if we receive and grant them all, some difficulties will still remaine. And therefore, for the removing of all doubts and full manifestation of the truth, I will endeavour to search and dive further into the words of the Originall Hebrew text, and to finde out a further sense and meaning, by comparing them with other Scriptures which give more light unto them, and in so doing I will make use of these severall translations and senses, to gather some light and strength from them, and from the difference which is among them for the more full manifestation of the truth which I shall commend unto you.

First for the Hebrew word *עָלָה* which is here translated, *Ended*, *Perfected*, *Finished*, it signifies in the first and most proper and full sense, to bring a thing to the full end of it, so that now it hath all which belongs to it in any kinde. Sometimes it is used in Scripture to signifie the bringing of a thing to the last end of it, either by consuming of it, and bringing it to an end of being and well being which it had before, *Job 4. 9. By the breath of Gods nostrills the wicked are said to be consumed*, and *Isa. 1. 29. or by ceasing to continue it if it be a transient action or speech*: as *Gen. 17. 22. God ended his speech on talks with Abraham*, that is, ceased to continue it, and *Ezek. 34. 33. & 1 Sam. 10. 13. & 2 Sam. 6. 18. & 1 King. 7. 40.* where mention is made of *Moses* his ceasing to speake, of *Saul* making an end of prophesying, and *David* of offering sacrifice, and *Hiram* of his working. This sense is in no case to be admitted.

First because God consumed not the workes which he had made before, neither did God bring his working and making of

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either to seduce him or to prevaile by his temptations.

Secondly the things which *Adam* did after his creation and before his fall: could not be done orderly and distinctly in lesse then a good part of a day. First God brought all living creatures before him, and hee tooke notice of them, and gave to every kinde of creature fit names, before the woman was made, as appeares, *Gen. 2. 20.* Then God cast him into a deepe sleepe and tooke one of his ribs, and formed it into a woman and brought her to him. After that God gave them the blessing of fruitfulness, and said be fruitfull and multiply, he also gave them rule and dominion over all creatures, and appointed them all Trees bearing fruit, and Herbes bearing seed for their meat, and set man to keepe and dresse the garden, and withall he gave them the commandment to abstaine from the tree of knowledge of good and evill, before they were tempted and drawne into sinne and transgression. Therefore their fall must needs be towards the end of the day, after the ninth houre, at the same time of the day in which Christ suffered death and gave up the Ghost: as the Gospell shewes, *Math. 27. 46.* and so the day and houre of mans first sinne, was the day and houre of death for sinne according to Gods threatning, *Gen. 2. 17.*

Thirdly after their fall and the sight of their nakedness, they sewed fig leaves together and made them aprones, and by this time we may suppose that the Sunne did set and the coole of the day approached, even the breathing winde which commonly blowes after the setting of the Sunne, and did blow in the night of the seventh day, at which time they heard Gods voice walking in the garden, which was terrible unto them, partly by reason of the darknesse of the night, and partly through the conscience of their sinne, and the shame of nakedness which sinne brought upon them, and hereupon they hid themselves from Gods presence among the trees of the garden, which shelter was too vaine and foolish, no way able to hide them from Gods pure eyes. Therefore certainly they did sinne and fall towards the end of the sixt day in which they were created. And justly might *Adam* have cursed the day of his creation, if Christ had not immediatly betimes on the seventh day been promised, and had not actually and openly undertaken to become the seed of the woman, and began to be an *Adam* mediator for mans redemption.

And thus I have by the helpe and light of Scriptures made it plaine and

and manifest, that mans first sinne and fall was on the sixt day. And that the first institution of the Sabbath being upon the seventh day, must needs be after mans fall and not in the state of innocency.

CHAP. II.

NOW this proving and demonstrating of the first point in my Text, to wit: the time of the first institution of the Sabbath, doth lead us directly as it were by the hand unto the second maine point, that is, the ground upon which the Sabbath was founded, and the true outward moving cause and occasion of the first institution of it.

First we may hence collect that the ground of the Sabbath is not any thing revealed or done on the six dayes of the creation, and therefore there was no use of the Sabbath nor place for it in the state of innocency, neither is it a commemoration of any thing then brought into beeing, but rather of Gods resting from creation and ceasing to proceed further in perfecting the world by way of creation.

Secondly, that the true ground must be sought and found among the things which came to passe on the seventh day, and after the state of innocency which ended at mans transgression and fall, now this we will seeke in the next words of the Text.

The ground of the Sabbath.

And on the seventh day God ended his worke which he had made, and on the seventh day God rested from all his workes which he had made, and God blessed the seventh day.

In these words we may observe three distinct things concurring on the seventh day.

First Gods ending or perfecting of the whole worke or business of the creation.

Secondly Gods resting from that worke and ceasing to proceed that way, and giving over to uphold the world, and to repaire man and other creatures (which were brought under corruption and through his fall made subject to vanity) by the meere worke of creation.

Thirdly Gods blessing the seventh day by revealing the

he saith that he will cast *Adam* out of the garden. *Loft he put forth his hand and take and eat of the tree of life*, which was the scale of naturall life; Now this had beene too late if they had already be- fore eaten of it.

Fourthly, so soone as God had created the woman, and given her to the man, he gave them the blessing of fruitfulness, and the desire of procreation of children which is most naturall to man, and he did bid them increase and multiply, so we reade, *Chap. 1. 28.* and undoubtedly they would not have neglected the blessing of multiplying and increasing man-kind, but if they had continued in their integrity one night, the woman by companying with the man would have conceived a pure seed without sinne, for there was no barrenesse of the wombe in innocency, that came in as a curse after the fall. *Chap. 3. 16.*

Fifthly, the verity of Gods threatening, and the strictnesse of his justice required that in the same day wherein man sinned, in the same should the sentence of death be executed, the words of the Law are very peremptory, *ver. 17. In the day that thou eatest thou shalt surely dye.* Which sentence was fully and truly executed, though not on *Adam* himselfe, yet on Christ the second *Adam* mans surety. The first *Adam* and all his posterity are the same day made subject to death, wherein they act or partake actually of this transgression, and Christ the second *Adam* who undertooke to satisfie the Law for this sinne and to suffer the punishment due to it and all sinnes which spring from this roote, did certainly dye on the same day, and at the same houre of the day in which the first *Adam* transgressed; so *Irenaeus* and divers of the ancients and other acute writers do hold, and they well observe, that on the sixth day of the weeke on which day *Adam* was created and after the ninth houre of that day, that is in the afternoone, and towards the end of the day Christ suffered both a cursed bodily death on the crosse, and also the agonies and paynes of the second death, as he sheweth by his crying out, *My God my God why hast thou forsaken mee.* And by his word *Consummation est*, that is, the fulnesse and utmost extremity of torments is come, or now is the utmost extremity of my painefull suffering. And therefore it is very probable and cannot without scornfull wrangling be denied, that *Adams* fall was about the same time of the first day, which doth make good the word of God and shew

shew the verity of his threatening Law, and his admirable wisdom and providence in thinking of mans redemption before he would suffer man to fall.

Sixtly if *Adam* had stood any while, even one day or night or more untill he had eaten of the tree of life, which seemes to be a scale of the first Covenant of life by workes of naturall righteousness, it is likely that he could not have fallen, nor the Divell beene suffered to tempt him, or if after the tast of the sweetness of the tree of life, and the sealing of the covenant of life by his owne workes of obedience, he had fallen: surely his fall had beene more desperate, even totall and finall apostacy: for which God alloweth no Sacrifice to be offered nor prayer to be made, and from which there is no recovery nor renewing by repentance. The Divell being created with the Angells amongst the supernaturall host on the first day, and having scene the glory of God and tasted of the Heavenly joyes all the six dayes of the creation untill man was created and all the frame of the world finished, and Lordship given to man over all inferiour creatures, he then after this tast falling away and not abiding in the truth but leaving his first estate, did sinne more desperately and rebelliously against the light, and his sinne is so hatefull to God, that he will not accept of any satisfaction for it, neither could the Sonne of God undertake for him. But mans fall being at the first before he had tasted of the tree of life and the full sweetness and fruition of earthly felicity, and springing not originall from himselfe, but from the Divell who deceived him, therefore there is mercy with God for him, Gods giving of Christ, and Christs undertaking for man, is an argument that *Adam* did fall in the day of his creation before he had tasted of the tree of life, and that he was made, mard, formed and deformed in one day, as the Greeke writers speake.

Lastly it seemes by divers other reasons very probable, that man did fall on the sixth day before he had eaten of the tree of life, which if he had beene left to himselfe, and if hee had not beene prevented and seduced by the Divell he would have done.

First because the Covenant of life by mans owne workes of obedience, being sealed by his eating of that tree which was the scale of that Covenant: as appeares by Gods speech, *Gen. 3. 23.* Man had beene confirmed in that naturall life wherein God created him, and the Divell could have had no power

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instituted on the seventh day: for first it is said in expresse words, that on the seventh day God rested and blessed and sanctified that day.

Secondly, the things which gave God occasion to sanctifie the seventh day, and upon which the first institution of the Sabbath was grounded came not to passe, neither were they in being untill the seventh day, that is Gods perfecting of the worke and resting from al the work which he had made: the words of the Text are very plain, *On, on in the seventh day God ended his worke and rested*, and because of this resting he blessed and sanctified the seventh day. And therefore the sanctifying of the seventh day which was the institution of the Sabbath, cannot be before the seventh day; The building could not be before there was ground to build on, neither could the worke go before the cause and occasion of it.

Thirdly, it is against all reason to thinke that God actually blessed and sanctified the seventh day, and made it his holy Sabbath before it came into being. Now this ground being very cleare, that the Sabbath was instituted on the seventh day from the beginning of the creation and not before, I proceed to a second ground, to wit: that man did fall towards the end of the sixth day, even on the same day in which he was created, which being fully proved, it will necessarily follow. That the first institution of the Sabbath was after mans fall and not in the state of innocency.

First that man did fall upon the very day of his creation the sixth day, I prove by plaine Scriptures and by strong arguments grounded on them. The first testimony is that speech of David, *Psalme 49. 12. Man being in honour lodged not a night therein, but became like the beasts that perish.* So the words runne in the originall text, and we cannot without wrasting of the words from their proper sence in the Hebrew, expound them of any other person but of the first *Adam* and of his fall, the word which is in our translation (man) is *Adam* in the Hebrew, and the words which wee read in our English (abideth not) *Bal-jalin*, and in the Hebrew signifie, lodged not a night therein; as appeareth by other Scriptures, in which it is continually used to signifie lodging or tarrying for a night, *Gen. 22. 18. 23. 25. Deut. 16. 4.* where God forbids the *Israelites* to let the fat of their Sacrifice, or any part of the flesh of the *Passover* lamb to lodge with them all night till the morning. And *2 Sam. 17. 18.* where

when *Hushai* said to *Abalom* of his Father *David*, that he was a man of warre, and would not lodge with the people. And *1 Sam. 19. 8.* where *Joab* saith to *David*, *there will not one abide with thee one night.* And *Psal. 30. 5.* where it is said, that *weeping may lodge for a night, but joy cometh in the morning.* And so in all other Scriptures this word is used. And the learned Hebrewes who best know the propriety of the phrase: understand this place of *Adam* and of his falling on the day of his Creation, and not continuing one night in the honourable state of innocency. The second testimony is that speech of our Saviour, *Joh. 8. 44.* where he saith that the Divell was a murderer of man and a liar from the beginning and abode not in the truth. By the beginning is meant the first day of mans Creation, and it is never absolutely used in any other sence but for the time of the first Creation: Now if the Divell did lye and deceive and murder man by drawing him to sinne from the first day of mans being, it followes that man did fall on the sixth day, which was the day of his creation. The third prooffe is grounded on the words which passed betweene the woman and the Serpent, The Serpents speech implies that as yet they had not eaten of any tree, and that he set upon the woman immediately after that God had given them commandement not to eate of the tree of knowledge; the words which he useth (*Yea, or is it even so*) they are a forme of speech used by one that standing aloofe and over-hearing what was forbidden, doth immediately step in and askes the party to whom the commandement was given, if it were even so as he conceived. And the womans answer is in such a word as is of the future tense in Hebrew, *Gen. 21. 2.* and signifies not an act past or present, but a power and liberry to eate hereafter when they should have occasion, and the true translation of her words is: we may or will hereafter eate of the fruite of the trees of the garden. Also it is very likely that if they had eaten of the fruite of any tree of their owne accord before their temptation and fall, their reason, will and appetite would have led them to the tree of life, which was neere at hand even in the midst of the garden close by the forbidden tree, *Gen. 9.* The very name whereof was amiable, and unto which the naturall desire of man did of it selfe chiefly carry him, as Gods words doe intimate, *Chap. 3. 24.* But that they had not yet reached forth their hands to take and eate of that tree, that speech of God shewes, *Chap. 3. 23.* where

man in that state was perfect with respect to perfection, at all times equally disposed to obey God and to serve him, and to remember his Creation and to honour his creator. He needed no observation of any day to put him in mind of any thing which he had before known, as which God had revealed to him. His memory was perfect, and he knew whatsoever was needfull for him to know or do in that present time. And his will was every moment ready to do whatsoever he knew to be right, he needed no signe to admonish him of his duty, or to move him to do it in due season. He did not labour nor weary himself, every day was to him a day of delight and pleasure, of rest and recreation, and in every creature which he did see or meddle with, he did behold and take notice of the wisdom and goodness of God. In a word, his whole life was a constant and obedient service of God, and there was no inequality, nor lesse worship of God in one day then in another, for he fully served God at all times. Whosoever denies this must needs deny therein mans perfection and constant conformity to God in the state of innocency. For where one day is here better then another, there is inequality, and no constant uniformity in himselfe, nor conformity to Gods will.

In the second place, they who hold that the Sabbath was first instituted after mans fall, and yet that it was written in mans heart in the state of innocency, and he then was bound to keepe it: they fall into many absurdities.

First that a man was bound to keepe a Sabbath before ever it was instituted.

Secondly, that God did by his word and commandement teach man in vaine that which hee was fully taught already and had written in his heart.

Thirdly, that God gave to man a Law in vaine after his fall when he knew he was become unable to keepe it.

3. They who hold that the Law of the Sabbath was not written in mans heart, but was a positive Law given in the state of innocency, of the same nature with that Commandement of mine not eating of the tree of knowledge. They doe make this Commandement of the Sabbath utterly void by mans fall, even as that of not eating is now void, and was not to bee renewed after mans fall. But of the unsoundness and vanity of these opinions I shall speake more fully, when I come to shew what kind of Law that

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of the Sabbath is, and how that commandement bindes men.

Now because I cannot find any solidity, or satisfaction in any of these opinions, I have left humane writings even of the best learned, and have betaken my selfe wholly to the searching of the Holy Scriptures, Gods most pure infallible word, and what light I finde therein for the manifestation of the truth, I will not hide nor cover, but let it before you openly. And for the time when God first instituted the Sabbath, I conceive it to have beene not in the state of innocency, but after mans fall immediately, and yet upon the seventh day wherein God rested from the worke of the creation; as my Text here saith, and although this may seeme to crosse the order of the History as it is here laid downe by *Moses*, because mans fall is related a while after his sanctification of the Sabbath, even in the third Chapt. Yet let this moove no man, for *Moses* doth not set down all things in order as they were done in this and the next Chapter, but first he speakes of the finishing of Heaven and Earth, and all the host of them, and then of Gods rest, and of the sanctifying of the seventh day, and then returnes to speake of things which were done before: as the planting of the garden in Eden, which was a worke of the third day, and the making of the woman and forming her of a rib taken out of mans side, and mans naming of all living creatures before the woman was made, which things were done on the sixth day. Also in this Chapter, the forming of the man is related before the planting of the garden and the watering of it with a river which was devided into foure heads, though it is most evident that before there was a man to till the ground, God made every plant and tree that was pleasant to the eye and good for food, to grow out of the ground, that is, all the trees of the garden amongst the rest, *ver. 5.* Wherefore we must not cleave strictly to the order in which *Moses* sets things downe in this Chapter, nor take all things to be first done which are here first related, for then we should beleeve that plants, herbes, trees, man and woman were all created after that the workes of creation were finished, and after Gods resting on the seventh day. But to passe by all needlesse doubts, let us come to the proofes of this Point, which prove strongly that Gods institution of the Sabbath was not in mans innocency but after his fall.

First, the very words of my Text affirme that the Sabbath was

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The Doctrine of the Sabbath.

God first instituted on the first day, and so taught them the way of Gods holy worship, even the Sabbath, which God had sanctified, and this was the end of the dayes of the week.

Also in the same fourth of *Gen.* in the last verse, it is said, that when *Sons* Children began to increase, that then men began to call on the Name of the Lord; that is, as learned *Trinitarian* well expounds the words, they began to assemble themselves together in publicke assemblies to pray unto God and worship him, even all *Sons* seed, who were Gods people, and were called by the name of the Lord, that is, the Children of God, as we see, *Gen.* 5:1. Now, as they had solemn and solemnings, so undoubtedly they had a set time, even every Sabbath or seventh day, and set places or Churches; for without set time and place there can be no solemn invocation or worship in solemn assemblies, as common sense teacheth.

And that, Now when he came out of the Ark began to observe the rest of the Sabbath, and did offer a Sacrifice of the rest, that is, of the Holy Sabbath, and that God was well pleased with it. We think the Hebrew words in the original Text teach very plainly; for it is said, that God smelled a savour of the rest; that is, he accepted it as a pleasing Sabbath sacrifice, the Hebrew emphaticall and demonstrative particle *hinnah* added to *shabat*, the speciall rest, implies so much. And the word which is in the Hebrew, rest, is of the same note and originall with the word which *Exod.* 20:11. in the fourth commandment is used to signify Gods resting on the seventh day.

Now, all these things well weighed and laid together doe shew that this opinion, though held by some learned men, is but an idle dream, and idle fancy. And indeed the very first words in which God gave the fourth Commandment, to wit, remember the Sabbath day to keepe it holy, are of themselves alone a sufficient argument to prove, that the Lord did not in giving the Law from Mount *Sinai* first institute the Sabbath day, but only did renew the memory of it, and of the first institution thereof by renewing, and reviving his old Commandment, by which he in the first seventh day of the World did sanctifie it.

There is another opinion, which some both Antient and moderne Christians do hold upon a better ground; for they doe gather and conclude with one generall consent from the plain words of this Text, that God in the beginning immediately after the creation ended, did

The Doctrine of the Sabbath.

9

give this Law of the Sabbath, and did first sanctifie the first day of the first week of the world, and every seventh day following, and commanded it to be kept as a holy Sabbath, in memory of his rest on the seventh day.

But howbeit, they all agree in the generall, yet in divers speciall and particular things they do much differ. Some hold, that the Law of the Sabbath was given to man in the state of innocency, before his fall on the first day; and that it was written in mans heart, that he ought to keepe the seventh day holy; and that if man had continued in his integrity, he would have kept the seventh day of every week an holy rest unto the Lord his God.

Others hold, that the Sabbath was instituted not in the state of innocency, nor before mans fall, which happened towards the end of the sixth day; but that on the seventh day when God rested from the work of Creation, he then did blasse and sanctifie that, and every seventh day, and appointed it to be a weekly Sabbath, and the Law by which he instituted the Sabbath, was no other but such as was written in mans heart in the creation, and that man by the instinct of nature would have obeyed that Law and kept the Sabbath in the state of innocency, if he had stood and continued therein.

A third sort are of opinion, that the Sabbath was instituted and the Commandment for the keeping thereof given in the state of innocency, and yet not till the seventh day; for they imagine that man stood more then one day, and did in his innocency keepe the Sabbath, and if he had continued would have alwayes kept it; not by any instinct of nature or light of naturall reason created in him and moving him so to do, but by a positive Law and precept given by God, of the same nature and kind with the Commandment of abstaining from the tree of knowledge of good and evil.

In all and every of these opinions I find some failing, and no consent and perfect agreement with the word of God.

First, they all goe too farre, and have not one word in Scripture to warrant their opinion; that *Adam* in the state of innocency should and would have kept every seventh day for an holy rest, and that God would have required it at his hands. For all Scriptures which mention the Sabbath doe speake of it as of an holy signe looking altogether towards Christ, and towards the state of grace and glory in him, and not towards the state of innocency. It is most certaine that

Heb. 11.
10, 16.

suffer it to be void, and of no use, and never go about to build on it till so many ages after, God cannot endure to do any thing in vaine, nor to suffer any thing to be void, and to be of no use, which of it selfe is very useful. Surely, as he loved and chose all the holy Fathers from the beginning, and promised to them the eternall rest of heaven, which they looked for, and sought in the everlasting Citie, which hath sure foundations, and in the Countrey above in the World to come. So he kept not backe from them the outward signe, scale and pledge thereof, his holy Sabbath, which was both a motive to make them bend their whole course towards that rest, and a meanes to further them in their way and journey to it also.

Thirdly, the Lords owne words which he spake from Mount Sina in the commandment of the Sabbath, are most cleare, and doe shew that God blessed and Sanctified the Sabbath in the beginning, on the first seventh day wherein he ended his worke and rested. For he doth not say, I the Lord rested on the seventh day from works of creation, and therefore I now blesse and sanctifie every seventh day of every weeke hereafter. But the Lord rested the seventh day, wherefore the Lord blessed the Sabbath, and sanctified it, that is then of old in the beginning when he rested, he blessed and sanctified it.

Fourthly, the Sabbath day was kept and observed by the Israelites a moneth before they came to Mount Sina, *Exo. 16. 25, 26.* And Moses & the people knew that the seventh day after that God began to raine Manna from Heaven, for to be their bread, was the Lords Sabbath, as his words do plainly shew, and that the Lord before that time had by his word appointed it to be the rest of the holy Sabbath, *2. 23.* And the words of the Lord to Moses, when some of the people went out on the seventh day to gather Manna, do plainly shew, that God had before that time given them Commandements and Lawes concerning the rest of the seventh day; For in the *28. vs.* he saith: *How long will ye refuse to keep my Commandements and Lawes?* intimating that their going out on the seventh day was a refusing to keep his Lawes, which of old he had given, & before this had revealed to them. For otherwise they could not be said to transgress: Lawes cannot be refused to be kept before they be given; Wherefore it is a vaine pretence and shift, which some use to decline this Argument, viz. that the ceasing of the Manna on the seventh day, and Moses his admonishing of the people to rest that day, was but a preparation of the fourth Commandement, and a

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preparation to Gods promulgation of it. For the words of the Lord shew most plainly, that the intermission of Manna was an evidence of the Sabbath already sanctified by the Commandement of God; the resting of the Israelites was observing and obeying of the Law already given, and the going out of some to gather Manna on the seventh day, was refusing to keep Gods Law given in the first institution.

Now, for *Justine Martyr, Tertullian, Irenaeus*, their words doe not prove any thing for the maintaining of this opinion; *Tertullian* denies only the perpetuall moralitie of the Law, concerning the Jewish Sabbath, and calls into question not the institution of it in the beginning, but the observation of it by the first Fathers and Patriarches. *Justine Martyr & Irenaeus* say, that *Abraham* was justified without circumcision and observation of Sabbaths, that is, of the Ceremoniall Sabbath: commanded by God in the Ceremoniall Lawes given by Moses, not without observation of the weekly Sabbath, as the word, *Zakkaten*, *Origen* of the plurall number which they use, doth clearly declare: That the weekly Sabbath was instituted from the beginning, the best learned of the Fathers affirme, as *Origen, Hieron, Augustin* and others. And although the Scriptures which briefly runne over the lives and acts of the Fathers, make no expresse mention of their observation of the weekly Sabbath; yet we have divers places which minister very probable arguments for this purpose. In *Genesis. 4. 3.* It is said, that at the end of dayes, *Cain* brought his offering to the Lord, that is on the Sabbath, which was the end of the weeke and the last of the dayes. The Hebrew words are *Q'ay* *Y'ay* and signifie at the end of dayes, and howsoever they are taken to signifie in process of time, by some learned Translators, yet in no other place of Scripture doe I find, that they signifie any other end of dayes, but of a certaine set number of dayes, either of thirty or forty, or many dayes; Or of the dayes of a whole yeare, as *2 Sam. 14. 26.* where it is said, at the end of dayes, according to dayes, that is of every yeare, *Abraham* polled his head. And *1 King. 17. 9.* at the end of dayes, that is of a yeare (as *Trinitarian* translates the words) the bricke dried up. Now, I see no reason why we should understand by the end of dayes, the end of the yeare, that *Cain* and *Abel* did onely at the end of the yeare offer to God, or after a long time; but that on every seventh day of the weeke, which is the weekly Sabbath, they sacrificed to God; undoubtedly their Father *Adam*, who taught them to sacrifice (which Worship

Hieron. trad. in 2 Gen. Augustin Psal. 80.

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Thirdly, I will declare what is the blessing, and sanctifying of the seventh day, where I shall have occasion to speak of the Law and Commandment by which God separated it from other naturall dayes to holy heavenly and supernaturall use. And of the duties which that Law requires at the hands of all Gods people in all ages to the end of the World on the most blessed day of all the seven in every week, even the weekly Sabbath-day. Under these heads divers subordinate points will offer themselves to be handled, and divers necessary questions will come to be answered and explained.

First, concerning the time of the institution, there are severall opinions among learned Writers of former and latter times.

First, some Heathen Writers, as *Iustine* and *Tacitus*, with others, have grossely and absurdly erred, as in the time, so also in the Author and in the occasion of the institution, though they had perhaps read the writings of *Moses*; yet it seemes they beleaved him not concerning the first institution of it by God; but finding the first expresse Law, concerning the keeping of the Sabbath given by *Moses* at Mount *Sina*, written in Tables of stone, and afterwards recorded in the Bookes of *Moses*; they make *Moses* the first author of the Sabbath, and that upon this occasion, because wandering with the *Israelites* out of *Aegypt* in the wilderness, and finding no sustenance, but being forced to fast six dayes, at length comming to mount *Sina* with the people, there found meate, and rested, and upon this occasion did appoint it to be kept weekly for a Sabbath or day of rest.

But all true Christians, who beleve the Scriptures to be the sacred infallible Word of God; being thereby better instructed, doe with one consent hold, confesse, and constantly teach, that God the Lord *Jehovah*, the only true God, is the Author and Ordainer of the Sabbath, and that he first ordained it upon the ground and occasion mentioned in this Text, and expressed in the words of the Law. But yet in the time they much differ among themselves; Some in the time of the first institution concur with the infidell Heathens before mentioned; though they differ much concerning the Author and the occasion; For they hold that the Sabbath was neither commanded by God, nor knowne to the Fathers and Patriarches, nor observed by any before the comming of *Israel* with *Moses* to mount *Sina*, and that the first institution of it was in the fourth Commandment given by God among the Ten from mount *Sina*, both by word of mouth, in the

the audience of all *Israel*, and also in Tables of stone written with his owne finger. In which you ob- serve the same words of *Jehovah* to *Moses*, *Thou shalt observe the Sabbath day, to keep it holy, as I have commanded thy Father *Adam*, saying, In the day that thou shalt sow, thou shalt rest, and other of the Ancient, *Isaiah*, *Jeremiah*, *Ezekiel*, and others of the Ancient, seeme to have given the occasion of this opinion, where they make it a question, whether *Adam*, *Noah*, *Abraham*, *Melchizedek*, or any of the Holy Fathers kept the seventh day for an holy Sabbath, and affirm that *Abraham* beleaved and was justified, and called the friend of God without circumcision or observation of Sabbath; For from their words, which are but doubtfull, some late writers, both * *Papists* and *Protestants*, do goe about to prove that the Sabbath was not instituted by God untill the giving of the Law by *Moses* on Mount *Sina*.*

And although the words of this Text, written by *Moses*, doe here plainly affirme the contrary, and tell us that on the seventh day here God ended his worke, rested and sanctified the seventh day; Yet thus they wrangle and wrest the Text by a childish forged sense and meaning; First, they grant the first words, that on the seventh day God ended his worke, and rested: But they deny that he blessed and sanctified the Sabbath on the same day, they say that here by way of anticipation, *Moses* mentions the blessing and sanctifying of the Sabbath, not as a thing at this time done; but as a thing which was first done in the giving of the Law on Mount *Sina*, many ages after, and that upon this ground, which is here mentioned, to wit, his ending of his worke, and resting on the first seventh day of the World. And here *Moses* his purpose was, to shew not the time, but the equity of the institution, not the beginning but the ground of that Sabbath. The paraphrase of the Text in their sense runnes thus: And on the seventh day God ended his worke, and rested; and upon this ground he many ages after at Mount *Sina* instituted the seventh day to be kept by *Israel* for an holy Sabbath of rest. But though some men of learning, and divers out of affected error and malice stand for this opinion; yet indeed there is no ground for it in the Scriptures, but many plaine proofes to the contrary. First, this Text (if we take the words as they runne) shewes most manifestly, that on the seventh day, even the next after the six dayes of the Creation, God ended or perfected his worke, and on that day he rested, and also blessed and sanctified it to be his Sabbath. Secondly, there is no colour of reason for any man to thinke, that God should lay the ground and foundation of the Sabbath on the first seventh day of the World, and

Iustine
Dialog
Tripartit
Terent
adversus
Iudeos
Irenem
li 4 c. 10.
**Tertullian*
Peterius
Gonarus

The Contents.

proving the charge to be no humane invention, but a thing purposed of old, and by Christ
affirmed by his apostles.

Chap. 13. *Minor arguments proving the Lords day the first of the week, to be the only
particular day which Gods Law binds us to keepe for his holy weekly Sabbath, under the
Gospel.*

Chap. 14. *Of mans justification of the Sabbath. This duty is imposed on all mankind
by Gods all offering the Sabbath. Proved by five Arguments.*

Chap. 15. *How far it is upon what terms, and conditions all Adams sons are by Gods
commandment, given in the sanctifying of the seventh day, bound to keepe his weekly Sab-
bath. Four Arguments proving that ignorance of the Law doth not exempt men from their
duty.*

Chap. 16. *The duties of the Sabbath which are common to all Gods people, and ne-
cessary to the being of a Sabbath. First rest from all secular affairs, proved necessary by
4. Arguments. Two objections of the Anti-Sabbatarians answered. 2. Sanctification by
religious exercises, proved a necessary duty by 4. Arguments. 3. Observation of that par-
ticular day which God hath blessed with the greatest blessings, and sanctified above the
other six Days.*

Chap. 17. *The Duties proper to the people of God in the old Testament, reduced to
3. heads, 1. Cessation, 2. Sanctification, 3. Observation of the seventh Day. Two contrary
opinions about the rest in the old Testament. That Christians are on the Lords Day as
strictly bound by the Law as rest from all worldly affairs, as the Jews were, in their
Sabbath. Doubts and Objections to the contrary answered. The special duties of sancti-
fication required in the old Testament. The seventh Day only was to be observed for the
weekly Sabbath in the old Testament.*

Chap. 18. *The special Sabbath duties unto which all Christians are bound, on the
Lords day the Sabbath under the Gospel. 1. They are to keepe their Sabbath weekly, in
the Lords day. Different opinions confuted, and the true opinion proved. 2. About cessation
and rest. Papists, Antinomians, Anabaptists, and erring Christians are reprov'd. Doctrin
and practise of the English Church best in this duty.*

Chap. 19. *Rest and cessation as necessary a duty, of Christians on the Lords day, as it
was of the Fathers on the seventh day, proved by five Arguments.*

Chap. 20. *Gods Law rightly understood doth in strict bind Christians to rest on the
Lords day, as it did the Jews on the seventh day. Contrary objections confuted, and the
true Doctrine of our Church declared.*

Chap. 21. *What works and how far allowed to Christians. 1. Works of the Mini-
stry. 2. Labours necessary to bring us to the Church and to public worship. 3. Works
of mercy and Charity. 4. Works of great and extreme necessity. What recreations are
condemned. The danger of them proved by divers Reasons. What recreations are lawfull.*

Chap. 22. *Of the special duties of holiness, by which Christians do sanctify the
Lords day. Rules and means of preparation. Public duties of sanctification. Private di-
tinction that the whole day is little enough for all the duties required. The Conclusion from
the confusion of the greatest opposites.*

on to give, and has, signified, and is, and shall be, I will build.

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THE DOCTRINE OF THE SABBATH.

[Faint, illegible text in the margin above the title.]

And on the seventh God ended his work which he had made, and
he rested the seventh day from all his works which he had made.
3. And God blessed the seventh day, and sanctified it, because in
it he had rested from all his work which God created and made.

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CHAP. I.

In the unfolding of this Text, and handling of this
main and necessary point, I will observe the Ma-
jesty and order which is most agreeable to the order
of the words.

First, from these words, *(And on the seventh day)*

I will observe, and declare the time of the Institue-
tion of the weekly Sabbath, even the very day wherein the first occa-
sion was given for the sanctification of it, and God did first sanctify it,

and command that it should be kept holy. *(And on the seventh day)*
Secondly, I will shew the true ground and occasion of the institu-
tion of it, laid downe in the next words: *God ended his work which he
had made, and he rested the seventh day from all his work which he had
made, and God blessed the seventh day, and sanctified it.*

[Faint, illegible text in the margin below the title.]

observed: Yet because the end, use and scope of this discovery is most pious and godly, and it tends altogether to heape more honour on Christ, to advance Redemption above Creation; grace above nature, the state of Regeneration above the state of Innocency; and to shew a necessity of the change of the Sabbath from the seventh and last, to the first day of the week, after Christs performing and finishing of that great work of our Redemption in his resurrection; for which he was promised on the seventh day next after the ending of the Creation: I hope it will give no offence, nor receive censure of novelty; but rather find grace and acceptation in the eyes of your noble persons. That great God (who hath (as I beleeve and here professe) magnified his holy weekly Sabbath by grounding it in the first institution on Christ promised; and hath made it more honourable by removing and carrying it along together with Christ the Redeemer from the day of the promise to the day of the full performance of the great work of Redemption) magnifie your Honours, and make your persons still more and more honourable, by noble Acts undertaken and performed for the honour of his holy name, the advancement of true Religion; and the peace and prosperitie of this Church and Kingdome under our most gracious Sovereigne Lord and King. To whom next under God and the Lord Jesus Christ, I most humbly devote my self; and vow to remain ever a most loyall subject; and next under him to your Honours

A most dutifull servant and daily suppliant to God

for your everlasting blessednesse.

GEO. WALKER.



A Table shewing the Contents of every Chapter.

CHAP. I.



He Text divided into parts. The severall opinions touching the time and ground of the first institution of the Sabbath. The true opinion, that it was instituted on the seventh day, the next after mans fall, which is proved to be on the sixth day, the creation being finished, and all things set in order.

Chap. 2. The true ground of the Sabbath proved from the words of the Text, and other Scriptures to be Gods blessing of the seventh day with the promise of Christ, and sanctifying it by shedding his Spirit on our first parents, and giving them faith to beleeve in Christ the blessed seed. How God said to rest from the work of creation in Christ.

Chap. 3. The same things further declared by way of Doctrines and proved by four Reasons. The Use of that Doctrine shewed.

Chap. 4. The two-fold sense of the words blessing and sanctifying, the words in this text signifie both, severall positions propounded for the more cleare understanding of the sanctification of the seventh day.

Chap. 5. The first Position negative explained and proved. The Sabbath was not sanctified by holynes created or infused into it, no sanctification but through Christ.

Chap. 6. The second Position negative proved, no supernatural holinesse infused into the Sabbath no creature capable of holinesse infused besides angels and men.

Chap. 7. The first affirmative Position propounded and proved. The Sabbath sanctified by Gods revealing of his holinesse in Christ.

Chap. 8. The second affirmative Position propounded. God sanctified the Sabbath by shedding the Holy Ghost on our first Parents through Christ promised, and kingly in holinesse on the seventh day.

Chap. 9. The third affirmative Position shewing the third point of Gods sanctifying the Sabbath day, by setting it apart for holy and heavenly use, and for holy worship and exercises of Religion. That this sanctifying of it was by giving a Law and Commandment for the weekly observation of it. The nature of that Law necessary to be understood: two Objections answered. How the day of the Sabbath may be changed, and yet the Law be perpetual.

Chap. 10. The severall sorts of divine Laws, and divers opinions concerning the Law of the Sabbath, it is not a mere naturall Law grounded on the creation.

Chap. 11. The distinction of Gods Laws into naturall and positive. Naturall Laws either generall or speciall. Speciall Law of nature, primary or secondary. Positive Laws, politick or Evangelicall and Religious. Evangelicall Lawes either universall and perpetual, or speciall and temporary. Of mixt lawes. The law of the Sabbath a mixt law, containing in it something of all sorts of lawes.

Chap. 12. Of the change of the Sabbath from the seventh to the first day. Reasons proving the first day of the week the fittest for the Christian Sabbath.

The Epistle Dedicatory.

by Sabbath being rightly observed according to the Law of God, and the first institution and sanctification of it, that is, First, by cessation and rest from all worldly cares and all secular affairs (in respect whereof it is called in Scripture, *Our Sabbath*, that is, rest and cessation.) Secondly by devoting it only to the worship and service of God, and by sanctifying it with preaching, reading and hearing of the word, prayer, meditation, and other works of piety and exercises of true Religion (in which respect it is called the *Lords day*, that is, the day of the *Lord Christ*, consecrated to his honor, and to the service and worship of God in his name.) It is most certainly (as we find by experience) a strong hedge and fence to true Christian Religion, by which true piety, and the true knowledge and worship of God, and true Faith in Christ, are upheld, maintained, increased and continued among all Christian nations from generation to generation. Without observation of this weekly *Sabbath*, and keeping this day of the Lord Christ holy by holy assemblies, the publick and private worship of God, the knowledge of Christ, the memory of our Redemption by him, and of his finishing and perfecting that great work, and resting from it in his resurrection, the publick preaching, reading and hearing of the word, and all other exercises of Christian religion, which are the most effectual ordinary means of grace and furtherances to eternall life and blessedness would undoubtedly grow out of use; and at length utterly decay and vanish. This consideration did move me to insist more largely upon this subject, and to make many Sermons upon that Text *Gen. 2. 3. 5.* which briefly relates the first institution of the *Sabbath* on the seventh day in the first weeke of the world; and Gods blessing and sanctifying of every seventh day in every week to be an holy *Sabbath* to his people. Out of which Sermons first publicly preached to mine owne peculiar flocke, I did afterwards compose this Treatise at the importunity of some of my best affected hearers, and imparted severall written copies of it unto divers of them, having at that time no hope to get it licensed for the Presse. For by Gods speciall providence I having handled the doctrine of the Creation, out of the 1. Chap. of *Genesis*, was by my order of preaching and expounding of that Scripture, led along and brought to this Text, concerning Gods sanctifying of the seventh day, at that very time when a liberty for sports on the *Lords day*, was by the Bishops in every shire sent to every Parish Church, and commanded to be publicly ministered in time of divine service in the audiance of all the

The Epistle Dedicatory.

the people. And because I proceeded to handle this subject, as the title of my text did lead me; and durst not balk that part of Gods word, which was three severall times convented before my Ordinary, and admonished under paine of suspension, to proceed no further in this doctrine, not for any error which could be objected against any part or passage in it; but only because the times would not bear it. And because I did not hold it fit nor safe for me to obey man rather then God by concealing from my flock any part of Gods truth, and flinching to declare unto them the whole counsell of God; I have undergone the high displeasure of that Primate to whose jurisdiction my Church doth belong, who upon divers false informations of catchers, which have bin employed to entrap me in my words that they might have something wherof to accuse me, hath caused me to be convented before the Kings Majesty, and the Lords of his Honourable Privy Councell, and hath charged and accused me to be a Breacher of factious and seditious Doctrine, and for many years the great troubler of the City of London. Whereupon I was committed close prisoner for two and twenty weeks, and through close custody was by sickness brought neare unto death, and could not obtaine much liberty as to be confined to the limits of my brothers house for the safety of my life, upon bayle of a 1000 pound given untill by the testimony of fifty five Neighbour Ministers of best report in and about the City, I was declared to be innocent and free from all the crimes of which I was accused. Now blessed be God for your happy Assembly in this most hopefull *Parliament*, by which I have been eased of my strait bonds, and the times are so changed, that this Treatise, and divers others of my labours are licensed to passe by the Presse into the publick view of the world. I should not have dared to commend it to the sight, and grave Judgement of your Honours; If your godly Zeale for the sanctifying of the *Lords day*, and for the honouring of the name of the *Sabbath* (which appeared most evidently to us all, who of late were present at the time when that scandalous libell, intituled, *Sunday no Sabbath*, was most accurately and judiciously sifted and examined by your Honours, and justly censured and condemned to the fire) had not encouraged me to this bold attempt.

Although I have in this Treatise propounded and assayed to prove out of the Text and other places of holy Scripture such a ground for the weekly *Sabbath*, as the learned in their writings have not

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THE DOCTRINE OF THE HOLY WEEKLY SABBATH:

Wherein is discovered the true ground, and
the time of the first Institution; the nature of the Law
binding man to keepe and sanctifie it, and the necessity as of
the observation of it on the seventh and last day of the weeke
in the time of the Old Testament; so of the remooving
of it to the first day now under the Gospell;

ALSO

*Besides the speciall duties necessarily required for the due Sancti-
fication thereof, these two profitable points are proved by de-
monstrations out of GODS Word.*

First, That the Lord Christ God and Man, is the Lord of the Sabbath, on
whom the Sabbath was first founded, and by whom it was changed
the last to the first day of the week; and is on that day unchangeably
kept by all true Christians, untill they come to the eternall rest in
Heaven, after the generall resurrection.

Secondly, That the faithfull under the Gospell are as necessarily bound to
keep the weekly Sabbath of the Lords day, by vertue of the fourth Com-
mandement, as the Fathers under the Law were bound to keepe the se-
venth day.

*Delivered in divers Sermons by GEORGE WALKER B.D. and
Pastor of St. John Evangelists Church in LONDON.*

LEVIT. 19. 30. *Ye shall keep my Sabbaths, and reverence my Sanctuary:
I am the Lord.*

Printed at London by G.M. for John Basset, at the signe of the gilt Cup,
Gate in Pauls Church-yard. MDCXLII.

think (if they found any dulness in hearing) that sporting and playing, gaming, and pastime, to be the meanes to remove such spirituall dulness, and to recover their spirits to a more chearfull and quicker attendance to Gods word, with joyfulness of minde and heart in the use of Gods ordinance? So to think is both without religion, and also void of very reason it selfe.

Therefore from hence, and from the substance of all that hath beene said, I conclude, that on this day, sports, games, and pastimes, are needlesse, and to be forborne.

And here I end, praying thus for my selfe and others.

Oh Lord have mercy upon us, and incline our hearts to keep thy Law; And this our sacred day, to the honour of thy Sonne our Lord Jesus Christ: And from Judaizing and Paganizing; And from all prophanesse good Lord deliver us.

JOHN 7. 17.

If any man will doe his will, hee shall know of the Doctrine whether it be of God, or no.

Finis hujus Operis.

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if any one shall sport, play, or use pastimes, on this day, must either side with the one sect, or with the other, and yet unresolved, because the controversy stands undetermined by some indifferent umpire, or he doth presume of his own knowledge to be able to judge in such a doubtful case, so lead his conscience to do such things; which is both too high a conceit, and very dangerous, or else is daringly overbold in love to sports and pastimes to follow his pleasure and will, whilst his conscience must needs remain in suspense and doubting, which is no little sinne, Rom. 14. 23. and is no small signe, that such a one is a lover of pleasure more than a lover of God, in that he datch to attempt the wounding of conscience, and the breaking off of his sweet peace between God and him, by so short a time of carnall delights. For as in doubtful cases cannot be without sinne, and to sport with sinne is folly, which will have pardon in the soules deadly wound, and destruction of the whole man.

7. Nothing is more warrantable to be done on this day, and on this our day, under the Gospel, than was on their day under the Law, understanding the Law in its original, and let sport, frolic, and any precept added thereto, and durable only for a time. But under the Law, no sports or pastimes for corporall pleasure were allowed on their Sabbath day, and therefore to be forbidden on this day. For concerning sports on their Sabbath, we see by the many places of the old Testament, either forbidden, or severely thereof. Indeed, we read in Exod. 35. 2. of eating, drinking, and rising up to play, singing, and dancing, but it was upon a day made for the service of the golden Calf, and honour thereof, but condemned by God, Exod. 32. 17. and greivously punished by the command of Exod. 32. 28. we also read (but when there was no King in Israel, and when every one did that which seemed good in his own eyes) that the daughters of Simeon, on a Sabbath day of the Lord, went out in dances, Quesada, with David the King on this place, De Testa. Neither do we read, that it was a time dancing of men and women together, as our

Indg. 17. 1. &
18. 1. & 19. 1.
& 21. 25.

dances pleaded for, commonly be, contrary to all the instances in holy writ. We may also heare what that learned Bishop Whateley telleth us, how the Rabbins out of the Talmud affirm, that it was permitted yong people to recreate and sport themselves upon some part of the Sabbath, with running, leaping, or dancing, provided that it bee in honour of the Sabbath: Note this well, then not for mere corporall recreation, as our youths use their sports. But what credit can be given to these late Rabbins? For it is well knowne, that the Jewes in the time of the Fathers, became prophane of their Sabbaths, by revelling, and the like, as learned Doctor Prideaux witnesseth; and therefore their example not to be imitated or regarded.

8. Needlessly to doe on the Lords day, what may (if but probably) hazard sinning, and so the provoking of God to anger, is a great presumption that the hearts of such are not possessed with that holy feare, which maketh men ever jealous of their doings, lest peradventure they should at any time offend God. But for such to sport on the Lords day, as have vigour, strength, and health, to expresse the bodies activity in their pleasurable delights (for of such the controversy only is) it is needlesse, whether you respect their bodies, or their mindes, and spirits. And therefore of such are sports to be forbidden this day.

9. *They are not needful for the body.* If the body hath lost any strength by weekly labours, stirring sports, and pastimes which are commonly performed with violent motion, cannot require the lost strength. First, they are not the ordinary manner appointed by God for recovery thereof, but rather a good, quiet rest, moderate sleep, good physick, and the like, as the cause shall require. Secondly, sports, and pastimes are commonly so violently pursued, as none bodie groweth thereby the more wary, and so in stead of repaying, decay their strength. Thirdly, for ordinary and common use, for the recovering of the body so returne with more lightness, and a facility to work. God hath given the painful labourer rest and sleep in the night, for every dayes labour a nights rest, for six dayes, six nights, as

so to manifest our delight to be, that day in the Lord: In all which I would faine know what is there that doth not, belong to us in keeping our Christian Sabbath? Thirdly, the scope of the Prophet tendeth as well to us, as to them: for as in the former part of the Chapter, he had laboured to reforme the abuse in their Fasts, so here the abuse in their Jewish keeping of the Sabbath externally in an outward service, and rest, mixing withall their own wayes, pleasures, and speeches, but did not keep it as holy to the Lord, in a spirituall manner, with delight to honour God, as they ought to have done. Doth not this tend to the reformation of keeping our Sabbath, as most doe, as the Jewes did theirs, externally, mixt with our own wayes, pleasures, and speeches, but not internally with a spirituall delight in the Lord? Therefore this Text is fully urged by our Learned Divines for the religious observation of our Sabbath day.

2 The force of the fourth Commandement, is yet of continuance, and bindeth us, as in the former Treatise hath been proved, on our Lords day; and first to a rest, then to the employment of that rest to an holy use, and so to keep the day holy. But sports and pastimes are not (to speak properly) any rest, nor are they any holy duties for which we rest, thereby to keep the day holy to God: Therefore to be forborne this day.

3 It is reasonable in all equitie, to give God one day wholly to him for spirituall worship and service, and for the spirituall good of our own soules for ever, who hath given us six whole dayes for our own service, and for our outward and worldly estate concerning our bodies, which be here but for a time: why should we then grudge to forbear sports for one day, denying God his own right, and our poore soules their spirituall good, for to satisfie the corrupt minde with corporall delights on this day?

4 The libertie of sports, pleasures, and pastimes, on this day, steale away the heart from God in time of Divine Worship: The thoughts of these pleasures choak the seed of the word, for pleasures as well as worldly cares choak them, saith Saint Luke, and more too, saith Learned Bishop

Downham,

Luk. 8. 14.
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Downham, for much, with he, putteth youth more to pleasure than others to their worldly profits. So that the thoughts of them doe not only hinder in time of hearing, but doo quite take away the heart, from after-meditation, private prayer, and conference, without which hearing for the most part becometh fruitlesse. Now if this libertie were restrained, and they set to singing of Psalmes, and other Christian, and heavenly recreations (as David before calleth them) they knowing whereto they should hold, they would be more attent in the Church, and better exercised out of it especially, if they were made to know, that not to serve the Lord God with joyfulness, and with gladnesse of heart, doth not a little anger, and provoke God to wrath, Deut.

28. 47. 5 If sports, and pastimes have any allowance from God, it is either Legally or Evangelically: But not Legally, for the letter of the Law bindeth strictly: Not Evangelically, for albeit the rigour of the Law, be mitigated by the Covenant of grace, and wee by Christ freed from the curse thereof, yet nevertheless we are tyed in love, and in thankfulness, to the innermost of our power, withall our hearts, mindes, soules, and strength, to serve him, and to take the benefit of such times, as be set apart for his glory, and worship, and to be taken up therein with spirituall delight in such service to the Lord our God. For grace is more binding by the Gospel upon the regenerate, than the Law can be for such upon non-regenerates. If therefore the Law doth not admit of idle sports on the Sabbath, then much lesse the Gospel, which doth more enlarge our hearts with the love of God, and more forcibly takes us off from making any provision for our selfe, to fulfill the lusts thereof, if in truth it be powerfully in us.

6 All sports, and pastimes on the Lords day are to be forborne, whilst the lawfulness and unlawfulness is in question by the most judicious and greatest Divines at home and abroad, and the same not decided for lawfull, by any of the Fathers, Councils, or Synods, but rather held unlawful: for in such a case to forbear is safe without sin, but

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if

1 Cor. 8. 13.

bly, *Rom.* 14. 15. nor whereby another may stumble, be offended, or made weak, *verse* 21. *1 Cor.* 8. 13. For we must give no offence, *1 Cor.* 10. 32. nor must we look what simply in itselfe is lawfull, but what is convenient, or expedient, or profitable, *1 Cor.* 6. 12 and 10. 23. and that the same be to the glory of God, *1 Cor.* 10. 31. These rules are holy and heavenly, and binde the Conscience though upon conceit of Christian liberty, few make conscience of observing them, when yet notwithstanding, the Christian liberty which some talke of, if it be not rather licentious loosehede, is either restrained within the limits of these rules; Of which the Apostle Saint *Paul* made great Conscience; but many in these dayes make a very jest and mock of, as too precise, a nicitie, and a losse of Liberty. What the sports, games, pastimes and pleasures be, which the Fathers have declaimed against, what the edicts of Kings and Emperours have disanulled, what Councells and Synods have decreed against, and what Learned and Godly men have both written and spoken against, have been before set downe, to which I adde here *Concilium Amisiodorense* in *Anno* 614. a thousand yeares since, at which were 45 Bishops and others of the Clergie, learned men, who did forbid, and expell publick dancing of women: *Synodus Turonensis* in *Anno* 1583. prohibited on the Lords day, rioting, publick Feasts, Galliards, Dancing, Clamour, Morices, Hunting, Hawking, to serve wine or victualls in Innes, or victualling houses, to any but strangers, the playing of Prize, Comedies, Tragedies, and other spectacles. In *France*, in the raigne of *Charles* the ninth, and *Henry* the third, all dancing was prohibited under paine of imprisonment: For what doth dancing produce in the rude vulgars, but lascivious wantonnesse, and the fruit, the begetting of bastards, and sometime thereupon hath ensued unnaturall murders by Mothers, thereby thinking to hide the former sin: Of which there be too many examples, and of which one instance before of one gotten with child on the Lords day at night, after dancing.

4 All sports may well be judged to be forborne on the Lords day, which God hath by his hand shewed his displeasure

sure against upon the sabbaton this day: for the reverence we owe to God, in beholding his handy work by which he lessons us, and giveth us instruction; if it be not to observe the day better, to what then? if we shall make this use of it, I am sure we doe not offend. Thus we see what sports are on this day to be laid aside; And if so, I hope well, the day will be better employed of many.

Let it not be offensive to any that I propound these Reasons to their pious considerations, to leave their pastimes this day.

1. The Scripture forbidding the doing of our owne waies, finding our owne pleasures, and speaking of our owne words *Esay.* 58. 13. By our owne, he doth meane what we do please to doe, or speake without warrant from him, of our owne heads; from our owne worldly or carnall desires; for all this is properly our owne: But if we doe what God commands, and what he warrants us, that is not properly our owne, but Gods: For in the former we doe serve our selves, and our owne: in this we serve God, and are his. This scripture is the only place in holy writt which teacheth us how to keepe a Sabbath spirituall unto God, by teaching first what to avoide, and then what we should be taken up with, on this day (to wit) with an honourable esteeme of the day, in considering whose day it is, Gods holy day; then what delight we take in it, as a Sabbath day, and count it honourable, and so doe him honour, shewing that we delight our selves in the Lord, *verse* 14. This text speaketh first, of nothing proper to the Jewes, but what is common to us, in keeping our Christian Sabbath with them: And therefore the Prophet doth mention onely the Sabbath day, and not their seventh day. Nowe Christ is still Lord of the Sabbath, *Mat.* 23. 2. Here is nothing spoken but what is durable for ever, in keeping an holy day to the Lord: which is, First, That the day be held an holy day. Secondly, That it be of the Lord. Thirdly, That it be a rest day. Fourthly, That we delight in it and esteeme it honourable. Fifthly, That on this day we honour him, not doing what we please, but forsaking our selves, do what he would have us to doe, and so

Heb. 4. 10.
Judg. 2. 19.

gracing and magnifying of his name? If any be desirous to answer these questions, let them first turne their thoughts to Christ, and hearken then what conscience will say, and thereafter make their answer.

CHAP. XXIX.

Concerning sports unlawfull at all times, much more on the Lords day; and why sports lawfull at other times, are on this day to be forborne; with some objections made, and answers to the same.

C Concerning sports, games, and pastimes, it is agreed upon, that they are not all of one sort: Therefore let us consider what those be which are to be forborne on the Lords day.

1 All sinfull vanities, which bee unlawfull by Gods word, as foolish talking, and jesting, *Eph. 5. 4.* Idle words, *Mat. 12. 36.* corrupt communication, *Eph. 4. 29.* toying wantonnesse, *Rom. 13. 13.* Comportations, excesse of wine, or strong drink, lasciviousnesse, either in words, songs, gesture, or action, banquettings, *1 Pet. 4. 3.* Revellings reckoned among the sinnes of the flesh, which seclude from heaven, *Gal. 5. 29.* and practised amongst the Heathen, and condemned by *S. Peter*, as Heathenish, with other sins accompanying it, *1 Pet. 4. 3.* Rvoting, *Rom. 13. 13.* These so condemned by God himselfe, none may use at any time, and much lesse on the Lords day, or any holy day: And yet if our pastime-followers bee with-held from all these, their rude sporting would be no delight to them: For the common Rusticks doe horribly defile themselves with these things, as the fruits declare in their drunkennesse, fighting, quarrelling, bastard-breeding, and the like, besides murders committed sometimes.

2 All sports, games, pastimes, and pleasures, which bee made unlawfull by the Lawes of our Land, and Canons of

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our Church, are not to be used at other times, then not on the Lords day, by the rude vulgars and common multitude, who are prohibited, first all Beare-baiting, Bull-baiting, Interludes, common Playes, Bowling, Dicing, Carding, Tables, Coits, Cailles, Luggers, Shove-groat, Foot-ball, Fencing, and all meetings out of their owne parishes on the Lords day, for any sports or pastimes whatsoever. Secondly, All such sports and pleasures as cannot be done, but by such persons as are prohibited to wander abroad, and by the Law judged to be vagabonds, and wandering rogues: such bee Jugglers, Fortune-tellers, Fencers, Gipsies, Players, Pipers, Harpers, and wandering Minstrels, Players upon Tabors, and Timbrels, Souldiers tossing the pike, going as wanderers to get money on this day. Thirdly, all pleasures in prohibited places, as Gaming-houses, Bowling-alleyes, and Tippling-houses. Fourthly, all sports whatsoever in the Church or Church-yard forbidden by the Canons of our Church in those places; and here, methinks, the reason is good, if sports and playes pollute an holy place, then sports and pastimes pollute an holy time.

3 All sports, games, playes, pastimes, and pleasures, as have been condemned by the consent of ancient Fathers, Imperiall Constitutions, edicts of pious Kings, by the learned Fathers, and Divines in Councells and Synods, and many grave and worthy Clerks, Protestants, and Papists, have spoken against it, in honour and due reverence to their persons, and learned judgements, we should forbear on the Lords day: For that in other things they are much regarded, their judgements are approved, and their authorities alleadged. And may it not seem reasonable unto us in this thing, which men acknowledge to be only matter of recreation, to condescend unto them? especially considering that no ancient Father, no Councell, no Synod, can be produced for allowance of sports, games, playes, and pastimes to be used upon the Lords day: nor can be exercised on this our Lords day within the bounds of the Apostolicall rules, made by the holy direction of Gods spirit, for the use, and practise of indifferent things which may not be done to greive another uncharitably.

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See Master
Benham his So-
ciety of Saints
pag. 160. 176.
his religious
and large dis-
course about
sports and re-
creations.

1 Pet. 4. 3.

precept of the Church, otherwise they are sacrilegious (ei-
ting *Cyriak* for his purpose) because they are meanes to
robbe God of his honour, and to hinder the spirituall edifi-
cation of Christian people; and because abstinence from la-
bour, and from recreation upon the holy day is subservient
to the exercise of religious duties; and on the contrary, se-
cular labour, and pastime, are impediments thereunto, and
if they be acted at such times, as the precept of God, and
the Church prohibit, they are profanations of Gods holy
day: The same learned Father in another place in his book
against *Brabers*, saith, that because the Lords day, and
other holy dayes are devoted to the Service of God, and ap-
pointed to the exercise of religious and spirituall duties; Chri-
stian people are to perferre their religious offices of those
dayes before their worldly pleasures, and profit, and the
more observant they are hereof, the more they please God,
if other actions of their life, be suitable to their devotions;
yea, he saith further (and so much as we may say, and no
more) that devout Christians, who are so piously affected,
as that upon the Lords day, and other holy dayes, they doe
resolve to sequester, and retire themselves from secular bu-
sineses, and ordinary pleasures and delights, to the end
they may more freely attend the service of Christ, and apply
their mindes to spirituall and heavenly meditations, are to be
commended, and encouraged: For the doing thereof, is a
work of grace, and godlinesse, pleasing and acceptable to
God: for which he quoteth, *Col. 3. 2. Joh. 6. 27.* Let
none say, that flesh and blood cannot apply it selfe so holily,
an whole day together: For, first, flesh and blood shall not
inherit the kingdom of heaven, *1 Cor. 15. 50.* Secondly, we
must strive to doe by grace, what wee cannot doe by nature,
else we shall never doe at any time true service to God, ac-
cording to any of his Commandements. Thirdly, God must
not loose his right of service from us, because we have pro-
cured to our selves wretched natures, become weary of all spi-
rituall duties. Fourthly, lazie servants can hardly undergoe
any labour, much lesse to hold out a day, yet the awe they
beare to their earthly Masters maketh them to doe it: so
should

Object.
Answer.

should Gods feare move us to this. Fifthly, Imperfections
through corruption of nature are one thing, for they bee in
the best: but to nourish them, and willingly to yeeld unto
them, is another: I cannot doe what I ought by nature,
will I therefore not endeavour to doe what I should doe by
grace? God forbid. Sixthly and lastly, let me ask any
pious heart, any conscionable Christian, why should men
be more indulgent to weak nature, yeelding to flesh and
blood, in and about the fourth Commandement, for keep-
ing of a day wholly to him, than in and about our whole
service and obedience to any of the other nine? Seeing God
hath made his displeasure so remarkable in many judgements
against Sabbath-breakers, both aforesaid under the Law,
and now since under the Gospel.

Let me againe ask, is there any true Christian and lover
of Jesus, but will out of conscionable and mature delibera-
tion approve of such a pious and heavenly observation of the
day, as the before mentioned reverend father speaketh of, yea
and count them most happy that could delight themselves
in so heavenly a manner, for the only honour and glory of
Christ?

If so, then let me once more be bold here to ask: First,
why are any derided, mocked, and abused with the oppro-
brious name of *Sabbatarians*, who seek thus to extoll and
magnifie the Lord of life without Jewish superstition? Se-
condly, why should any bee offended with the endeavour
in any to keep strictly the day, though they cannot attaine
to the perfection of it? seeing it is not reprehensible; no
Scripture against it, no Fathers reproving it, no Councell con-
demning it, nor any holy men censuring it, as Judaizing in
any age, since the glorious Ascension of Jesus Christ? Third-
ly, why may not men bee taught thus to doe? why may
they not be exhorted to put to their best endeavours to at-
taine unto it in the best manner they can, so it be without
superstition and putting any holinesse in the day it selfe?
Fourthly, why should wee not on this day, one day in the
week, give Christ all the glory we can possibly, in our love
to him, and most solemnly shew it forth to the further

Lords day. Some dying bewailed their sinnes, others li-
ving made good use thereof, and herein reformed them-
selves, of which examples may bee brought to make
this good.

From all this which hath been delivered, it may appeare
I hope that it is not rash presumption, nor any vaine
and prophane observation, to take notice with reverence of
the immediate, the mediate, and casual judgements which
happen upon the Lords day, for the better stirring of us up
to the sanctification of the whole day, with readiness of
will, to the honour of our Lord Jesus, so it be without
superstition, and hypocrisie; which such as understand-
ingly know to observe the day aright, are farre from both
in their intension and practice.

CHAP. XXVIII.

Of the serious consideration of these things.

Christian Reader, that lovest thine owne soule, lay
aside all prejudice in the cause, labour for selfe-
deniall, and be in love with the truth: Behold
the Primitive times, weigh the records of our Church, the
care of Emperours, and Kings, take notice of the Decrees
of Councells, and Synods, the judgement of the learned
in the Church, both the Ancient and Moderne, the many
to the few of a contrary minde, and lay to heart these
severall kinds of Gods judgements, by all which we may see
what God, and all good men, would have us to doe, and
what to avoid on this day without any Judaizing at all;
For we doe not put, as the Jewes did, holinesse in the day,
as holy in it selfe, but as a day set apart by divine authority,
for holy duties: Nor doe we make our rest holy, but in the
use of it requisite to holy performances of the sacred duties
of the day: for without cessation from our owne profits and
pleasures, we cannot apply our selves to Divine Services;
and therefore it being both as a meane to take us off, from
the hinderances of holy duties, as also a furtherance

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to the exercises of holinesse, which on this day are publick-
ly and privately to be performed, we presse the keeping of
a Rest: If we be well understood, I suppose none would say,
wee did Judaize, nor call us by the new reproachfull name
of *Sabbatarians*: we hold no more for restraint, than holy
men have done in former ages. Doctor *Heylin* doth tell
us that the fifth and sixth Centurie were fully bent to give
the Lords day all fit honour, not only in prohibiting all
unlawfull pleasures, but in commanding a forbearance
of some lawfull busineses, such as they found to be most
hinderance to religious duties. S. *Augustine* long before,
allowed on the Lords day no wandering about woods, and
fields, with noyse and clamours, no telling of tales, no
playing at dice, nor dancing on this day: yea, he findes
fault, that whilst they rested from a good work, the work of
their calling, they rested not from vaine and trifling works,
as if (saith he) one time of the day were set apart to the
Service of God, and the rest of the day and the night, to
their owne pleasures. *Tertullian*, before him telleth us,
how holily the Sabbath was kept after the breaking up of
the Congregation, as before hath beene delivered. And it is
worthy to be marked out of Doctor *Heylin*, though he make
mention of recreations, cap. 3. pag. 84. & cap. 4. pag. 123. in
his Historie of the Sabbath; yet hath he not produced any
one testimonie of any one Father for the now conceit of
Christian libertie concerning recreations, of which he saith,
after dinner until Evening Prayer, and after Evening Prayer
untill the time of Supper, there is no question to be made,
but all were practised, which were not prohibited: But had
there beene proofes, hee surely would have produced one
Father or other for them. But come we now to our Oppo-
sites, and see what they say for us without Judaizing, and
instead of all the rest, I take only here the learned, Bishop
White, who saith thus, so farre forth as secular labour, and
pastime, or recreation, are impediments to sacred and religi-
ous duties publick or private to bee performed upon holy
dayes, they are to be avoided, and abstinence from them
must be used according to the equitie of divine law, and the

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precept

In Serm. de
tempo. 251.

See before
Mr. *Wierwood*.

Pag. 226. 227.
261.

Num. 10. 1. 2.

1. Sam. 5.

1. Kin. 22. 48. 49

2. Chr. 20. 37.

he was struck dead, therefore touching of the Arke, was the cause of the judgement: *Nabal* and *Abitha* offered strange fire, and whilst they were offering, fire from heaven light upon them, therefore the offering strange fire was the cause why this fire from above was sent down upon them. Plagues fell upon the *Philistines* whilst they detained the Ark therefore the withholding the Ark was the sin which made God so to plague them, and was not a Chance. *Jehoshaphat* joyed himself with *Ashabal* to make ships to go to *Ophir* for gold, but were broken at *Exon* *Gazer*, which calamity befell him for that sin as appeareth by the ill *Jehoshaphat* made of it afterwards; for he made not a ruse of it but refused to joy any more with *Ashabal* servants: the Prophet also applied that calamity punishment to that sin. The Holy Prophet did not lightly reckon of such a hand of God, but was taught by the Lord to observe it, and to apply it to the particular sinne. Many other instances might be brought to confirmethis truth, if need were not of the Scriptures. Therefore this being a rule certaine, that the hand of God may be observed against our Sabbath-breakers; for their prophanations did co-operate to the hurt of many, and to the death of some: They were punished in their after and descending. It is not the questioning to make the matter doubtful, that can overthrow the rule laid, nor sickness, nor death happening when any are about a good thing; for the good thing co-operateth not with the sickness, nor with the death following: preaching and praying procure not hurts, nor evils, and therefore cannot be produced fitly for this case, to take the sober minde off from observing Gods punishments upon such as we speak of in this discourse.

It is a truth undeniable, that the true estimation of things dependes not upon the events or accidents following it, nor where the acts be apparently good, the ill events and accidents concurring, cannot make the good to become evil, nor to be so judged in any wise mans understanding, nor the party affected to be judged ill of, in his good act, by men charitably minded. But on the contrary, if evil events, and ill accidents meet with ill doers, there the offenders may

without

without the breath of Charity, be judged to bee justly punished. And I suppose that evil events and ill accidents, happening very often where acts be done which be ill, in great probability, may probably witness Gods displeasure against such as do evil, without prophaneely making the Lord to beare false witness with us in such a case.

5. For the rule of retaliation, it is not applyable to our purpose, and therefore I passe it by, as neither furthering, nor hindring the cause in hand. Though upon the Lords day God may proceed against prophanes by retaliation, as for instance known to my selfe to be a truth: A lowd fellow tall and strong, in a Market Town upon a Lords day drinking in an Ale-house with his fellow, they fell out about sprinkling of the Cup with an Orange-pill, and were so enraged, as this bigge fellow wounded the other deadly, whereupon he fled into the Low-Countries; a yeere after the selfe same day twelve-month on the Lords day, in the same Town returned he home; as soone as he was come, one skillfull in fencing (but a little fellow) would goe and drink with him, and in drinking, they two quarrelled about the sprinkling of the Cup with an Orange-pill, who could doe it best; but when the little fellow stood upon his skill, the other said, that if he durst say he could sprinkle it either better, or as well as hee, hee he would fight with him, the other apt enough thereto they agreed. Fourth with into the field they went taking their swords; the little fellow after a few hours, ranne the other quite thorough, who being tall, closed with him, and stuck his sword in the little fellowes back, and broke it, whilst the sword was in his own body, and then fell down and dyed in the place, the other went back into the Town, but dyed also that day.

6. Rule. The conscience of the sinner is many times a good director to point out to us that cursed thing. If so, then what shall we say in this case? for divers Prophets of the Lords day have upon their hurts felt withall the accusation of conscience, and acknowledged, that those harms befell them for doing such things as they did on the Lords

Lords

serve punishment, but what way and how God will punish, that he reserves to himselfe, and seldome hath revealed it, though sometimes as we see by *Nathan to David*, 2 Sam. 12. 11, 12. and by *Moses to the Israelites*, against *Korah* and his company, Num. 16. 30.

2. *Rule*. That which we suppose to be punished, must be truly, and indeed a sinne, and not a point disputable, but recreations on the Lords day, whether lawfull, or unlawfull, are disputable: and therefore without unsufferable arrogancy we cannot apply the evils happening as judgements for sin.

Notruth is so cleare, but by agitation, siding, and exercise of wit, may become disputable. This might be shewed in many things evident enough, till they come into question. The morality of the fourth Commandement was heretofore very manifest, and the keeping holy the Sabbath day was of the morality, and the not-keeping holy the Sabbath day, but polluting it, was a sinne. The Lord in the old Testament threatened to punish, and did severely punish the breach of that Law; and the same sinne hee yet punisheth in some, though not in all that prophane the Lords day, observed of us Christians, as our Christian Sabbath, as hath been proved.

If these judgements come not for the profanation of the day, (as before shewed) hath been acknowledged) wherefore hath God so long, and so often laid his hand on many? If God be not provoked to anger, hee will doe us no hurt. *Ier. 25. 6.* Hee doth not willingly afflict nor grieve us. *Lam. 3. 33.* Therefore when hee doth hurt, and afflict these vaine, loose, and licentious sort of persons on this day, what sinne (for they doe sinne) evidenced by Gods hand against them, what sinne, I say, may we suppose to be, but their prophaneesse? and if the case be so doubtfull as some would make it, yet whether is it not better to make this use of these judgements, to sanctify the day with due reverence, rather than in doubtfull case to take our pleasurable liberty? for the rule is good, *Quod dicitur, ne foveris*, for so we are saide not to sinne.

3. *Rule*. That we find it by observation to have ever been, and continually, or for the most part so.

What

What sinne is there that may agree with this rule, that hath ever, and continually, or for the most part some judgement to set it out by, and by which it may be discovered? For as an Opposite in this our case, saith, are there not thousands (more is the pity) that prophane the Lords day in greater measure, than any of those in whom instances have been made, which never felt any exemplary evill? So may I say of many other sinnes, and sinfull men wallowing in their filthinesse; where finde we that ever and continually, or for the most part, that vengeance suffers not a murderer to live? Have not many lived, and do not many live guilty of blood? hath ever, and continually, and for the most part, the drunkard, the glutton, the adulterer, the cruell extortioner, and the like wicked ones, been made exemplary by judgements upon them, that any should expect ever, continually, or for the most part, judgements upon Sabbath breakers?

But it is a pretty cunning for men to devise rules out of their owne braines, and lay them downe as *Maxims* to try their Adversaries tenents by, and to reject them as not sound, because they agree not to their crooked rule.

Yet concerning the matter in hand let me say thus much, the so frequent accidents as some call them in so great variety, and happening so thick together in many places, may work amazement, and doe answer better to the rule, than what other sinne with following judgements upon the offenders may be produced: It is said, (and but said,) that such accidents fall out as frequently upon other dayes: Let them that so say be pleased to take the paines to observe, and gather a Catalogue, and present them to the view of the world to give satisfaction.

4. *Rule*. When the sinner is taken in the very manner, the Lords hand may be observed therein, the sinne co-operating with the judgement, either naturally, or morally.

When the sinne, and the judgement meet together, it is very certain, that the judgement then points out the sin, which is at that time committed, to be the cause of that punishment. Whilst *Uzzab* was laying his hand upon the Arke,

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strengthen the assertion. But is it not granted that the prophanation of the day is a grievous sin? And doth not the fourth Commandment impose a morall dutie, which is to keep holy the day of rest? The sanctification of the day is imposed upon us, and this are we pressed to remember. Let the day be what it will, appointed by divine authority, as our Lords day is acknowledged to be; wee are to keep it holy. To keep the day set apart by a divine institution, holy, is the maine substance of the fourth Commandment, and a morall dutie. And therefore the not keeping holy the Lords day, but polluting it, is a sinne, against the fourth Commandment, and the breach of a morall dutie, and therefore for this did the evils befall those, that prophaned the day.

But some will peradventure say, that it was the prophanation, and irrereligious contempt of Gods ordinances appointed upon this day by our Church, and the lawes of the land (sinnes highly provoking Gods wrath) which brought such evils upon them.

It may be so, for vaine and prophane enough are such persons, with whom the Lord is displeased, who may adde one sinne to another, to the prophaning of the day, an irrereligious disregard of holy duties, with disobedience to Authority: but this sinne maketh not the other to be no cause of the evils hapning to them, but serveth rather the more to aggravate the other sinne, and so more speedily to hasten their judgement.

And to this, some, it may be, will adde another cause, to wit, the licentiousness of such, as have bin punished, swearing from those directions & limitation prescribed to them.

I will not deny this neither, for certainly it is, that almost all the instances which lately have bene given, are of those which have runne out beyond their bounds in the Declaration: and no marvell for such as care not for Gods Commandments, will easily transgresse the limits prescribed by man. But yet here is no discord in the assignment of the cause of their punishment, the prophanation of the day: for in one and the same action, where God is disobeyed,

disobeyed, the Church disregarded, and authority neglected, and for all this together the parties punished, yet the principall cause is the sinne against God: as in this cause it is cleare enough.

Nevertheless, some cannot peradventure be satisfied with all this, that it is lawfull to apply these judgements to particular persons, except certaine rules be observed herein, such as themselves lay downe for guidance in the same. These rules I will write downe, and then give answer to them as I may. The rules which I finde laid downe for this purpose are these following.

1 Rule. We must have either extraordinary revelation of the punishments for the sinne, of which now there is no expectation in the wise; or immediately by the word wee must find those particular sins threatened with those particular judgements, which we see to be executed upon them.

Sometime we finde in Scripture particular judgements threatened for some particular sinnes, which some have committed, and bene punished for. But these be above a thousand sinnes mentioned in Scripture, and five hundred of them without any particular threatning added. This rule is not alwayes observable. Wee see severall kinds of punishments inflicted for some particular sinnes, which were not threatned before, to light upon the offenders. *Uzziah* for attempting to offer incense, was smitten with an incurable Leprosie. *Nadab* and *Abihu* were burnt with fire from heaven for their sinne. *Ananias* and *Sapphira* for their lying to the Holy Ghost kild immediately in the place. *Jeroboams* arms withered for stretching it out against the Prophet. *Amariah* for silencing a Prophet, given over to seek his owne overthrow. *Judas* for betraying Christ left to be his owne executioner. *Herod* eaten with wormes for his sinne, yet none of these particular judgements were threatned for these particular sinnes.

What therefore though we have no threatning that God would punish prophanesse on this day with such particular judgements as have befallen them; must we not think those evils to have happened to them for that sinne? A sinne deserves

of any sinne, for which they might apply to them the judgements: nor doth our Saviour find fault with them for any such conceit: but hee only maketh a supposition, if any thought them to be the greatest sinners above all others that dwelt in those places, they erred in so thinking, and taught them the right use thereof, to wit, to repent, lest they themselves should perish. This Text is against such as rashly judge such to be the greatest sinners, who perish by either moderate, or casuall judgements; but who doe so judge of those whom God hath punished for prophaning his day? for my part I know none of so presumptuous a spirit: we speak of the sinne, wee apply the judgement, and desire men to make the use thereof, which Christ doth here, to repent, that they may not likewise perish; and this we have warrant to doe.

Thirdly, for the whole book of *Job*, which is said to serve for this purpose, to shew the folly of vaine men, presuming to particularize the foot-steps of the Lord, as if hee proceeded in justice according to our fancies. I answer, all might well have been spared in this matter, for it maketh nothing against the observation, and application of Gods judgements, against the prophanation of the Lords day. *Job* was a very holy man, his friends could not convince him of any open crime: and yet for the strange manner of Gods afflicting him, they rashly condemned him. They reasoned from Gods hand upon him, to make him guiltie of foule offences, which they could not justly taxe him of, for which *Elihu* reproveth them. But we reason from the sinne, the prophanation of the day, (which is acknowledged a grievous sin) to the punishment, that God is offended, and therefore the sin to be avoided. In this, is neither folly, nor we vaine men, nor led by fancie, nor doe wee darken counsell by words without knowledge, for which God reproveth *Job*, nor *Elihu* for finding fault with *Job*; for *Elihu* his reprehension of *Job* was sound, and good, in which *Job* made no reply. For some may say, if it bee denyed, that either the affliction is a judgement, or that it was for this (to wit, the

the prophaning of the Lords day) inflicted, wee are forth with put to shame, and silence.

Sooner said than proved. Can any deny the evill befallen to the judgement? For the better understanding hereof we must know the word judgement to be taken two ways. First, for the extraordinary vindicative justice, the dreadful revenging hand of God, in his wrathfull vengeance, plugging some notorious wicked ones, as the Sodomites, Egyptians, *Jeheram* the son of *Jobabaphar* with a rotting disease inendable, so that he stank above ground, and the like; Secondly, for ordinary punishments, which may happen to any, so as the word judgement taken in *1 Cor. 11. 29.* where the word translated damnation is *judicium*, judgement; so also in *1 Pet. 4. 17.* it is used for any kinde of punishment which God inflicteth upon men for sin. In this latter sense he evill befalling the Sabbath-breakers, is a judgement, and a due deserved punishment, as the word is expounded by the learned in *Gal. 3. 10.* Shall not fire from heaven, thundering and lightning, by which some have been killed, be held a judgement? was not the fall of *Paris* gardens scaffold, which hurt and kild so many, a judgement? These and other evils hapning, such as be before mentioned, have been held to be judgements; and why any should deny them to be so now, they give no reason, not indeed, can they, if they take the word judgement aright, as in this case some Opposers doe; who affirme that irreverent contempt of Gods ordinances, appointed on this day, by the Church, and law of the Land, may pull down Gods judgements: yes, that if this day were changed into another, there would be no exemplarie judgements of God from heaven against this kinde of ungodlinesse of men, as ever were in any ages upon the Lords day. Is it no shame we see to call them judgements, and And we may without shame say that these evils befall them for prophaning the Lords day, and not for any other holy. Our Church in the Homily, and in the former exhortation, the Fathers in that Synod, and many men have averred as much, whose affirmation is not passed to any private mans negation, if we had

time, of our Reverend Prelates in their exhortation, of Learned Divines, as well Papists, as Protestants in their observation of judgments, and applying them for the breach of the Lords day, that herein they were strangely presumptuous, that their observation was rash, vaine, and impious, and they in so doing deserved to be censured for insufferable arrogancy: now God forbid. I presume, the spirit of wisdom will not suffer any moderate minds to think it: nor ever did heresy such a condemning censure and deadly doom, pass the pen of any upon them for so doing. Nor indeed, was there cause, nor yet is, if the judgments be wisely applied.

For is it not acknowledged by a learned Opposite, that in some cases, it is lawfull to apply particular judgments to particular finnes of particular persons? Then why not in this case, if the case be put right, to wit, for the profanation of the day, and not hailed and drawn so other by ends, and by respects, nor intended in the production of these judgments? For another learned Opposite saith thus, without all question, (whether the observation of the Lords day stands by virtue of Gods immediate precept in the fourth Commandment, or otherwise: or only by Apostolicall, or Ecclesiasticall Constitution) the profanation of the day (marke the words) must needs be a greivous sinne, and powerfully attractive of Divine vengeance, seeing it is acknowledged by all, that in the profanation of that day, both Gods precept (as far as it is morall in the fourth Commandment) is violated, and the authority (which God hath commanded all Christians to obey) is contemned. If then the profanation of the day be a greivous sinne, and powerfully attractive of Divine vengeance, when God layeth his hand upon the profaners of the day, what detestable folly spirit to apply the judgement?

Gods wayes, are not our wayes, *Eze. 55. 9.* saith one; in his mercies, of which the Prophet there speaketh; we first come to apply his mercies to our comfort, and then to the comfort of others.

Gods judgements are unsearchable, *Amos 3. 3.* what

what judgements? such judgements as we speake of? The Apostle speaketh not of the works of his justice for sin, immediate, mediate, or casuall, which happen in the sight of men, and are so made manifest, and are not unsearchable. But the Apostle by judgements understandeth the hidden determinations of Gods meanes to bring about the manifestation of his justice, and mercy to this and that people, as to the Jews, and to the Gentiles; which made the Apostle to cry out, *Oh the depth of the riches of the wisdom, and knowledge of God.*

If the sinne be manifest, and the punishment visible, here is not an unsearchable judgement, nor such, his way past finding out. These two places alledged, that of *Eze.* for judgements of mercies, and this of the Romanes mis-understood, and mis-applied to our matter in hand, do not hinder the applying soberly Gods judgements when they fall out upon men, in their sinfull courses.

Our Saviour sufficiently (will some say) taketh us off from this rash attempt: 1. In the blind mans case, *John 9.* 2. In the fall of the tower of Siloam, and massacre committed on the *Galileans*: And 3. the whole booke of *Job* serves to shew the folly of raine men.

First, For the place of *John 9.* concerning the blinde man, there is no application of any judgement by the disciples, they doe only ask him a question, saying, Master, who did sinne, this man or his parents? They knew not the cause, they only supposed, there might be some sin, in the one, or in the other, why the man was borne blinde: Our Saviour answereth them, and directeth their thoughts to an higher consideration upon the occasion of his healing: but he condemneth them not of any rashnesse as in some other cases he did, when sometimes they asked him a question. This text serveth not the sober minded for observing finnes, and applying of judgements, when they happen.

Secondly, Concerning, *Luke 13. 1, 2, 3, 4.* it is to no little purpose: for here some tell Christ of that which befell the *Galileans*, and our Saviour himselfe bringeth in the fall of the tower: but here is no mention of the peoples applying of

such as bring Gods judgements against the prophaners of the Lords day; They may perhaps better know within themselves, than they yet have expressed unto others. If any have failed in truth of story, or related examples not to purpose (or what is but common, and ordinary, yet true, yet may examples be memorable, though common and ordinary; for God makes them so common, because he would not have them forgotten) or that have put *Causam*, *pro non Causa*, they are left to answer for themselves. For my part, I suppose, without feare of mens fore mentioned heave doome, that we may with lowly reverence, and with an holy awe, fullness of mind Majesty solemnly observe his judgements; and for these Reasons,

First, the Scriptures are full of examples of Gods judgements, to teach us to observe them now, as then they were. For whatsoever is written is written for our learning, according to the nature of the things, left us to read, and understand.

Secondly, Our Saviour Christ minded his Hearers of the destruction of the old world, of Sodom, and of Ears wife to make use thereof for their instruction.

Thirdly, Saint Paul mentioneth fore-past judgements, not to the Jewes among whom they happened, but to converted Gentiles, the *Corinthians*: He nameth the finnes, and then the punishments, and telleth them, that they were written for ensamples, and for our admonition, that we should not doe as they did. If judgements past, serve for this use, are we not to make the same use of judgements past, which daily happen among us? I doubt not but we may, and ought so to doe.

Fourthly, The holy Psalmist layeth it down as a sin, and threatneth destruction as a punishment, because they regarded not, they did not consider, nor understood, as the word signifieth, the works of the Lord, nor the operation of his

The like doth the Prophet *Isa* in his time complain they were given to feedings and wine, and to the Pipe, and other muscical instruments, but they regarded not the works of the Lord, neither considered the operation of his hands,

hands, as many in our times, and especially on the solemn daies, set apart for Gods worship: At which times, if evils befall any of them, are wee slightly to passe them by? Should we not learne by other mens harmes to take out a lesson for our selves? when the Scorne is punished, the Simple is made wise, saith *Salomon*.

Fifthly, It is a duty, yea, a grace commended in the Godly, that they will learne righteousness, when they see the judgements of God in the earth: but it is cleane contrary to the wicked, they will not behold the Majesty of the Lord, when he spareth them, and when they behold others punished, yet they will not learne righteousness. Marke, how the Prophet here judgeth them for wicked, who from judgements on others, and from his favour towards themselves, will not learne righteousness.

Sixthly, I have shewed that 800 yeeres ago, how the Reverend Prelates at the Synod in *Paris*, laid to heart the fearful judgements which befell some, for the prophanation of the Lords day: *Quater*, as you have heard, durst averre boldly, confidently saying, that it was not to be doubted, that the prophanation of the Lords day, was not the least cause of the evils, and calamities in those times: *Bellarmino* durst say as much. In the exhortation added to our *Faith-Becke*, is it not acknowledged, that the plague hapned (among other finnes) for the polluting, and not keeping holy the Lords day? I have heard men from time to time have made Catalogues of such judgements as have hapned upon this day. The Authour of the *Præface of Petrus* a book thirty five times reprinted, allowed by authority, and dedicated to our Now Dead Sovereigne, when he was *Duke of Turke*, and after when he was *Prince of Wales*, rehearseth many judgements upon Sabbath-breakers, as he telleth them, and is bold in the Conclusion to affirme, that those judgements which he mentioneth may be sufficient unto them (whose hearts are not feared) how wrathfully God is displeased with them, who are wilfull prophaners of the Lords day.

What shall we say of all these Reverend Fathers

We are taught to magnifie his worke, which men behold.

Iob 36. 24.

Pro. 21. 11.

Esa. 26. 9. 10.

Now to find out the sinne, and the siner in this sinne, which God pointeth out by his hand upon him.

1. Enquire into the transgression of the Law, for by it cometh the knowledge of sinne, which is the transgression of the Law: upon this ground we cannot misse of the sinne.

2. In the next place, ponder seriously all the concurring circumstances concerning the punishment happening: And here note

1. The notorious qualities of the person upon whom the judgement lights; whether he be a common swearer, drunkard, fornicator, a despiser of holy duties, or grossly careless of them. 2. What evil he was saying or doing when the punishment befell him. 3. Where hee was, in what place prohibited. 4. His intention discovered to be naughty, ungodly, or unjust. 5. How he did, or spoke in an evil manner. Lastly, the time is very considerable when any such thing was done, at what time the judgement hapned.

By all these concurring circumstances duly weighed with mature deliberation, the divine hand may be observed very usefully, even in common, and such as be called casual accidents: As for instance,

A May-pole set up on the Lords day, falleth and killeth one; one is set up upon a holy day in time of divine service, which killeth another, as instances may be given: The first hapneth for the profanation of the day, because they brake the divine ordinance of God, who hath appointed the observation and keeping holy of the day: The other, for the prophane contempt of Gods divine service on that other day. To play at foot-ball on the Sunday, the example is fearful of fourtene drowned together playing on the ice, for that they profaned the day: At *Cuddington* in the edge of *Hertfordshire*, not farre from *Buckin*, upon a holy day a company of fellowes intended a match at foot-ball, some of them were come into the Church, and to call the rest together, one tolled the Bell; presently it began to thunder, and on a sudden was scene a black ball to come tumbling downe a hill neare by, and come directly to the Church, and

and there flew into the Bell-Free, and first flew him that tolled the bell, then flustred about the Chutch, and hurt divers; and at last did burst in sunder, leaving behind it a filthy stinch like to brimstone. Now albeit this was not on the Lords day, yet were they thus fearfully punished: First, In plotting an unlawfull sport, on that day against the authority of the Magistrate. Secondly, By making the Church, a consecrated place, their rendezvous. Thirdly, by prophaneely tolling a Bell, the principall use whereof, was to give notice to the people to come and serve God, and not to draw youths to vaine and unlawfull sports. Fourthly and lastly, in purposing to spend the time, dedicated to sacred uses, in their boisterous, rude, and harmefull sporting.

Thus we see how we may take notice of the judgments for breach of the Sabbath, though punishments of the like nature, (yet sometimes worse) happen upon other daies. To Conclude this, it is not good to take off our awefull thoughts from Gods hand, upon breakers of the Sabbath, lest we grow presumptuous and fall into sinne, and so procure to our selves the deserved judgments which have light upon others: And let us consider, how God threatens to destroy such as regard not his wordes, and the operation of his hand.

Psa. 28. 5.

Lastly, some are so farre from having any regard at all to this argument drawne from the judgments of God, as they hold the allegation of them, in this cause, to be impious rashnesse, impious, and rash presumption, vaine observations, next allied to superstition, yet, a prophane kinde of observation: a strangely presumptuous and daring manner to perle up into Gods throne, and a taking upon men to read the darke, and divine Characters of the causes of his inscrutable judgments, and an insufferable arrogancy in such as produce them, making God to beare false witness, foolishly triumphing before the victory, with saying, *Loe the judgments of God, Loe the judgments of the Lord, out of Heaven, making them speake Gods indignation against the profanation of the Lords day.*

What should move any thus to condemn, and condemn

on this day some going out to swimme have beene drowned: Some riding to merriments (which commonly neglect di-
vine service) have fallen from their horses and broken their
necks: More of this kinde might be rehearsed, but heere we
conclude with the words of the Psalmist of the 77. Psalme
Piercy: If these be not sufficient to terrifie thy heart, thou shalt
willfull profanation of the Lords day, proceed on in thy
profanation, it may be the Lord will make thee the next
example to each others to his Sabbath-breakers.

CHAP. XXVII.
Of objections which may be, or are made against the
production of judgement in this case.

Some understanding leaders them, to be their
hearts affected more or less, than the child never
to dreadfull, or terrifying, to be common, pro-
fusions; as I finde in this. Some
reject these and other like relations as fables, and to give
no credit to them, holding them perhaps for fables, as
formerly were the Popish legends to move feare in peoples
hearts with telling of tales.

These fore-mentioned examples are none such: It is a
saule sinne to beily God, not seen his countenance any longer
then it: we live now in a cleare light, than to be led away
altogether with fabulous relations.

Others, because some of the judgements seeme casuall, and
so commonly held in this very respect, make a rush at the al-
legation of them: But however some be apprehended as
casuall, many being immediate from God, none but the
Heathen Philistines Priests will judge them more chancers:
And for such as be casuall, let us consider, that a Sparrow
cannot light on the ground without the will and providence
of our heavenly Father. And are the haire of our head
numbered? Certainly then, things which seeme most con-
tingent, and such acts as these judged so casuall, must needs
fall

fall out by the will of God, and the guidance of his speciall
providence, and his divine hand. And therefore not to be
lightly passed over with a rush, and slighted as a meere ac-
cidents without due observation, and use.

Some think, that there is not much heed to be taken of
these judgements concerning this day, for that the selfe same
may bee found to fall out at other times, and other holy-
dayes: And therefore nothing can be concluded more pe-
culiarly for this day, than for any other, from these
judgements.

No doubt, but it may so happen and fall out, that a
Drunkard may fall from his horse and break his neck
aswell on any other holy day, as on the Lords day: A Cud-
gel-player may on another day be hurt, and have his eye
struck out as well as on this day: One may kill another,
houses may bee on fire, and men by swimming may bee
drowned aswell at other times, as on the Lords day: The
like accidents may fall alike at all times; for God though
he punish the profanation of his owne day with his judge-
ments, yet he reserves not any speciall judgements to be in-
flicted upon Sabbath-breakers, as peculiar to them for that
sinne: For if so, men would not thus dispute the case, and
sleight the argument; for the judgement would clearly
decide the controversie, and put men to silence. But as I
have said, the same punishments may light upon all sorts of
offenders alike at any time: Neverthelesse, wee may not
neglect to take good notice of Gods hand, not only in gene-
rall to conceive where such hurts, and harms happen, that
there is sinne which hath procured it, upon such persons as
vaine, and ill disposed (for we are to judge otherwise of af-
flictions on the Godly, which happen upon a Job for triall)
but also to endeavour to finde out the sinne in particular in a
sober search and godly humility. And thus much must we
doe for the work of Conscience, which stirreth not upon an
only generality; but upon knowledge of this or that par-
ticular sinne applyed home to our selves, upon the breach of
some precept: Thus shall we instruct our selves by obser-
ving judgements, to take heed of particular sinnes.

A a

Now

tailed by the Declaration that these and others might
G. H. A. P. XXVI

Of examples of casuall judgements against the
Prophane of the Lords day

Such like judgements happen as it were at un-
wares, and expectedly, I have given instances in holy
writ: And therefore by the recording of them,
God would have us not only take notice of
such, but also to make good use of them; as the Lord shall
direct us in wisdom, in charity, and will abundantly be
to doe.

For it must indeed be acknowledged that in this sort of
judgements the particular application to particular persons
for this end is not easie, but requirith prudence of
circumstances, and careful observation of all circumstances
concurring to make a true use of them in the application to
others, though not the like difficult in all; nor yet so hard
for the participation whom such casuall judgements doe fall,
to apply them home to themselves for instruction. And
therefore have they bene observed and recorded: Among
very many, take these few examples.

Famous and memorable is the fall of the Scaffold in
Park garden, where many were gathered together on the
Lords day to see the rude sport of Bear-baiting, the fall
whereof slew eight persons, and many others were hurt
and sore bruised.

A great number gathered on this day to see a Play acted
in a chamber; the floor fell downe, by means whereof
many were hurt, and some kild.

Stratford upon Avon was twice on fire, and both times
on the Lords day, whereby it was almost consumed, chiefly
for prophaneing the Lords day; and for contemning
the word of God out of the mouth of his faithful Mi-
nisters.

Truro, (whose remembrance, sixth mine Author,
made his heart to bleed) was twice also almost utterly con-
sumed with fire, 400 houses at once in a flame; and in the
first

Stowes Chron.

Doctor Beards
in his Theatre

These two in-
stances are ci-
ted by Bishop
Bayly.

first fire were about fifty persons consumed; which was
for the horrible prophaneation of the Lords day, occasioned
chiefly by their Munday-market. Of the first judgement
they were fore-warned by their Preacher, telling them
that some heavy judgement God would bring upon the
Towne, as it hapned, not long after his death.

Two brethren on the Lords day in the forenoone came
from a Market-towne to an Uncle they had, there to dine;
after dinner they took horse againe, but had not gone farre,
but one of the horses fell downe dead: who going back
againe to their Uncles house, the other horse being put up
into the Stable, within an houre or two after died in
the place.

One would ride after dinner on the Lords day, about a
worldly businesse, which he needed not then to have done;
and therefore was dissuaded from it, but goe hee would, his
way was over a bridge, on which when he came, a puffe of
wind blew his hat into the river, which he seeking to re-
cover by going into the river, both he and his horse were
drowned, nor could he be found till fishes had foulely de-
voured his flesh.

The *Asseburgers* report, that a husbandman grinding
his corne on the Lords day, the meale was set on fire: And
it is knowne to many, that a Millers wife setting her Mill
on going, and she busie in her Mill on the Lords day, in the
morning the Mill-house fell upon her, and kild her; of
which by the fall of a Stone there, but a few dayes, or but
a week before, shee had a faire warning given, yet not ma-
king good use of it, shee there ended her dayes.

Fourteene youths adventuring to play at foot-ball upon
the river of Trent on the Sabbath day, when it was, as they
thought, hard frozen, meeting together in a shove, the Ice
broke, and they were all drowned.

I might here rehearse many more casuall judgements of
many sorts, which have hapned upon such as have prophane-
d this day. Fires have bene kindled, it not being known
how, in time of peoples syotting on this day, which burnt
downe many houses: Some in one place, some in another,
on

CHAP. XXV.

Of ungodly judgments wrought from God, against the
prophane of the Lords day.

Unchristians in name should be Christians indeed, and
one further another unto goodnesse, especially
on the Lords day, which should be provec-
tive to good duties, and to the stirring of us up to
shew the vertue of Christ his resurrection in us, and our
Christian love one to another, at all times, so chiefly
on this day: but where lusts rule and passions are pro-
phane, the Lord leaveth them to themselves, to become his
instruments to punish their prophane of this day, as
appeareth by these examples.

Some on the Lords day would go to Bowles (a forbid-
den game to the common sort) at which play two falling
out, the one threw a bowle at the other, and struck him
so on the head, as the blood issued out, of which blow hee
died shortly after.

Certain younges (contrary to the order in the declara-
tion) would goe out of their owne Parish on the Lords day,
into another to play at Frier, the Mother of one of these
earnestly dissuaded him; but goe he would, and returning
homewards at night, with his companions, they fell first to
juggling, after to boxing, so as their blood being moved one
of his fellows stabbed him in the left side, and so wounded
him, as he dyed the next day at night.

At a Wake on the Lords day, among others, two sitting
and drinking, till late at night fell out, but at first they were
parted a while, after commeth one of them in againe, and
seeing the other sitting by the fire, with his back towards
him, commeth behind him, and with an hatchet chineth
him downe the back, so as his bowels fell out: the cruel
murderer flying, and being hotly pursued, leaped into a
river and drowned himselfe.

A Watson Maide hyred on the Lords day, a fellow to go
to the next Parish to fetch thence a Ministrall (not war-
ranted

ranted by the Declaration) that shee, and others might
Dance: but that night was shee gotten with child, which
at the time of its birth, shee murdered, and was put to
death for the same, confessing the occasion of her ill hap, to
be her prophane of the Lords day.

Upon a Whitsunday, betwixt afternoon and two fellowes meet-
ing at the Ball (again not allowed by the Declaration) the
one killed the other: Also upon a Lords day in the after-
noone, one with much contempt against his Minister, as
appeared by his words, would take up Cudgells to play
with another (all sport not allowed them) but at the second
or third bout, one of his eyes was struck out of his
head.

A fellow drunk at the Church house where he dwelt,
on the the Lords day (a foule sin both for the time and
place) was the next day, so given over of God, as hee
became his owne executioner, and hanged himselfe.

One disposed to revell, without due bounds of pro-
fited order, would in the Church house keep an Ale on
the Lords day, and other dayes both night and day, without
constraint: But for his Lechery, on the Sunday night,
his youngest sonne was taken for stealing of a purse out of
another pocket, while he lay drunk in the Church house
on the board, and that week his eldest son was by one stabd
to death.

A poore man after hee had heard a good Sermon (as hee
said) when he came from the barre unto a Minister, would
goe to a Revell (an ill name for Christians meeting together)
into another Parish, where occasionally falling out with
one he killed him; running out of the Church-yard to doe
the bloody deed, for which at the next Assises, he was excu-
ted, lamenting his ill hap, that he could not tarry at home.

More instances of quarrelling, fighting, and killing of one
another, might be given to terrifie men from such sinfull
wayes, and from such prophane of the Lords day; especia-
lly consecrated to the laud and honour of Jesus Christ our
blessed Lord and Saviour.

and our new Sovereigne King Charles, in the exhortation added to the booke of the two former Fasts, and to this now also, and doe with the reverend Prelates acknowledge that among other sinnes the not-keeping holy of the Lords day, but polluting it, is the cause of the plague breaking out upon us eyes, our Homily telleth us, that God hath declared himselfe much grieved for the prophanation of this day. This is further acknowledged by many learned men, who have bene speciall observers of the judgments hapning at well in times heretofore, as in our dayes, which as yet he reduced to the three heads before mentioned.

CHAP. XXIV.

Of exemplary judgments ministered from God, against the prophane of the Lords day.

Not Camille held at Paris, in the year 819, 800 years agoe, the reverend Bishops there assembled, some by relation, others of their own knowledge, as some, that some men following their husbandry, were slain with lightning and Thunder; other some punished with a strange convulsion of their joynts, and so newes, and miserably punished for their dishonouring of so great a day. *Gregorius Turonensis*, who lived a few years since, in the end of the fifth Century, or in the very beginning of the sixth, as *Bellarminus* Chronicle hath it; said, that for the dishonour done to the Lords day in working, fire from heaven, burned both men and houses in the City of *Lamages*.

Doctor *Beard* of *Huntington*, telleth us in his Theatre of Gods judgments how fire from heaven burned up a worldlings Barne, and all the graine in it, for conveying his corne on a Sunday in Sermon time out of the field.

To these may be added many other of the like nature: One would needs, though dissuaded by others, ring an Hogg on the Lords day in the morning, but in the ringing, staggered,

staggered, fell downe, and never spake more, though hee lived eight dayes after. *XX. 9. 11. 12.*

A great man using every Lords day to hunt in Sermon time, had a child by his wife, with an head like a dog with eares, and chaps, and cryed like an hound.

St. Cuthbert a Sermon, would needs drive his flock on the Lords day in the morning, from the lane where he was Saturday night, when he might have stayed in the flock, but hee was gone a stones cast from the Towne but fell downe dead suddenly, though hee before in good health.

A man on the Lords day though incensed so the contrary by his wife, would take his Hatchet and Shovel to make an end of his work left before undone: but hee was suddenly struck dead in the ditch, and so ended his work and life together.

One serving a Virie of *Saint* on another, coming from Gods Service on this day, hee after some words of reprooff for so doing, and his light answer thereto, dyed in the place without speaking more words.

Certaine disorderly youths would in despite of the Church, walke ring on this day, but the principall Companion, who had gathered them together, was stricken with giddinesse, and hee had beene sunk, whilst hee was ringing, whereof hee sickned, and dyed of that sicknesse shortly after.

A scoller rejoicing at others evils, and the licentious libertie which many took upon the Lords day, was stricken with a dead ralsey, all over on one side, and with blindness, and dumbnesse, so as hee could neither see, see, nor speak: and lying thus in miserable paine, died within a short time after the stroke of God upon him.

These few instances may serve for the immediate hand of God upon prophane of the Lords day. I passe by, how filthy drunkards have felt the Lords hand against them on this day.

CHAP.

nation of their Sabbath, as the Scripture witnesseth in many places: So hath the Lord punished the prophanation of our Christian Sabbath dedicated to his honour, and service, and hath pleaded by his punishments for the sanctification thereof; and to deterre men from the prophaning of it.

This we must know that there is no evill in a Citty but the Lord doth it, (to wit) the evill of punishment; and the same cometh for sin, of what nature or kinde soever the judgements be: which are three fold.

1. *Immediate judgements* wherein Gods hand is clearly seene, which all will easily acknowledge with feare; Such a judgement was the drowning of the old world, the burning of *Sodome* and *Gomorrah* with fire from heaven: So that of *Nadab* and *Abihu*, with the 250 Princes also with fire from heaven; such a judgement was that of Lots wife turned into a pillar of salt; *Miriam* and *Jebezi* made leprous: such were also the ten plagues of Egypt on *Pharaoh*, and many judgements on the Israelites in the wilderness; and on other in Israel, and Judah afterwards.

Secondly, *Mediate judgements*, which fall out upon men by some instruments, as by the hand of one man against another, where one is the death of another: but these are not so deeply laid to heart, as to behold Gods anger therein, as men are bound to do, yet the Scripture telleth us of such, as Gods very hand in punishing men for sin, as we may read of the falling out of great friends at first the *Sichemites* and *Asherites*, who at length slew one another, God sending an evill spirit between them to render upon their heads their wickedness and evill they joyfully committed against the house of *Israel*. So hapned it with the three Armies of *Moab*, *Edom* and *Ammon* and their gathering together like friends, yet fell out one with another, to the ruine of themselves, and this is attributed to be Gods hand upon them.

Thirdly, Judgements commonly called *Casual*, which happen not seldome, too many slight, and say, some, that it was but an accident, as if Gods hand were not in it. When we read of one killing another at unawares in *Nam*, 35.

22, 23.

Judg. 9. 23.
56, 57.

Chr. 20. 22. 23.

22, 23. *Deut.* 19. 3. that such a one so killed is delivered by God into the mans hand that killed him: *Exo.* 21. 13. By this kind of way came wicked *Ahab* to his death, *1 King.* 21. 34. even by a man shooting an arrow at an adventure: So *Achan* his idolatrous sonne by falling downe through a Lattise came to his end. *1 Kings* 1. 2. and 17000 by the fall of wall in *Aphod*. *1 Kings* 20. 30. which no doubt the Lord overthrew and caused to fall upon them to slay them. And we must know that casuall harmes, and death come for sin, so our Saviour telhus, *Luk.* 13. 4. that they were sinners on whom the Tower of *Silo* fell, though others were not to judge them the greatest sinners above all: yea, casuall losses in outward things come for sin. *2 Chron.* 20. 37.

Therefore be the judgements of God of any kinde, they are to be taken notice of, and we are to make use thereof, to beware of sin, and to repent lest we likewise perish, and not in flight the least casuall harme as most doe: For *Deut.* 32. 7. remembreth the people of *Israel*, and our Saviour will his hearers to remembre *Lots* wife: and *Saint Paul* sets the examples of the punishment of the Israelites before the *Corinthians*, and tells them that these things hapned to them for examples, and were written for our admonition. Wherefore what punishments have heretofore fallen out, or now happen amongst us, we are to observe them, and lay them to heart; For saith the Psalmist, *All men shall feare and declare the work of God; for they shall wisely consider his doing*, *Psalm.* 146. 9.

That the abuse of this our sacred Lords day, hath provoked God to wrath is acknowledged; *Quaker* saith, it is not to be doubted, but that the prophanation of the Lords day is not the least cause of the evils and calamities of our age. And *Bellarmin* confesseth also that the Disorders, Dances, Revells, and the like, on the Lords dayes and other Festivals, were the occasion of all publick calamities, and judgements, which they suffered; and reckoneth up, famine, poverie, pestilence, sedition, & concludeth thus in general, all plagues and scourges. Of this sin speaketh our late learned King *James*, and

Deut. 24. 9.
Luk. 17. 32.
1. Cor. 10.Hem. in Matt.
162. in Mark.
18. so in Luk.
loh. and Acts
1. Cor. 6. 9, 10.

honour, to whose worship and service the holy day is devoted, and they defile the souls of men, for the cleansing and edifying whereof the holy day is appointed.

3. Learned Divines.

Nelso, de Clauingulis de nouis celebrationibus, non institutis, tells us, that especially the Lords day and solemn Feiivalls should be wholly and onely consecrated to more speciall worship and spent in duties of Devotion, In lauding and blessing him for his most speciall favours: Doctor Peck-ham hath a right speech (howsoever it be that a little after he varieth) saying, If the first day of the week be the Lords day, (as he in another place yeelds it) we must look to do the Lords work on it, and not touch upon him by doing our own works thereon: yea, he cyteth Saint Augustine for this, that we should leave all worldly businesses on Saints dayes, Et maxime Diebus Dominicis, especially on the Lords dayes that they break themselves wholly to the Lords service. Reverend Hooker saith, that the voluntary scandalous contempt of the rest from labour wherewith God is publicly served, wee cannot too severely correct and bridle: Master Dow teacheth a cessation from ordinary labours, and holds them unlawfull on this day, as they hinder a man from applying himselfe to divine duties, and therein are contrary to the divine precepts and the morality thereof. He requireth first, A worthy preparation in private. Secondly, Warneth men that they doe not by improvidence, or negligence, or forgetfulness draw upon themselves a necessity to sinne or hinder the duties to which this day is consecrated. Thirdly, that the hindrance and our defects be supplied by private Devotions and Meditations. Fourthly, that it is good and commendable to spend the rest of the day in holy meditations, private prayer, reading, and calling to minde what we have read or heard. *Constitutio Bellarmini* and *Bellarmin* have condemned Stage-plays, Banquets, Musiques, merr-Dancing, which they call lecherious, to be especially on the Lords day most execrable. Alex. Fabricius in his *destructorium vitiorum* pars 4. saith, That the Sabbath by dancing is profaned.

So

In his Sermon
pag. 13.

Page 5.

In Eccl. Pol.
ca. 5. pag. 385.

In his discourse of the
Sab. pag. 28.

Speculi-moralis
lib. 3. Concio 6.
de Dominicis. 3.
capitulum.

So did the godly *Albigenses* and *Waldenses*, who also in a short Catechisme upon the Commandments would have the Christians keep the Sabbath in ceasing from worldly labours, from sinne, and idlenesse, and to doe things as might be for the good and benefit of their soules.

It were tedious to recite the learned in the later times, teaching the holy observation of this our Lords day: I will end only with the harmonie of Confessions, where it is said, that the Lords day ever since the Apostles time was consecrated to religious exercises and unto holy rest.

CHAP. XXII.

God would have our Lords day religiously observed, and not to be profaned.

God doth informe us by his word, by which wee finde his institution of one day in a week from the creation (as in the first Treatise have beene proved) to be sanctified to holy uses: wee finde also the same established by his Law given on Mount Sinai, as is manifested in the former Treatise: And from the word in the New Testament, we finde one day, the first day of the week, to have been observed, and the observation continued now this 1600 yeeres: So that one day in a week hath beene given to God as sacred and holy for holy rest in his worship, and for holy duties to be performed publicly & privately, now above five thousand five hundred & fourscore yeeres, some count 6000, a time long enough to suffice this truth, to observe such a day: and as the holy people in the former times before Christ kept their day holily, morally, so should wee our day too.

But as God instructeth by his word, so doth hee also by his works; he is said to speak by the work of his providence: *Genes. 24. 50. 51.* And when his judgements are in the earth, the inhabitants of the world are to learne righteousness thereby: and even in this for not observing his holy day; for as before he punished his people for the profanation

In the History
of the Waldenses,
part. 3. b. 2.

Seel. 16. cap.
24.

Esai. 26. 10.

CHAP. XXII.

What Popes, the Canon Law, Archbishops, Bishops, and other learned men, have said concerning the hallowing of this day.

1. Popes.

Pope Alexander the third saith that both the old and new Testament depute the seventh day unto rest. **Pope Gregory** the ninth commanded a restraint from labour both of man and beast. In **Pope Eugenius** his time the Princes and Prelates (as **Doctor Heylin** confesseth) did agree together to raise the Lords day to as high a pitch as they fairly might, and a Canon was made by that Pope in a Synod at Rome 800 yeares agoe to forbid businesses and works of labour, criminall causes and vaine sports on the Lords day, and other Festivalls. **Pope Gregory** in Epist. 3. lib. 11. held it not lawfull for any to bath themselves out of luxury and pleasure on the Lords day, but that wee should rest from our earthly labours, and by all meanes abide in prayers, &c.

By the Canon Law *grinding* hath beene inhibited, and by the same Law *travelling* hath beene forbidden, and counted a mortall sinne: See as large **Doctor Heylin** out of **Tostatus**, the strictnesse of the observation of the Lords day and holy dayes; let me adde one thing out of **Summus Angelus**, in interrogations in confession: The Priests did ask the confitents as a sinne, whether they had used pastimes and dances on the Lords day. Our **Linwood** the Canonist de Consecr. Dist. 3. ca. *Jemina* saith, *Die Dominico nihil aliud agendum, nisi Deo vacandum, nulla operatio in illa die sancta agatur, nisi tantum Hymnis, & Psalmis, & Canticis spiritualibus dies illa transigatur.*

2. Arch-

2. Archbishops and Bishops.

Archbishop Islip with the assent and counsell of the Prelates assembled in a Synod 1349. decreed that there should bee a generall restraint from all manner of servile work, and that the Sunday should begin at the Saturday at Evening. **Cuthbert Archbishop Daroberne** in a Synod Anno 747 with the rest, decreed that the Lords day should bee celebrated with the reverence most meet, and to be dedicated only to the service of God. Our last **Archbishop Doctor Abbot** so honoured the Lords day, as he by his Chaplains licensed divers Treatises for observation of the Lords day: and when a Minister presented him with a book to bee licensed, which was made for liberty on that day, he took it of him, and before his face burnt it in the fire.

For Bishops, **S. Ambrose** telleth us, it is well knowne, saith he, how carefully the Bishops doe restraints all toying, light, and fleshy Dances, if at other times, then on the Lords day. **Bishop Aukington** on Exod. 16. saith, that Drinkings, Dances, Wakes, Wantonness, Beare-baiting, and Bull-baiting were wicked profanation of the Lords day. **Bishop Downham** on the Commandements saith, They that keep the day for idle rest, make it *Sabbatum Bonum* or *Asinorum*: They that defile it with drunkenness and the like, make it *Sabbatum Diaboli*: and they that prophane it with sports, make it *Sabbatum auri vulvi*: **Bishop Heppen**, that Godly Martyr saith, The Lord sanctified the Sabbath day, not that wee should give ourselves to illnesse, or to such *Ethnicall pastimes*, as is now used amongst *Ethnicall people*, &c. **Bishop Bayly** in his *Practice of Piety* saith, We are this day to abstaine from the works of our callings, carrying burdens, Faires, and Markets, studying any Book but Scripture and Divinity, all recreations and sports, grosse feeding, libell drinking, and talking about worldly things: **Bishop White** hath uttered an holy speech, who saith, that all kinde of recreation which are of evill quality in respect of their object, or are attended with evill and vicious circumstances, are unlawfull, and if used on the Lords day, are sacrilegious; for they rob God of his honour.

Y. 3

See 10f. En-
sham his socie-
ty of Sects, pag.
154. citing Leo
the first, and
Leo the third,
their decrees
for carefull
observation of
the Lords day.

On the ten
Commande-
ments.

Against Arch-

CHAP. XXI.

What Councils and Synods have decreed touching the
observation of this day.

T cannot be, but where Emperours and Kings
have taken care for keeping holy the Lords day,
they had the judgement of the godly Divines in
their times. But to cleare more this point, let us
see what hath by the learned beene decreed concerning
this.

The Council of Carthage decreed to petition the Em-
perour then; that there might bee no Shewes, nor other
Playes on the Lords day, &c. The Council held at Aragon,
would have no sentence pronounced in any cause on the
Lords day. The third Council at Orleans informeth
us, that husbandry, reaping, hedging, and such servile
works were prohibited. The Council at Maseo de-
creed, that the day should be kept holy, calling it the
Lords day, the day of our new birth, the overflowing day
of rest, instructed unto us under the shadow of the seventh
day or Sabbath in the Law and the Prophets. On this day
none were to meddle in Litigious Controversies, in actions or
Law Suits, nor prepare by Oxen for daily labour; but to
goe to the Church, and there praise our his faith in words and
prayers; celebrate the day with one accord; offer unto God
their free and voluntary service, exercise themselves in
Hymnes and singing praises unto God; being intent thereon
in mind and body, &c. The Council at Augsburgh in
Bavaria determined, that upon Sunday, every one being
intent upon Divine rest, should abstaine from prophane
or common busineses. In the Council of Augiers trades-
men were appointed to lay by their labours, and among
those the Miller, and the Barber. The Council at Cologne de-
creed, that the people should be diligently admonished,
why other holy dayes (but especially the Lords day,
which hath beene alwayes famous in the Church from
the Apostles time) were instituted (to wit) that all might
equally

See Dr. Heylin
p. 111.
p. 112.

equally come together, to heare the Word of the Lord, to
receive the Sacraments, so apply their mindes to God
alone, to be spent only in Prayers, Hymnes, Psalmes, and
spiritual Songs. And here were prohibited Playes, Dances,
wicked Discourses, filthy Songs, all Luxurie, and Vexuall
Houses were commanded to be shut up. Concilium Bituricense,
exhorteth saying, Let them practice nothing but that which
favours of pietie, and there are prohibited prophane Assemblies,
riotous Feasts, Dances, Morices, disguises Stage Playes, and
going to Alehouses, Concilium Basiliense, forbade Dice and
Tables, and would, that such as did walke with chaste
modesty, and gravitie, should not goe to Dancing.

In a Synod held at Friuli, it was decreed, That all Chri-
stian men, should with all reverence and devotion, honour the
Lords day, and abstaine from all carnall acts, Baniamur a pro-
prios conjugibus, and all vany labours, and goe to the
Church devoutly. A Synode held in Aken or Aquisgra-
m 800. yeeres agoe held, that in reverence to the
Lords day, it should no more bee lawfull to marry,
or bee married. In a Roman Synod under Leo the
fourth, it was decreed, that no Market, no nor for meat
should be kept, and no person should receive judgment
on that day. And under Alexander the third, in a Coun-
cell of Compeigne it was ordained; that none should bee
doomed to death, or condemned to bodily punishment.
In a Synod at Coy, it was decreed, that men should
doe no servile work, nor take any journey. A Synod at
Petricon in Polonia, forbade Tavernes meetings, Dice, Cards,
and such like pastimes, as also instrumentall musick, and
Dancing.

* So S. Augu.
in 244. Serm.
de tempore.

Majesties Injunctions, in the same words, with our now thirteenth Canon, which was taken out of that Injunction.

Thus farre for this Kingdome before the happy uniting of the two Kingdomes in one.

CHAP. XX.

How our late Sovereigne King James, and now our King Charles would have it observed.

Anno 1603.
May 7.

King James, the learnedst King that ever this Nation had, at his entrance of his reigne, sent out his royall pleasure by Proclamation, in which we may observe; First, that hee calleth the day, againe and againe the Sabbath day: Secondly, the drift of the Proclamation was both for the better observing of the day, and for the avoiding of all impious profanation of it: Thirdly, that he forbade Beare-baitings, Bull-baitings, Emmerlades, Common Plaies, and other like disorderd or unlawfull exercises or pastimes.

After this in the Conference at Hampton Court, when that great Scholer Doctor Rainold desired a straighter course for the Reformation of the abuse of the Sabbath; there was found a generall unanimous consent thereto of the King, of the Prelates, and of that honourable Assembly met then in that place.

Furthermore when the Parliament was held, and a Convocation of the reverend Clergie the same yeere, the pious Canon before mentioned, agreeing almost verbatim with the Queenes Injunction, was then framed, for the keeping holy the Lords day with other holy dayes: Also in the selfe same yeere at the Commencement in Cambridge, as before hath been noted, a Doctor held this Thesis, *Dies Dominicus nititur verbo Dei*, and so determined by the Vice-Chancelour.

Lastly, as before in the raigne of Queene Elizabeth, so in King James his time, large Treatises of Celebrating the

the Lords day, were published under Authority licensing the same; among which was the *Practice of Piety* by a Bishop, and Bishop Downhams exposition upon the Commandements; to mention no other of lower rank, though some of them learned and reverend Divines.

King Charles, our now gracious Sovereigne, hath with the flower of this whole Land, by Act of Parliament declared himselfe with them concerning the holy observation of this day; First, *In giving it the title of the Lords day*. Secondly, *In affirming that in the keeping of the day holy, it is a principall part of the true Service of God*: Then undoubtedly, hee highly pleaseth God, who keepeth holy the whole day: For by the judgment of the King, and the whole State, such a one as keepeth it is performing a principall part of the true Service of God: Thirdly, *In prohibiting on this day all meetings, assemblies, or concourse of people, out of their owne Parishes, for any sportes or pastimes whatsoever*; All Beare-baitings, Bull-baitings, Common Plaies, Emmerlades, or any other unlawfull exercises or pastimes. Also that no Carrier, Waggoner, Haine-man, Car-man, or Drover, travell on the Lords day: Or any Butcher by himselfe, or by any other, with his privie and consent, kill or sell any victuall on this day.

Heretofore may I adde our Common Law, by which as the Sages in the Law have resolved it, *That the day is exempted from Law-dayes, publik Sessions in Courts of Justice, and that no plea is to be holden, nor writ of a Scire facias, must beare date on a Sunday, for if it doe, it is an error: so a Fine levied with Proclamations, if the Proclamations bee made on this day, all of them are hold erroneous acts*: And all this was for the solemnitie of the day; as also the intent that the people might apply themselves to prayer, and Gods publick Worship and Service. Thus we see the honourablenesse of this day, and the high esteeme thereof, as it hath bene, and still ought to bee in our Kingdome amongst all faithfull Christians.

needle work, carding wool, beating Hemp, washing Clothes, shearing Sheep, but that they come to the Church, to Divine Service, and magnifie the Lord their God for those good things, which on that day he hath done for them.

This Great Charles forbade also Markets, and Law dayes on this day which was confirmed by five Councels, which he caused to be gathered.

Thus we see the care of Emperours.

CHAP. XIX.

How it was to be kept by the Edicts of Christian Kings in this our Kingdome.

THE Kings in this Island of Great Brittain, have from time to time shewed a religious care, concerning the observation of our Sunday.

In King Iud's raigne, Anno 688, 900 yeeres since, a Master might not free his bond servant to work; if he did, the servant was freed, and the Master was punished, and was to pay thirty shillings; but if the servant wrought without his Masters commandement, hee should bee whipt, or redeme his whipping with a price; and if a Freeman, to loose his freedome, or pay three pounds.

King Alfred and Edward his sonne, in a league between him and Gunbrax King of the Danes, in this land did prohibe all Markets, and other kinds of works whatsoever on the Sunday: The thing bought was forfeited, and to pay money too; and the servant working, being a Freeman, was to bee made a slave, or to redeme himselfe: If a slave, then to be beaten; and his Master to answer, if for causing him to work: None guiltie was to die on this day for his offence, but to be imprisoned till the day was past.

King Athelstan forbade buying and selling on this day, under paine.

King Edgar, commanded every Sunday to be celebrated, of every man from Saturday at three a'clock in the afternoon, till Monday morning at break of the day.

King

King Canutus, ordained the observation of the Lords day, as King Edgar had done, from three a'clock in the afternoon on Saturday till Munday: Hee also inhibited Markets, Courts, and publick meetings for civill businesse, hunting, and that every one should rest from worldly works.

King Edward the Confessor, would have none molested either going to the Church to serve God, or coming from it.

King Edward the Third, in his time the shewing of Woolls should not be made at the Staple on Sundayes, and on the solemne Feasts.

King Henry the Sixth, in his dayes, Fayres, and Markets, were forbidden, as an abominable injury and offence to Almighty God. Yet, it was held then by John de Burgo, Chancelour of the University of Cambridge, that the Sunday might be called the Sabbath as before I noted, for that we were then to rest from all servile work, arts, mechanick, husbandry, law-dayes, markets, and to bee buied at our prayers, publick service of the Church, in Hymnes and spiritual Songs, and hearing of Sermons.

King Edward the Fourth, in his raigne were forbidden, as unlawfull games, Dice, quous, tennis, bowling; as also the setting of shoes, homes, nor was it lawfull for shoemakers to put upon the feet, or pull on the legges any shoes or boots on Sundayes: In whose time it was judged, That sale made on a Sunday of any thing, was not good, nor altered the propriety of it.

King Edward the Sixth, it was in his dayes manifested By Act of Parliament, that the Sundayes were holy dayes, and other dayes there expressed, wherein Christians should cease from all kinde of labour, and apply themselves only and wholly unto holy works properly belonging to true religion, which holy works were to be called Gods Service, whereunto such times and dayes were sanctified and hallowed (that is to say) separated (marke it well) from all profane uses.

In Queen Elizabeth her reigne, this Statute of King Edward the Sixth was in use and practice: and the observation of the holy day was enjoyned by the twentieth of her

CHAP. XVIII.

How Christian Emperours would have it kept, by their
Imperiall Constitutions.

WE have heard how the godly among the ancient
people of God, kept their rest-day morally: How
our day was kept in the Primitive Church: How
our now present Church of England would have it kept
holy. Now we come to the highest powers of Authority,
abroad and at home, to learne how by them it should be
kept.

I. Imperiall Constitutions.

Constantine the first Christian Emperour, who thought
the chiefest and most proper day for the devotion of his
subjects, was the Lords day, declared his pleasure, that every
one who lived in the Roman Empire, should rest in that day
weekly, which is instituted to our Saviour, and to lay aside
all busineses, and attend the Lord: who therefore forbade
keeping of Courts, sitting in judgements, and *Artificers to use
their trades*. In Dio Damasco, &c. say Imperiall Constitu-
tions, the whole mindes of Christians and Believers should be
busied in the worship of God.

The Emperour Leo ordained, that the Lords day should be
kept holy by all sorts, and to be a day of rest.

It is our will, saith he, according to the meaning of the Holy
Ghost, and of the Apostles by him directed, that on the sacred day
whereas we were restored unto our integrity, all men shall rest
themselves and save as from labour, neither the husbandmen,
nor others putting their hands that day to prohibited works: for
if the Jewes did so much reverence their Sabbath, which onely
was a shadow of ours; are not we which inhabits light, and the
smoke of grace obliged to honour this day which the Lord hath
honoured, and hath therein delivered us both from dishonour,
and from death; are not we bound to keep it singularly, and
inviolably, sufficiently contented with a liberall grace of all the
rest, and not encroaching on that one, which God hath chosen

for

Euseb. de vita
Constant. l. 4.
c. 18.

L. omnes ca. de
feriis.

This Constitu-
tion reverend
Hector much
approveth of,
Euseb. Pol. Hist.
l. 1. c. 38.

for his Service: Nay were it not wretchedly slighting, and con-
tempt of all Religion to make that day common, and think
that we may doe therein as we doe on others?

This worthy Emperour would not have the dayes dedi-
cated to the supreme Majestic, to be taken up with filthy
pleasures, then much lesse the Lords day: for he highly ad-
vanced this day, and so honoured it, that if his birth day, or
his inauguration fell upon this day, the solemnities there-
of should be deferred to another day, upon danger of losse of
dignitie, and confiscation of estate to them which should
offend his will herein: He exempted this day from executions,
citations, entering into bonds, apparances, pleadings and the like.

The Emperour Theodosius enacted that (faithfull Chri-
stian peoples mindes might wholly be bent to the Service
of God) the Circuses and Theatres should bee shut up on the
Lords day, &c. and all publick shewes prohibited by Gratian,
and Valentinian: *Nallus de solis spectaculo probat, nec
divinam venerationem confecta solemnitate confundat*. They
forbad arbitrating of causes, and taking recognizance of
any pecuniary businesse on the Sunday, and that none
should be brought before the Officers of the Exchequer.

For further honour to the Emperour Leo and Anthemius,
who called the Lords day, the religious day, and held it to
be so honourable and venerable; that they forbade all arrests,
Law-sutes, and commanded all Advocates, and Cryers
to be silent, also Apparours of every Judge were inhibited,
nor had allowed them any pretext, private or publick, for
doing their office on this day.

The Eastern Emperour Emmanuel Comnenus decreed, that
all access to the Tribunal should be shut up, and that no
Judge should sit on any cause this day.

Charles the Great, in Anno 789. published his royall
Edict, saying, we doe ordaine, according as it is commanded
in the Law of God, that no man doe servile work on the Lords
day, in works of Husbandrie, in dressing of their Vine,
Plowing, making Hay, fencing Grounds, grubbing and setting
Trees, working in Mines, Building, plowing Gardens, load-
ing, Hunting, Weaving, dressing Cloth, making Garments,
needle

Cod. l. 3. tit.
12. de feriis
Justin. li. 3.
tit. 12.

Cod. Theod.

Anno 384.

Justinian Cod.
l. 3. tit. 12. lex.
de feriis.

Anno 1174.

X 3

Canon. 59.

Canon. 13.

officell Controversies. First, All people are tied to resort to the Church. Secondly, Not to depart out of the Church during the time of service or Sermon without urgent cause. Thirdly, That before Evening prayer, Fathers, Mothers, Masters, Mistresses, should send their children, servants, and apprentices to be Catechised, to be instructed, and taught by the Minister for halfe an houre and more. Fourthly, All manner of persons within the Church of England shall celebrate and keep the Lords day commonly called Sunday, and other holydayes, as followeth.

It must be kept according to Gods holy will and pleasure. Here the Church telleth us where to begin, the principall guide must be Gods holy will and pleasure, which is to be searched after in his Word, from which if we swerve, and have not it for our rule and warrant in doing any thing on this day, we break this Canon.

According to the prescribed orders of the Church of England, which is there very precisely set down in eight Particulars: In hearing the word of God read and taught, so is it kept as a day of instruction.

In private and publick prayer, so it is an especiall day of audience, and putting up our petitions to God, first with our Families before we come into the holy assembly, so prepare us the better for a blessing, and then with the whole Congregation.

In acknowledging their offences to God, so it is a day of Humiliation before the Lord, and suing out a pardon for the same.

In an amendment of their offences, so it is a day of Reformation of our evil lives, and sinfull courses.

In reconciling themselves charitably to their neighbours whose displeasure hath been; so it is a day of Reconciliation, laying aside displeasure and of charitable seeking peace one with another.

In receiving the Communion of the body and blood of Christ, so it is a day of Confirmation of our faith in Gods blessed Sacraments made with us in Christ, and a day of great consolation

consolation to behold visibly with the eye the greatest work that ever God wrought, and the greatest mercy that ever he did shew to poore sinners.

7 In visiting the poor and sick: so it is a day of mercifull visitation, and beholding of Christ in his poore and sick servants.

8 And lastly, in using all godly and sober Conversation: So it is a day, for the expression of a good behaviour towards God and man, in all godly Conversation against profaneness in all sober Conversation, against Intemperance, Riot, and Reveling, Gluttony, and Drunkenness, Lightness, and loose Conversation.

Thus we see how the Canon directeth us in an excellent manner to keep this day. Can there be either required, or better meanes used, than is here prescribed to keep from sinfull courses on the Lords day.

The third is the Book of Homilies.

In the Homily of prayer we are taught: First, To assemble together solemnly, leaving our hearts fixed and closed from worldly and carnall affections and desires, shaking off all unprofitable thoughts which may hinder from Gods true service. Secondly, To be careful to keep the day holily, and to rest from our labours at home, riding and journeying abroad. Thirdly, To give ourselves wholly to heavenly exercises of Gods true religion and service. Fourthly, To have in remembrance Gods wonderful benefits, and to render thankes for them. Fifthly, To celebrate and magnifie Gods holy name in quiet holiness and godly reverence. Sixthly And lastly, besides laying aside the works of our callings the Homily exhorteth to shun ungodlinesse, and fleshliness, pride, pawning, prancing, pricking, painting, potting, or to be gorgeous and gay. Likewise, to beware of gluttony, drunkenness, and other faults thereof mentioned; to avoid also idle manner of talking, and fleshy fleshliness. Thus we see, what a strict observation of the Lords day our Homily prescribeth unto us. It hath been the honour of our Church hitherto, to outstrip all Christian Churches in the world in the sanctifying of the Lords day. Our Common prayer book, Canon, and Homily would hold us to it, if they had any authority over us.

to that, which *Theodoret* writeth, as *Doctor Heylin* cyteth him, of the Festivalls in those times above 1200 yeeres agoe, how they were *Modesta, Casta, Temperantia plene*, performed with modesty, and great sobriety, (not as the Festivalls of the Gentiles in excelsse and riot) and also were solemnized with spirituall Hymnes, and religious Sermons; and that the people used to empty out their souls to God in fervent and affectionate prayers, not without sighes and teares; what may we think then of such godly Christians, but that they devoutly and with high reverence observed the Lords day, so much to be preferred before Festivalls, as hath been before declared, in Chapter thirteenth? Hear what *Durand* saith, in *Rational. lib. 5. de vesperis*, who telleth us of the Evening meetings, wherein they did conferre of the holy Scriptures: His words are these, *Postremo notandum est, quod religiosi ante Compluterium permittunt collationem, quia à sanctis patribus originem traxit, qui dictis vesperis convenire, & de Scripturis sacris conferre solebant ad instar Operariorum ad recreationem, ad invicem confabulationem, ideoque tunc vitas, vel collationem Patrum, quae potius sunt ad recreationem & delectationem legunt, & Eruditiores, si dubium occurrerit, interrogant.*

CHAP. XVII.

How our Church would have our Sunday kept holy.

Our Church hath taken order for the keeping holy of the Lords day: For the better understanding whereof, let us look into her certaine judgement evidenced by the undeniable Records established by the supreamest Authority, and subscribed unto by all the Clergy of England.

The first is the book of Common Prayer, confirmed by Act of Parliament.

1. It maketh our Sunday to bee observed for an holy day, 2. It appointeth our Assembling, and therein to performe holy duties: as First Prayer: Secondly, Reading the Scriptures:

Scriptures, Thirdly, singing of psalmes. Fourthly, Sermons, Fifthly, Collections for the poore. Sixthly, The administration of the Sacraments. Seventhly, Prayers at the departure. 3. And that the day may be well observed, it ordereth this meeting both for the forenoone and afternoone: calling the one *Morning prayer*, for that it must begin in reason betime and the other *Evening prayer*, because it must bring the evening with it: So the times of Service should hold us (but for the intermission betweene) from the morning, untill the evening. 4. It ordereth the Ministers distinctly to rehearse all the ten Commandments and the people kneeling, after every Commandment to aske God mercy for their transgressing of the same, and grace to have their hearts inclined to keep every one of them, and to write them in their hearts. Now the Fourth Commandment by this rehearsall of ten, and by the peoples prayer (except the Minister mocke the people and the people mocke God, and that by imposed duty from authority, which God forbid we should thinke) is acknowledged: First, To be a Law and Commandment of God, not onely heretofore, but now at this day. Secondly, To be one of the ten, which God himselfe spake. Thirdly, That it is a Law and Commandment upon us, that make this prayer: Fourthly, That we are bound to keep it: Fifthly That of our selves we cannot be inclined in our hearts to keep it, till God incline our hearts unto it. Sixthly, That we should have a joynt care together, to observe it from our hearts. Seventhly, That we are to acknowledge our selves transgressours of it, and stand in need to aske mercy of the Lord for the same. Eightly, That it is a mercy of God to incline our hearts to keepe it, and to write it in our hearts.

Now the Fourth Commandment requireth a day to be kept holy, as a Sabbath or rest day: and therefore by this prayer are we to acknowledge it a Law to us, and all bound in heart to affect it, and to keepe it, as the Lord hath commanded us.

The second is the Book of Canons or Ecclesiasticall Constitutions.

For the religious observation of this day by our Ecclesiasticall

Iustit. Martyr.
Apo. 2.

Leo. Mag. ad
Dioscorum Episc.
Alex. Epi. 41.
cap. 3.
See Tertul.
Apolog.
Origen and
others cited
by Bish. H. hit.
pag. 4.
See Dr. Heylin
Histor. part. 2.
p. 118.

Apolog.

speakech much of; And this continued in the Christian primitive Congregations: They made collections for the widowes (of whom care should ever be had, *Act. 6. 1. 1 Tim. 5. 2.*) for the fatherlesse (as religion teacheth *James 1. 27*) for the sick, poore people, captives, exiles, and strangers, which came from farre, as *Iust. Martyr*, witnesseth.

7 For Excommunication and Ordination.

UPon just cause on this day, when they did meet, the sentence of Excommunication was pronounced against some, which were very notorious offenders, *1 Cor. 5. 4. 3.* On this day it was thought most proper for investing men with holy Orders, for that the holy Ghost descended upon the Apostles this day, and there gave us, as it were, this celestiall rule, that on this day alone we should conferre spirituall Orders, *in quo cellas sunt omnia dona gratiarum*. All spirituall graces are conferred. And it was appointed, that such men, as were to receive Ordination should continue fasting from the Even before, that spending all that time in prayer, humbling themselves before the Lord, they might be the better fitted to receive his graces.

8 Of their Love-Feasts.

DIvine Service being ended, Christians observed a Love-Feast, or feast of charity, where all the rich and poore sat downe promiscuously together, recreating themselves with godly conference, and singing of Psalmes, which as *Tertullian* saith, did admit of *Nihil vilis erat, nihil inmodestum*, and at what time he saith, *non prius discumbitur, quam oratio ad Deum praestetur*. Of this speaks also *S. Chrysostome*, *Omnes, commune inibant convivium pauperibus, & qui nihil habebant vocatis & omnibus communiter vescantibus*, *S. Paul* toucheth upon these Feasts, *1 Cor. 11.* and *S. Jude* verse 18. and this came, as there wee finde, to be abused even in the Apostles dayes. Wee may Learne of *S. Paul* (who was a pattern to them, no doubt, in the end and breaking up of the Congregation) that they departed with prayer, as he did, *Act. 10. 36.*

9. Of what was done when the Congregation was broken up.

WHen the publick service was ended, *S. Paul* went into an house where hee was invited, and there prayed, *Act. 16. 16.* Such no doubt, as were well minded, as the *Berons*, searched the Scriptures concerning the things taught them, *Act. 17. 11.* But for this the Fathers tell us what people ought to do. *Saint Ambrose* exhorted the people to be conversant all the day in prayer, or reading, or if any could not read that he should labour to be fed with conference. *Saint Chrysostome*, on *Joh. 3. 11.* was offended with the people that then did not meditate on the word heard, who was earnest with them, that presently upon their returning home they would take the Bible into their hands, and make themselves full with their wives and children of that which had been taught them out of the Word of God. But let us come to that which *Iustine Martyr* saith, and *Tertullian*, when they were departed out of the Congregation they ever remembered one another of those things which they had heard. They were not, saith *Tertullian*, in *Carceris* *Castellorum* *in classes* *in servitium*, *sed in eruptiones lasciviarum*, *sed ad eandem curam modestis, & pudicitiae, ut qui non carnam cavissent, quam disciplinam*: from this Fathers speech we may observe. First, That the Love-feast was a supper, they abode then in the assembly late in the afternoone: Secondly, That at that Feast, in the afterndone, as may be gathered from *Saint Augustine*, and *Saint Basile* words they had care of Modesty and Chastity. Thirdly, That they received instruction for their souls, as well as food for their bodies. Fourthly, Being departed from the Congregation they took heed, not to goe into the routs of Swash-bucklers, nor into the Company of Ramblers, such as did run up and downe, hither and thither, not in the breaking out of the wicket and lascivious sort. But Fifthly, they had care of the like modesty and chaste behaviour out of the Church, which they shewed, when they were in the Congregation. Thus the primitive Christians kept the Lords day: And if could may be given

Ser. 33. tom.
3. pag. 259.

Apol. ca. 10.
39. pag. 692.

Being met together, let us see what was done in the Congregation.

1. For Prayer.

They prayed together, thus we read of them in the first Congregation after Christs Ascension, *Acts* 1. 14. 24. so afterwards, *Acts* 4. 23. 24. & 16. 13. For prayer was one part of their Divine Service mentioned in *Act*. 2. 42. The Apostles were much addicted to prayer, as well as preaching, *Acts* 6. 4. and they and the Christian beleevers were frequent in it, as occasions were offered *Acts* 16. 16. & 8. 15. & 1. 3. & 20. 36. & 12. 5. 12. To the performance of this dutie with thanksgiving they were exhorted, *1 Tim*. 2. 1. 2.

2. For Reading.

There was reading of the Scriptures, of the Apostles writings, by the Apostles command, *Col*. 4. 16. a charge by the Lord, *1 Thes*. 5. 27. and the Apostles decrees, *Acts* 15. 30. 31. They met together, saith a Father, *To hear the holy Scriptures rehearsed*. In the Congregation, saith *Just Martyr*, the Records of the Apostles and the Writings of the Prophets are read, and other Scriptures saith Origen, by the Apostles appointment, at the reading whereof all were silent and attentive as *S. Augustine* telleth us.

3. For Preaching.

There was also preaching in the Congregation *1 S. Paul* on the first day of the week, when the Disciples came together preached unto them, *Acts* 20. 7. The Apostles in this spent their strength, *Acts* 5. 42. and *S. Paul* exhorted to this in vehemence of spirit, and with a thundring charge, *2 Tim*. 1. 3. Of this speaketh this same Apostle in *1 Cor*. 14. and giveth order for the use of mens gifts in the Congregation. The preaching then was with reprobation, with exhortation, *1 Tim*. 4. 2. admonition, *Act*. 20. 31. with convincing of sinners, *Th*. 1. 9. with consolation, *1 Cor*. 14. 3. The minister was the word *Acts* 13. 5. & 14. 25. & 17. 13. *Rom*. 10. 8. 1.

Tim.

Tertul. Apol.
cap. 39.
In Apol. 2.

In Ios. Hom. 15.
In Civit. l. 22.
6. 8.

Tim. 4. 2. The manner was, not with enticing words of mans wisdom, but in the demonstration of the spirit, and power of God, *1 Cor*. 2. 4. 5. The end for conversion, *Act*. 26. 18. 20. and to save men, *Act*. 11. 14. Of preaching, and making a Sermon on this day, speaketh *Just Martyr*, and *Salme Augustine* in the fore cited places. When the Sermon was done, they sent up their prayers unto the Lord, saith, *Justine Martyr*.

4. For receiving of the Sacraments.

ON the first day of the week, or Lords day, they received the Lords supper, *Act*. 20. 7. They came together to break bread, saith the Text: So did the *Corinthians* come together to receive the Sacrament, *1 Cor*. 11. 20. This *Just Martyr*, also certifieth us of, and *S. Augustine*, in the Primitive times, it was administered every Sunday.

5. For Psalms.

They in the Congregation sang Psalmes, so the Apostle intimateth to us, *1 Cor*. 14. which as they might learne from the ancient people of God, as is observed in the former Treatise: so from our Saviour and his Apostles, who sang a Psalm when the Pascheover was received, and the Sacrament instituted and administered, *Mark*. 14. 26. *Plinie secundus* in an Epistle to *Traian*, maketh mention of Christians singing of Hymnes, when they met together to worship Christ before day: How comfortable singing of Psalmes bee when men sing with understanding, and with the spirit, as they ought, *1 Cor*. 14. 15. we may see by *Paul* and *Silas* singing Psalmes in prison, *Act*. 16. 25.

6. For care of the poore.

The true Church of Christ had ever care for the poore, from the very first Plantation, as we may see, *Acts* 2. 45. and 4. 34. And for this purpose were Deacons appointed, *Act*. 6. The Apostles gave a charge for to remember the poore, *Gal*. 2. 10. and Saint *Paul* took order for the collection on every Lords day, *1 Cor*. 16. 2, which Saint

Apol. 2.
Epist. 118.

weighed, and they rightly understood, as it were as bee wished.

Their Service was both in the forenoone, and in the afternoone every day, *Num. 28. 3. Exod. 29. 38.* then much more on the Sabbath day: For in the morning of their Sabbath, they had the Service in the Tabernacle and Temple, and their Sacrifices doubled. *Num. 28. 9.* and also burning of incense in the morning, *Exod. 30. 7.* So in the afternoone both Sacrifices and burning of incense, and thus every day continually, *Exod. 29. 38. & 30. 7. 8.* To this David alluded in *Psal. 141. 2.* This afternoone Service was about three a'clock, and called the ninth house of Prayer, *Acts 3. 1.* what time the godly used to pray, *Mat. 9. 21.* and which *Esdras* observed in the offering of sacrifice, *1 King. 18. 29.* and while the incense was offered, the people were devout in their prayers, *Luk. 1. 10.* Preaching was also in the Temple, for here Christ preached, *Matth. 24. 55. Mark 12. 25. Luk. 19. 47. John 7. 28.* of which as of any preaching, the chief Priests and the Elders did not take him, but of his submissioe to older, *Matth. 23. 39. Luk. 20. 17.* And in the Temple early in the morning, came hee to teach, *John 8. 2.* and the people to hear, *Luk. 23. 18.* whether the Jewes always resorted, *John 18. 20.* Here also the Apostles preached, *Acts 13. 14. 15. 22. 23. 41.* And in this place, no doubt was it, in which the Scribes and Pharisees came to teach the people, *Matth. 23. 23.* It is most certaine that on the Sabbath day in the Synagogues, there was constant reading and preaching, *Acts 13. 21. 22. 27.* In the morning, Christ went in to preach, *Matth. 23. 23.* or other places it is not sovident, as it is to was, whether in the forenoone, or afternoone, when hee came into their Synagogues, *Matth. 23. 23. Luk. 4. 16. 20. 31.* but what time of the day the Apostles went into the Synagogues, *Acts 13. 21. 22. 27. 41. 14. 1. 15. 22. 23. 41.* it is not certain, whether they did depart home againe, and come againe, or if they held out from the beginning to the ending, and to the breaking up of the Congregation, as it is most probable in *Acts 13. 43. 14. 8.* but in

is certaine that upon their dayes of fasting, they did hold out and continued together, from the beginning to the end, *Nehem. 9. 3.*

Whatsoever they did for the time, they holily begun their Divine exercises with a blessing, *Neh. 8. 6.* and ended with a blessing, *Num. 6. 23. 26. Lev. 9. 22. 23.*

CHAP. XVI.

How our Lords day was kept in the Apostles dayes and the Primitive times.



He Lords day being known to bee an holy day, and to be kept holy, the Church rested on this day, for performance of religious and Christian duties, as Doctor *Heylin* acknowledgeth.

There was an assembly of Christians, they came together, saith the Text, *Acts 20. 7.* who came together? the whole Church, *1 Cor. 14. 23.* whither? into some one place, *1 Cor. 11. 20. & 14. 23.* for then they had no Temples, but met together where they conveniently might: when, and on what day did they assemble together? On the first day of the weeke, as *Luke* telleth us, *Acts 20. 7.* and the Syriack translation of the *1 Cor. 11. 20.* hath it in the *Dominico*: Of this *Iust. Martyr* beareth witnesse; upon the Sunday all of us assemble in the Congregation, all that abide in the Cities or about in the fields, do meet together in some place: *Coinus in Catum* & Congregationem, saith *Tertul.* on the Lords day he meaneth: *Cyprian* telleth us, that the Sunday was the day, wherein they met together. So Saint *Augustine* also enformeth us: we Christians assemble with much diligence on the Lords day, saith *Clement.* *Rom. conf. 8. Apost. li. 2. ca. 36.* Into this Congregation would some Gentiles come sometime, *1 Cor. 14. 23.* and none professing Christ might forsake it, *Heb. 10. 25.* Thus was he clearly without doubting from Scriptures, and Fathers, when and where Christians met to worship Christ.

Histo. pag. 95.
part. 2.

In Apol. 2.

In Apol. cap. 39.
with cap. 14.
& 16.

Lib. 2. Epist. 5.
de Cris. Dei.
lib. 2. cap. 8.

that all Christians should with all reverence and devotion honour the Lords day, beginning on the Evening of the day before, at the first ringing of the bell. Hee telleth us also how S. Jerome relateth, that the Monkes in Egypt designed the Lords day wholly unto prayers and reading of holy Scriptures. Master Beveridge confelleth, That it is more, than Christians dedicate the day wholly to the honour of God; that we should not bee lesse devout in celebrating the Lords day, than the Jewes in celebrating their Sabbath: Because, saith hee, the obligation of our thankfulness, is more than theirs: Therefore hee wisheth that it were most religiously performed with attendance to holy devotion.

Calv. on Deut.
cap. 5. vers. 12.
13. 14.

This day (saith Calvin) is wholly to bee dedicated to him, and it is necessarie, that so we may intend wholly to the minding of Gods works, and bestow the day in praying and magnifying Gods name: wee have no cause (saith hee) to grudge the giving of one day to him, seeing hee leaveth us six for one.

Gal. 6.
Gal. 3. 3.

Let any man give a reason, if they give any part of the day to Christ, why they should not think him worthy of all the day? Is it too much for him, and whole six little enough for our selves? If wee will take a part from him (for the whole none will, except they be worse than Jewes and Pagans in observing their dayes) which part is it? not the morning, for when shall we begin then to serve him? Not the ending of the day; for why, are we weary of well doing? Shall wee begin in the spirit, and end in the flesh? A liberrall friend that hath seven pounds in his hands, and giveth me six of them freely, owing me nothing, to imploy the seventh for him; If I should grudge to bestow it wholly, and take without leave any part of it to my selfe, were I not most ungratefull? Again, every holy thing is holy unto the Lord, and is it not sacriledge to robbe God either of the whole, or of part? Lastly, let us consider this, that hee which willingly gives not God all, would give him none at all, if it were not for by-respects, more than conscience of duty. For conscience will binde to give the whole, where all is due, as well as a part of the due. Therefore God com-

commanding a day, and an whole day, as he giveth us six whole dayes, so let us afford him his owne day, and that wholly.

CHAP. XV.

How this day is to be kept holy, morally, as the ancient Sabbath was kept.

OR the better satisfaction of moderate minds, and to cleare this point; let us consider how the ancient Sabbath was kept morally, how our Lords day was kept in the time of the holy Apostles, how to be kept by the stablished authoritie of our Church, and how Emperours, Kings, Countells, Synods, Fathers, and others would have it kept, yea God himselfe from profane pollutions.

Concerning the first, the ancient Sabbath was kept in rest and in the employing of that rest unto religious duties; which what they were, see at large in the other Treatise, Section 25.

For the Ceremoniall and Leviticall Services on that seventh day, they are abrogated; so all the Jewish superstition, brought in by mens vaine Traditions, are condemned; likewise those accessorie precepts for the more strict rest on that day, belonging only to the Israelites for a time, are taken away and doe nothing concerne us, and are not to be imitated of us: But the ancient people of God are to be followed of us; as farre as the fourth Commandment bindeth us in the naturalitie thereof, in the spiritualitie, and in its moralities, as the holy people of God then kept it, in such common duties, as wee are, as well as they were bound to performe for Gods service, and for the benefiting of their owne soules, in the use and exercises of his heavenly ordinances on his holy day. This is farre from any Judaizing at all, so much laid in the dish, and reproachfully cast upon many in these times, but without cause at all: if the matter be well

and Prelates had the same affections, both sorts earnest, to advance this day above all others. The Emperour Leo, saith he, also by two severall Edicts made it singular above other Festivalls.

Lastly, our Church in Canon 45 preferreth it above all other holy dayes in this, that licensed Preachers are Injoynted to Preach either in their own, or in some other Church every Sunday, which order is not taken for other holy dayes.

Thus wee see this day to have the preheminance above any other, and indeed, it hath before others antiquity, the authority establishing it is divine; the certainty of the day is without alteration, and the unity of judgement, with so full a Consent of all sorts, in all ages, as may well persuade us, to give it the glory before any of the rest of the Festivalls; which to equall with it, is void both of reason, and religion; as all that which hath been said, sufficiently proveth.

CHAP. XIV.

This day is to be kept holy, and the whole day too.

AN holy day is to be kept holy, none will deny it. Our Lords day is an holy day and an high holy day too, before all other, as in the former chapter is proved: and therefore to be kept holy; which very term of holy, chal- length a separation of the day unto holy uses; as Gods holy daies all of them in the old Testament were observed, and im- ployed in holy duties, as the Scriptures tell us: the end of the weekly Sabbath, was to keep it holy, as the very Command- ment sheweth, from the mouth of God himselfe, *Exo. 20. 8. Remember the Sabbath day to keep it holy: and Moses the In- terpreter of the Law, in Deut. 5. 12. saith the same: And our Lords day being our Christian Sabbath in stead thereof, should be kept holy: We keep holy the Lords day, saith, Dionysius, who lived in Anno. 175. Our King, and whole State, in a Synode, hath delivered this, as is before noted; That*

In an Epist. to
Peter, Bishop
of Rome.

it is a principall part of true service unto God, to keep holy the Lords day: Our Church in the Homily teacheth us, That Gods obedient people should use the Sunday holily, and care- fully keep the day in holy rest and quietnesse, both men, women, children, servants, and strangers, as they have ever done from the Apostles dayes. That the Primitive Churches, Fa- thers, and Christian Princes did in their severall times alwayes observe, and cause to be observed the Lords day with all holy solemnity and godly reverence: read the many learned Au- thours avouching the same, quoted for this by Master Sprint in his book of the *Christian Sabbath*, pag. 18. To this effect speaketh Bishop *Whit*, cited before in chapter 9. affirming, that the Primitive Fathers and their Successours did univer- sally maintaine the religious observation of the day: That it is to bee kept holy, there bee none of sound judgement will deny it.

But the question is, how much of the day is to be set apart unto God? The wisdom of God, which in mans best rea- son is most worthy to be our direction, appointed a day for the celebration of the Sabbath: we ought to rest the whole day, say the Fathers in a Councell at *Nice*. *S. Chrysostome* in 3. Hom. on *John*, exhorts to destinate the day wholly to divine employments. The Divines in *Ireland* have held the Lords day to be wholly dedicated to the service of God. And was there ever any thing counted holy, as set apart for holy uses, which was not wholly sacred? The Temple was holy, was it so in part, or in the whole? Set-Festivalls were holy the whole day. King *Edgar* and *Cannus* enacted by their Lawes, that the Sunday should bee kept holy from Saturday at noon, till Munday morning. *Charles* the great, ordained to have it kept from evening to evening; so zealous were those Princes in those times, for the observation of this day to the honour of Jesus; they held not the whole day too much. *S. Augustine* in his Sermon de tem- pore 251. and one *Leo* the Bishop of *Rome*, who was made Bishop there in Anno 440. almost full 1200 yeares since, reckon the Saturday Eve a part of the Lords day. And *Doctor Heylin* citeth also a Synod held at *Frank*, in An. 701.

Exod. 20.

*For Acts and
Mon. fol. 644.
Edit. 1610. fol.
715.
Bocbel de De-
cret. Ecclesia
Gal.*

*See Doctor
Heylin.*

C H A P. XIII.

Of the honorable esteeme of this our Lords day, and that it is to be preferred before all other festivall dayes.

Here be many reasons to manifest the honourableness of this day, and to preferre it before all other Festivalls.

The blessed Apostle hath exalted it with the glorious title of the Lords day. Rev. 1. 10. The Lord Christ his day, as Bishop White speaks, a title proper and peculiar to it; *Non ergo et persona nomen the Lordi, are sacro et venerabile*, saith he, in the highest degree: which day was generally and religiously observed of all Christians. And albeit the Apostles took advantage to goe and teach in the Jewish Synagogues upon their Sabbath, yet (saith Doctor Pocklington) for which he citeth *Cassian* and *Ignatius*; the blessed Martyrs in the Primitive Church, by the doctrine and example of S. Paul and the Apostles, so unfeignably abhorred the observation of the Jewish Sabbath, that they esteemed the observance thereof, and the continuance of the Lords day, the very signes of perdition, and enemies of our Saviour, and saviors of Christ: So dis-regarded they the one, and honoured the other.

2. The ancient Fathers and others have given it reames of honour. *Justin Martyr* called it Sunday, as many others after him; no doubt, as the chiefe of dayes, as the Sunne is the most glorious to our eyes above all other planets. In *Cass. Just. lib. 3. tit. 12.* it is called *venerabile die Sabb.* the venerable and much honoured Sunday, as Bishop White expresseth it. *Ignatius* the Martyr, who lived at least thirty yeares in the dayes of S. John, and was his hearer, calleth the day; the *Queene and Paramount of dayes*: *Eusebius* calleth it, the *principall and the first*: S. Chrysostome, a *royall day*: Greg. Nazian. saith it is *higher than the highest*, and with admiration wonderfull above all other dayes: S. Basil, the *first fruits of dayes*: Chrysologus, the *primate of dayes*: A day

Page of his
book 208.

Page 11. of his
Sermon.

In Orat. ad
Anton.

Against Brab.
page 197.
Ad Magnes.

See the quo-
tation of these
in B. White
page 209.

day above all other dayes to be esteemed, saith *Bellarmino* and *Stella*. The Councell at *Marisem* held it the day of our own Birth: *Diomed* saith, *Dominica dies primum obtinet, & major est inter alios dies*, *Rational. lib. 7. de festis*. Thus we see it honourably graced with very high titles, which no other Festivall reached unto.

3. The observation of this day is not only of Protestants, but also of Papists, held to be *de jure divino*, and give reason for it, as is before manifested: But no other holy day so held by any learned Protestant, in any reformed Church.

4. Easter day, that so esteemed high day, about the observation whereof in former times there was such contention (when the censures for the Lords day was universally agreed upon unanimously ever) yet for the more honour to it, it was ordained to be celebrated on the Lords day only, as was made it to be observed to this day.

5. Though the often returne of this our Lords day weekly, maketh vaine people lesse to esteem it than other dayes which fall more seldome; yet the truth is, in the judgement of the wise, this day receiveth the more glory and honour: For by being our weekly holy day, it cometh in stead of the Jewish Sabbath, by the equity of the fourth Commandement, and in is for the great honour of our Lord Jesus, by the upholding of his Lordship still over the Sabbath; betweene which and our weekly Sunday, there is an analogy and proportion; as Doctor *Heylin* acknowledgeth at large: which is not so in any other Festivall among Christians.

6. It hath had the first before all other holy dayes, to be first honoured with Christian public meetings, holy Convocations and Assemblies. *1st. 10. 7. 1. Cor. 16. 2. and 11. 20.*

7. It was the first, for the better observation whereof, that had Imperiall Edicts to grace it, and in those Edicts, for restraint of work upon other holy daies; yet the cheifest care was for the Honour of this day, as doth appeare by this Clause, *Ad maiorem in domino diuina*, on the Lords dayes most specially: For, saith Doctor *Heylin*, the *Emperours*

Tom. 1. de cult.
sanct. cap. 10.
11. lib. 3.
On Luke 14.
fol. 11. cap. 6.

Page 11.

CHAP. XII.

That this day cannot be changed.

On Rev. 1. 10.
In Cases of
Consc. ca. 16.
In his Thefts.

WEE have heard how that the day is of a divine Institution, and therefore is not subject to alteration by man: The Church, saith our learned Doctor *Fulk*, hath no authority to change it; so holds Master *Perkins*: Bishop *Lakes* speaking of Christs resurrection giveth this reason, saying, *as no man can change the work to another day, so no man can therefore change the day: This is an undoubted rule in Theology*, saith that learned man.

2. What honour and dignity the Holy Ghost giveth unto a day, cannot by the authority of man be taken from it, to put it upon any other day: but the first day of the week hath by the holy spirit this superscription set upon it, *The Lords day*; therefore it is not alterable by any, to any other day, to call that the Lords day.

3. If the Church can change it, then hath the Church authority to weaken the grounds on which the observation of the day was first settled, but that she hath not; or else can bring better reasons for the alteration, else it were folly to alter it: but there never was hitherto, nor now is, nor ever shall be, any such reason to alter the day, as there was for setting of the day (to wit) the blessed resurrection of the Lord Jesus; of the excellent glory of which work yee have heard before: Therefore the Church cannot change it into another day.

4. Whosoever changeth one thing for another, in matters of an high nature, must have equall power with the first Institutors, or receive authority so to do from them: But the Church hath not such authority in her selfe, or by delegation from either Christ, or from his Apostles: And therefore cannot change the day.

5. It hath beene ratified by many Synods, by ancient Councils, by Imperiall Constitutions, and Edicts of Kings, established

established by the Lawes of Kingdomes and Countreys, as it cannot be altered.

6. The long continued custome of observing it, from the first day in the Apostles time by the whole Primitive Church, and by all Christian Churches since in all ages, for these 1600 yeares without any gain-saying, maketh it unalterable, it being observed upon such grounds, as is before mentioned.

To conclude, to what purpose is it for any now to hold the change thereof, when never from the beginning, there was ever any one particular Church, any Synod, or Council, or any Orthodox writer in ancient times, attempted it; Nor ever durst any power on earth goe about it. But all the holy Fathers, and piously learned have with free consent endeavoured the setting and honouring of this day, as may appeare in their writings and praises of the same, as shall be manifest in the next chapter.

It is not therefore changeable, either absolutely or practically; *nor have Christians at any time*, saith Bishop *White*, *judged it reasonable or convenient to alter such an ancient and well grounded custome, which is commonly reputed to bee an Apostolicall tradition.* To this let me adde in the last place, the judgement of that reverend Authour of the *Antidote*; *That seeing the observation of the Lords day hath beene confirmed by so many Constitutions Ecclesiasticall and Imperiall, and hath withall continued with such uniforme consent through the whole Christian world for so many ages, ever since the Apostles times, the Church (not to dispute what she may or may not doe ex plenitudine potestatis) ought not to attempt the altering of it to any other day of the week.*

T

CHAP.

was not the taking away of the fourth Commandment, but only the accommodation of the same Commandment to our Lords day, for the continuacion of it still. For if the fourth Commandment bee not observed in keeping of this our Lords day, then will it follow,

1 That either there is no fourth Commandment, and so not ten Commandments, which number hath bin observed without addition, or diminution, to this day, the space of 3221 yeeres in Gods Church, both of the Jewes, and of the Gentiles: or else if it be one of the Tenne, as God gave it, *Exo. 20.* for one of them, then have we lived in sinfull neglect of this Commandment now this 1600 yeeres.

2 It will follow that Christ hath lost his Lordship of it, or suffered one of his Fathers Commandments to be carelessly neglected; neither of which may bee granted without indignitie offered to Christ, and his truth.

3 That Christ had not come to fulfill, but to destroy the Law, contrary to *Math. 5. 17.* for if he neither kept the former day, but took it away, nor ordeined certainly in the roome of it another day, he had destroyed this Law.

4 It also will follow, that the Sonne should not be honoured of all men as they have honoured the Father with the fourth Commandment, and with a set day by his appointment for his publick worship and solemn service: But all men should honour the Son, as they honour the Father, *Ioh. 5. 23.* And therefore with this fourth Commandment, and with a set day by his appointment for his publick and solemn worship and service should he be honoured.

Object. 3. The taking away of the seventh day appointed by God, annulleth the Commandment it selfe.

Answer. Not so, for we must wisely understand and discern betweene the substance of the Commandment, and circumstance; between the substance of the Commandment it selfe, and the accommodation thereof unto a day: The Commandment is, *Remember the Sabbath day to keep it holy*: This only is the Commandment; so by *Moses* it is cleare (note it well) in *Deut. 5. 12.*

The application and accommodation of the Commandment

See the other
Treatise.

ment was unto the seventh day, which day may be taken away, as not of the substance, but a circumstance of the Commandment of the Sabbath & rest day, applyed unto that seventh day, and yet the Commandment be still of force: As for example in the accommodation of another precept thus;

Honour the King, 1 Pet. 2. 17. This is a Commandment, whosoever is King: The accommodation of that may be thus; *Saul* is King, this is not of the substance of the Commandment, yet while *Saul* is King, we are commanded to honour King *Saul*, but in time *Saul* is taken away, nevertheless the Commandment, *Honour the King*, is of force to another person in his stead, as *David* succeeding, the Commandment is, honour King *David*. The same Commandment which bindeth me to honour the King, bindeth me to honour *Saul* while he is King: And when *Saul* is taken away, and *David* appointed in his stead, I am bound by the selfe same Law to honour *David*.

Even so is the accommodation of this fourth Commandment, *Remember the Sabbath day to keep it holy*: this is the Commandment what day soever it be applyed unto. The accommodation is, the seventh day is the Sabbath day to keep it holy: this the Commandment doth binde us unto, as long as the day is unchanged and not taken away: But the day being altered, yet the Commandment abideth, and is of force, when another day is appointed in its roome, as is now our Lords day. And therefore the Commandment is, *Remember the Lords day to keep it holy*.

From whence here note, that as the taking away of *Saul* took not away the Commandment of honouring the King, and *David*s comming in *Saul*s stead held up the practice of the same Commandment: Even so the taking away of the seventh day took not away the authoritie of the fourth Commandment, and the bringing in of the Lords day in stead thereof, holdeth up the practice of it, and by it we are bound to observe this day, as the Jewes their day: And therefore may we pray as our Church teacheth us:

Lord have mercy upon us, and incline our hearts to keep this Law: And that without any Judging at all.

T

CHAP.

his hands, *John* 13. 3. and 3. 35. *Luk* 10. 22. having committed all judgement to his sonne, and made him both Lord and Christ, *John* 5. 22. *Act* 2. 36.

How long he holdeth his Lordship, Rule and Dominion, even till the consummation of all things, till God be all in all, never laying it down untill all things be fulfilled, *1 Cor* 15. 24. 28.

Therefore is he yet the Lord of the Sabbath, the Sabbath is his till the worlds end, and hee retaineth his right still therein; his right in the fourth Commandment, which right must bee shewed, either in retaining of the seventh day, on which God rested, and to which the Commandment was accommodated till his second coming, by the change of it, or in his substituting another day in stead thereof.

But we see that seventh day altered; and therefore hee sheweth himselfe Lord of the Sabbath, by appointing this his day; for else should the other have remained under the Gospel, or if not, then no other being ordained in its stead by him; he had lost his Lordship over the Sabbath, which here he challenged a right in, and still keepeth untill his second coming.

Argument. 10.

Tenthly and lastly, to these reasons, may be added the judgement of the Parliament, the representative body of all this Kingdome, with his Majesties royall assent in the first yeece of his happy raigne (which is this) *That the keeping of the Lords day holy, is a principall part of the true service of God*; which words are an acknowledgment that the Lord was the Institutor of the Sabbath: for it is no service to God, much lesse a principall part of his service, for that may be mans will-worship, but cannot be service unto God, unless hee himselfe bee the Institutor and Author of it.

CHAP.

CHAP. XI.

Of some Objections which may bee made against it, answered.

Obiect. 1.

It is not commanded in the New Testament. Ergo, hee instituted it not. *Ans. 1.* If it were not, yet might hee bee the Institutor of it, by his resting, blessing and observing the day, as his Fathers resting, and blessing the seventh day, was his institution of it, as is proved in the first Treatise.

2. I have shewed, that Christ gave Commandements of the things pertaining to the kingdom of God, whereof the observation of this day is one. And therefore hee gave Commandement concerning this day.

Obiect. 2. It is not expressly commanded.

Ans. 1. This objection is made before, to which I have in part answered.

2. I answer further, that our booke of Homilies telleth us againe and againe, that there is expresse Commandement for it: The Authors of this booke say there is: The Objections say there is not: sit one against the other. To the booke all the Ministers in the Church of England have subscribed, but not to this Objection against it.

3. I answer, there is in the New Testament, no formall expression of any of the other Commandements of the first Table, neither of the first, nor second, nor third, because they stood in force, and therefore no need formally to expresse them: no more need was there for any such expression of this.

First, because the fourth Commandment stood still in force, as well as the rest: for first, Christ did challenge Lordship over this fourth Commandment, in his assumed humane nature, *Matthew* 22. 3. to shew that in his state of humiliation, hee lost not his authority over it: Secondly, because the changing of the seventh day into another day,

was

In Homily of Prayer.

Argument 8.

If the seventh day was by Gods immediate institution, then was the change of it into our Sunday by Jesus Christ his immediate institution: But the antecedent is true; *Gen. 2. 2. Exod. 20.* Ergo the consequent. For no religious change hath ever beene made of any ordinance of God immediately prescribed by him, but by God himselfe, and by his own immediate authority: for if the institution be immediate by him, the change into another must be by the like immediate authority also: for he that ordaineth, hath onely power to alter.

1. Man cannot change such an ordinance; for, first it is complained of as a sinne, for the people to change Gods ordinance, *Esa. 24. 5.* The Jewish Church, in the time of Christ, and after, held it blasphemous to teach, that it was lawfull for Christ to change the customs of *Moses*, because they took (but mistook) him to be but a mere man. Secondly, if any but God have authority to change his owne ordinance immediately appointed by himselfe, then that authority is equall with Gods. But there is no such authority, nor ever was (Jesus Christ excepted) upon the earth. The whole Church, if gathered into one place, is of no such authority. And if unstable man could alter such an immediate ordinance of God, what stability could there then be in them? or what tie of our consciences?

2. All religious changes of every ordinance of Gods owne immediate institution hath ever beene immediate by God himselfe, and no instance can be shewed to the contrary in holy writ.

The Tabernacle was of Gods owne immediate appointment, *Exod. 25. 40.* when it was changed, and the Temple erected in stead of it; this Temple was of Gods owne immediate appointment. *David* minding to build it, and *Nathan* approving his intention (but without command from God) was after prohibited, *2 Sam. 7. 5.* Neither left he it to the wisdom of *Salomon*, but the Lord gave the patterne, *1 Chro. 28. 11, 12, 19.*

The

The first borne the Lord did chuse for himselfe; when the Levites were taken for them, it was of God himselfe, *Numb. 3. 12.*

The time of celebrating the Passeeover, was the fourteenth day of the first month by God himselfe, *Exod. 12. 6.* which time durst not *Moses* dispense with, nor allow any other day for some to keep it, without Gods immediate warrant, *Numb. 9. 8. 11.* Times and seasons are in Gods hand, *Act. 1. 10. Dan. 2. 21.* therefore for the month *Tisbri* he appointed *Nisan* for the first month of the yeare, *Exod. 12. 2.* And *Antiochus Epiphanes* (a type of Antiehril) is condemned for changing times, *Dan. 7. 25.* Thus wee see Gods ordinances, for places, for persons, and for time, being immediately appointed by God, cannot bee changed but by God. Therefore the seventh day, being the immediate institution of God, could not be changed into another day, as now it is, but immediately by God himselfe, even by Jesus Christ, who is God blessed for ever, *Rom. 9. 5.* who when he was come in the flesh, changed the place, *Joh. 4. 20, 21.* the Law, and Priesthood, *Heb. 7.* into the ministry of the Gospel: Priests and Levites, *Esa. 66. 21.* into Apostles, Prophets, Evangelists, and others, *Eph. 4.* The carnall worship into spirituall, *Joh. 4. 23.* Circumcision and the Passeeover, into Baptisme and the Lords Supper; and that seventh day into this our Sunday, the Lords day.

Argument 9.

The Lord of the Sabbath is the only Institutor of the Sabbath: But Jesus Christ is the Lord of the Sabbath, *Mat. 12. 8.* Ergo the only Institutor of it. Now for the better understanding of Christ his being Lord of the Sabbath, we must know three things.

1. How he is Lord of the Sabbath, and that is, as he is God-Man, and Man-God; for it is said in the Text, The Sonne of man is Lord of the Sabbath.

2. Whence he hath this Lordship; even from God his Father, who hath given him the Kingdome, all power in heaven, and in earth, *Mat. 28. 18.* delivering all things into

but left them to them, as by the wisdom of his spirit, they should be informed.

But here is to be understood, the then operation of his Spirit upon them to receive the Commandments, which at that present in his own person he gave them, which they should observe, and teach others to observe, as his own Commandments, and as he himself had charged them to do in *Mat. 28. 20.* when (as here in *Act. 1.*) he was to depart from them, and to ascend up to his Father. Of other things after Christs ascension, the Apostles spake from the Holy Ghost by way of inspiration, but of all these things before his ascension, from the Holy Ghost by way of inspiration, and Commandments of Christ. Note this well.

Argument 6.

IF Christ himself did institute a day for his solemn worship under the Law, then he did institute such a day under the Gospel. But he did so under the Law. Ergo, now under the Gospel. The sequel is apparent, because he is as faithful, and as careful for his people now, as then: Now that under the Law he instituted a day for his publick worship, we must know that he was among the Israelites in the wilderness, & *Ex. 10. 9.* for he was the Angel on Mount Sinai, who spake with *Moses. Acts 7. 38.* even the Lord *Jehovah. Ex. 19. 3. 21.* for the whole Trinity gave the Law then. The Father by voice uttered it, the Holy Ghost wrote it, *Ex. 31. 18.* for he is the finger of God, *John 11. 20.* compared with, *Mat. 23. 38.* and Jesus Christ the Mediator gave by Angels to *Moses*, the two Tables to be delivered to Israel; in which a Commandment was written for a solemn sabbath day for divine worship. Thus did Christ then, and so may we believe his care had for his Church now, till the eternal Sabbath doth come in the highest heavens.

Argument 7.

WHenever was prefigured in the old Testament to be done in the new, that was instituted by Christ when

when hee came: for the Text, *Col. 2. 17.* tellth us plainly that the body of those shaddowes is of Christ, (that is) he finished them, he fulfilled them, he did ordaine other things for them. The truth of this might be shewed in particular instances of those shaddowes, but that it is fully laid open by others. But this day the first day of the week called the Lords day was prefigured.

First, by the eighth day of circumcision, *S. Augustine* proveth that by it our Lords day was shaddowed; *S. Cyprian* saith that circumcision was commanded on the eighth day, as a Sacrament of the eighth day, that Christ should rise from the dead.

Secondly, *Ignatius* saith, it was foretold in certaine titles of the *Psalms* superscribed *pro beata* the eighth: So hereto agreeth Saint *Augustine* in his fifteenth Sermon *de verbis Apost.*

Thirdly, by memorable things done on the first day of the week, as *Wolphus* noteth out of an *Hebrew* Writer of a book called *Seder Seder Rabba*, chap. 7. as that the cloud of Gods Majesty on this day first sate on Gods people: *Adam* and his children first executed their Priesthood; God first solemnly blessed his people: The Princes of his people first offered publickly to God: The first day wherein fire descended from heaven: The first day of the world, of the yeere, of the week, &c. All shaddowing that it should bee the first and chiefe day of the New Testament.

Therefore this day, thus prefigured, to bee of use in the New Testament, was instituted by Christ, when hee came in the flesh: which first day of the week, as it was the first day of time, mentioned in the beginning of the first book of the Bible, so is it mentioned with a glorious Title of the Lords day, in the beginning of the last book of the Bible, to the praise of our *Alpha* and *Omega* Jesus Christ.

Epi. ad Ian. 119.
cap. 13.
Ad Iudum. lib.
3. Epist. 10. & 59
Edis. sec.

Ignat. ad. Mag-
nes.

Wolph. Cron. de
tempore li. 2. c. 2.

Gen. 1. 5.

Argument 8

2 If Christ left it to others, as to his Apostles, then either before his ascension during his abode with them, which is absurd to conceit, or after his ascension; if any doe think so, then it will follow, that from his resurrection to his ascension, the space of six weeks, the Church had no set day under Christ publicly to doe him solemne service. For the other seventh day hee took away by his lying that whole day in the grave: so that, if he appointed no other day for it himselfe, the Church had then for that space no such day: But as I have proved, Christ blessed the day of his resurrection, and in this space from his resurrection to his ascension, the Apostles and Church observed it. And therefore he ordeined it, and left it not to them.

3 Wee are to understand, that there are some circumstances about Gods worship, which he hath ever reserved to his own authoritie, and never left them determinable to any, but to himselfe: such bee these which doe concur about the observation of the Lords day.

The first circumstance of this kinde is, that which concerneth the very substance, for time of performing of publick worship, whether one day in a yeere, in a moneth, in a week, or whether a part, or some few houres of the day, be to be set apart for his service, or the whole day bee his. The determination of this time, is substantiall, and God alwayes appointed the same: as the ordaining of the Sabbath day, and other holy dayes set apart by God, doe manifest.

The second circumstance, is that whereof there is no reason to sway or guide the judgement this way, or that way, but the will of God must bee needfull to the determining of it. Such a circumstance is the proportioning of time, and rest on the Lords day for Gods service: For if reason could regulate it, then should it bee the Law of nature, but by his written Law, and revealed will, hath God ordered it.

The third circumstance, is that which is of universall observation by all, which none but God can impose by his supreme authoritie, to which all are alike equally subject. And such

such an universall circumstance is this for observation of this day, by all Christian people, and by the generall consent of the whole Church of Christ, in all ages. Therefore this day was not left to the Apostles to be determined, but appointed by Christ himselfe.

Undoubtedly Christ would imitate his Father, and set a day for his publick worship, as he did: And can we suppose our Lord Jesus Christ, to bee lesse carefull than the Turkish *Moslems*, or other Idoll Worshippers, in ordaining a solemne day for his publick service?

But if this day which we observe be not of his appointment, then have wee none; for all other dayes are the ordinances of the Church, and observed only by humane authoritie.

4 That which the Apostles did observe, not only by inspiration, but by way of injunction and command from Christ here on earth, through the Holy Ghost, that hee ordeined, and left it not to them to ordaine: But the Apostles did observe the Lords day not only by inspiration, but by way of injunction and commandment from Christ here on earth, through the Holy Ghost: And therefore he left it not to his Apostles.

The *Minor* is thus proved from *Act. 1. 2.* where it is said, that Christ Jesus, through the Holy Ghost, gave Commandements to his Apostles, in which Commandements is included the Lords day, as before is proved: which Commandement with the rest, he gave them through the Holy Ghost (that is) he in giving them, did convey his holy Spirit into them, to make them to understand them, to retaine them in memory, to make conscience to observe them, and to teach others to observe them as commanded from him: for so much these words, *through the Holy Ghost*, import, when hee gave them Commandements, and spake of the things pertaining to the Kingdome of God: So that *through the Holy Ghost* here is not meant, as afterwards the divine inspiration of the Spirit directing them, as occasion served, to ordaine things expedient and profitable for the Churches of Christ, which he himselfe immediately commanded not; but

dome of God, he gave Commandments to his Apostles to be taught and observed, *Act. 1. 2. 3.* But the day of Christs resurrection, and the worship therein performed, as it was in the Apostles dayes, and after (as may be collected out of the Scripture, and out of the writings of *Iustin Martyr* and *Tertullian*) is of those things which do appertain to the kingdome of God. Therefore he commanded it to be observed, and so was the Institutor of it.

Obj. If any object and say, that this day was not expressed by Commandment,

Ans. I answer, no more are any other of those Commandments which in *Act. 1. 2.* he is said to give, nor any particulars of the things he spake, which appertained to the kingdome of God. And therefore we cannot seclude this day out of the Commandments given by Christ, because not expressed, no more than we can deny other things appertaining to the kingdome of God to be commanded, because they are not expressly mentioned, till it can be proved, that the keeping of this day to the honour of Christ in his publicke worship, is none of the things which pertain to the kingdome of God.

I answer againe, that albeit it is not expressed, yet must it be comprehended within these Commandments: For these Commandments here given, *Act. 1. 2.* are of those which Christ would have his Disciples to teach his people, that enter into the Church by Baptisme, to observe, *Mat. 28. 18. 20.* Now we finde the Church to observe this day *Act. 20. 7. 1. Cor. 16. 2.* The Apostle also to be an observer of it with them, *Act. 20. 7.* prescribing duties to them on this day, *1. Cor. 16. 1. 2.* when they did meet together, *1. Cor. 5. 4.* and *11. 20.* which was on the Lords day, as the *Syriack* hath it, as is before noted. And the Apostle telleth the Corinthians, that the things he wrote unto them were the Commandments of God, *1. Cor. 14. 37.* And it is acknowledged of all, that the whole Catholick Church from that time, till this day, hath duly observed the same. Therefore it is one of those things commanded by Christ to be observed and taught by his Apostles, which the whole world hath so religiously kept

hitherto:

hitherto: And it will not bee denied, that such an universal religious observation can have any lesse ground for it, than the authority of God himselfe, being so unanimously kept in all ages for these 1600 yeeres without gaine-saying, as our Homily avoucheth very plainly.

Argument 5.

Either himselfe instituted this day for his publick worship, or left it to others to appoint it, for that end: But he left it not to others: Therefore he instituted it himselfe for his publick worship.

That he left it not to others to institute, wee may thus reason.

1 God his Father, when he had ordained his worship, did not leave to *Moses*, nor to Israel his Church, to appoint a solemn day for it, but he himselfe instituted it, *Exod. 20. 8.*

When the Idolaters in Israel, *Exod. 32.* did invent a worship, they that invented it, instituted a day for it, verse 5.

Jeroboam devised a worship, which when he had done, he ordained a day for it, *1 King. 12. 32. 33.* So did *Nebuchadnezzar* devise an Idoll, and a worship for it, and appointed the dedication, and day of the solemne worship, *Dan. 3. 2.*

The miscreant Prophet *Mahomet*, as hee gave a Law, and prescribed a worship, so hee himselfe instituted his day for the same, and did not leave it to the arbitrary will and pleasure of his Worshippers to ordaine and appoint.

Therefore from all this I conclude, unlesse Christ should doe as his Father did, and be lesse carefull of a day for the solemnitie of his set worship, than the very Idolaters, hee must bee the Institutor of this day, which we observe to him: For it cannot be proved that at any time, in any age of the world, that any publick worship was ever invented to be observed, but the very Authour and Inventor thereof was also himselfe the Institutor of the day for that worship, not leaving it to any others will to appoint the same for him.

in the first of *Cor.* 16. 2. as *Beza* noteth on the same place, affirming as I have before delivered it, that to expaine the first day he had read in *our vetusto codice* *id est* *rusticulus*, which title is very frequent in the Fathers, calling it usually *Domus Dominicus*, the Lords day; not by *Creation*, for so every day is his from the beginning, nor is it so called by *Destination*, as is the last day, *1 Thes.* 5. 2. as then and yet now a day to come hereafter; when our Lords day was then so called by an excellency, as also famously at that time knowne in the Church for the Lords day, as the day of their solemn assemblies.

Therefore it is so called by *divine institution*, for divine worship, and as it hath *Jesus Christ* for the Authour and Institutor of it.

Argument 3.

If God, by resting from his work of Creation, and his blessing of that seventh day, made it an holy day for his solemn set worship and service: Then *Jesus Christ* his resting from the work of redemption, and his blessing of this day, made it an holy day for his solemn set worship and service: For there is the like excellency in the resting of God the Son, and the blessing of his day, as there was in the resting of God the Father, and his blessing of that seventh day: *Christ* his work of the worlds redemption and the renovation thereof, the making of all things new, a new heaven, and a new earth, as was foretold, *Esa.* 65. 17. is equall with the Fathers work of Creation: and in the rest of the one, and of the other, can there be no inequality nor disproportion. The Sonnes blessing likewise of this day is of no lesse excellency, than the Fathers blessing of that day, which blessing of his is not in the particulars expressed, but the Sonnes blessing of this day is, and that at large in many particulars.

First, by his glorious resurrection, by which the Lords day became sacred and consecrated to us.

Secondly, by his severall apparitions for confirmation thereof.

Thirdly, by his heavenly instructions, *Luk.* 24. 35.

Fourthly,

Fourthly, by the illumination of their mindes, opening their understandings, *Luk.* 24. 45.

Fifthly, by the inspiration of the holy Ghost, *Iohn* 20. 22.

Sixthly, by the Installation of the Apostles, giving them power to binde and loose in heaven and in earth: *Iohn* 20. 23.

Seventhly, by his mission in great dignity, sending them, even as his Father had sent him, *Iohn* 20. 21.

All which blessings *Christ* bestowed on them this day before his ascension; and afterwards on this day he sent down his holy spirit extraordinarily after a visible manner upon his Apostles, made them speak miraculously with new tongues, to the amazement of the hearers: and on this selfe same day he blessedly converted 3000 soules, *Act.* 2. 41. and so began on this day his Church to be a separated visible Congregation from among both Jews and Gentiles: Lastly, on this day he gave his heavenly Revelation to his beloved Apostle, who was in the spirit upon this day to receive the vision, *Reve.* 1. 10. Thus we see how *Christ* did blesse this day.

But God the Father by his resting from the work of creation, and his blessing of that seventh day, made it an holy day for his solemn set worship and service, as the Scripture teacheth, *Gen.* 2. 2. and very learned Divines do maintaine for truth: Doctor *Rien* cyteth 36 by name, and their own words for it, to this purpose.

Therefore *Jesus Christ* his resting from the work of redemption, and his so blessing of this our day, hath made it an holy day for his solemn set time of worship and service.

Argument 4.

That which *Christ*, through the holy Ghost, spake by way of Command to be observed, that he is the Institutor of: this I hope will not be denied: But *Jesus Christ*, by the holy Ghost spake by way of Command, that this day should be observed: For the things appertaining to the king-

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dom

Ad: 2.

In differ. de
orig. Sab.

2 Cor. 5. 12.

So 8. Aug. de
Civ. Dei. lib.
2. cap. 39.
De Sen. 25. de
vita. 4. 1. 1.

such ordinations; yet in their advice about things indifferent they had assistance of Gods spirit, 1. Cor. 7. 40. Now then put all these things together, can it be imagined, that the Apostles observing this day, Act. 20. 7. and setting a glorious title upon it, Rev. 1. 10. that it can be other than divine, they guided herein by the Holy Ghost? who ordained also upon this day, the first day of the week, to prepare for the poor: and why on this day? because; as Bishop *Hubert* saith, it was the Christians weekly holy-day: which being, as is afore witnessed, Apostolicall, and the Apostles so in all things guided by the holy Ghost, this day must needs be of Divine authority.

This the Church of *Aufburg*, Art. 7. confesseth, that the
day was changed by *Apostolicall* authority, directed by the
Spirit.

Lastly, as it is in these respects of Divine authority, so far-
ther also, because it hath **Jesus Christ** the Institutor of it: Of
which in the next Chapter.

CHAP. X.

It is of diuine authoritie from Christ himselfe.

His sacred day is of so divine authority, as that by many reasons it may be proved to be appointed by Christ himself: To hold this is neither a Novichy, nor a tenent of singularity.

nor a tenent of singularity.
1. It is no novelty, for *Justino Martyr* saith, that the Apostles received it from Christ: *Athanasius* telleth us, that the solemnity of the Sabbath was translated unto the Lords day, by the Lord himselfe, who sheweth at large, that it is of Christs institution, from the words of *Matth. 23. 18.* All power is given unto me in heaven and in earth: It is said in the confession of the Emperour *Leo*, that the Lord himselfe did change it, for his honour.

operation, for it hath the effect of many
on Gen. 2. faith, it is not by humane
of free will & influence: Follows
in

Appl. 2.

μετ' ἑαυτοῦ ὁ
κύριος καὶ τὸ
πνεῦμα ἡλ-
θοῦν εἰς κυρια-
κὴν.

in front of H.O.M.
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H.O.M. church
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done. Pay.

in *Sym. Luc.* 24. pag. 176. holds it to bee *of* Christ in-
firmity. Bishop *Andrew*, in his Sermon on the resurrexi-
on, pag. 339. saith, How can it be the Lords day, but that
the Lord made it? Bishop *Laker* in his Sermon on the *Fourth*.
saith, that Christ did substitute the Lords day in the place of
the Jewish Sabbath: Doctor *Hall*, on *Rev.* 1. 10. affirmeth,
that it is a new Law prescription of Christ himselfe: Of this
judgment is Doctor *Lindsey* Bishop of *Bristol*, in his
preface to the assembly in *Perth* in *Scotland*, and many
other Divines: And the Arguments to prove it are these
following.

The day which the Lord made, he is the Authour and Institutor of: But this day which is the day of his resurrection *Psal. 118. 24.* is the day which the Lord hath made, it is honoured and preferred before other dayes to be observed and celebrated, therefore he is the Institutor of it. This day *Abbas* understandeth of the Lords day, the day of his resurrection, as doth *S. Peter*, who alleadgeth this *Psalm* for Christ after his resurrection, *Act. 4. 10. 11.* and indeed, as the *Psalmist* saith, it is the day in which wee should rejoyce and be glad above all other dayes, because of his resurrection, by which *Bliss S. Augustin*, *Dies Dominicus Christianis doctus est, & ex illo habere cepit festum suum.*

WHatsoever in holy writ is said to be the Lords deno-
minatively, that is he the Author and Instigator of:
After instance, the Lords Supper, and the Lords Table, be-
cause he ordained it, 1 Cor. 11. 29. & 10. 27; The Sabbath
of the Lord, because he commanded it: the Temple of the
Lord, because he appointed it: the people of the Lord, because
he chose them: the Lords messengers, because he made them
messengers of Christ, because he put them into that office.
No instance can be given to shew the contrary. But the
day is denominatedly called the Lords, Job. 1. 21. and

signifieth to ad-
vance, p Sam,
12. 6. for to ob-
serve and
lebrate,
delectum
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De Sab. p
cunctis, to
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Epi. 119. ca 13.
ad Iam.

The altering
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the Jews, so far as reason and equity hold alike, or by some probable insinuations thereof in the new Testament, whereto adde the continuall practice of the Church; for as he saith, *Lex currit cum praxi*: then may it be said to be *de jure divino*. Now all these do, as he granteth (and may fully be proved, and easily discerned, from that which hath been said in the two former Treatises, and what in this is already, and shall be delivered) in some measure concur, for the observation of the weekly Sabbath; and therefore is established upon divine authority.

4 Or whether we maintaine it to be an institution Apostolicall, as many do, it is divine; We beleeve, saith that Father of our Church, Bishop White, that the holy Apostles ordained the Sunday to be a weekly holy day, and he addeth his reason, because the primitive Fathers, who lived some of them in the Apostles dayes, and others of them immediately after, and who succeeded them in the Apostolicall Churches, did universally maintaine the religious observation of this day: For saith Saint Augustine, *Quod universaliter tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi auctoritate Apostolica traditum, rectissime creditur*. Saint Chrysostome affirmeth it, that the Lords day was made a weekly holy day by the Apostles: Who, saith Bishop White, at sometimes observed this day themselves, *Act. 20. 7*. Saint Basil and Isidore numbers the observation of the Lords day among Apostolicall traditions, and Saint Augustine proveth it by his former generall rule, saith the same Father, Bishop White. Doctor Packington saith, that Saint Paul had ordered in Galatia and Corinth, that his Disciples were to have their meetings on the first day of the week, wherunto they submitted themselves, and so did, saith he, the whole Church of God by their example for ever after: He telleth us also, that the Apostles and Disciples of Christ thought it fit to appoint, and command the day to be kept holy: And, indeed, in the place of *1. Cor. 16. 2*, is a plain Apostolicall ordinance, which carrieth the force of a Commandment, as *Riseator* noteth; and Bishop Heper, which albeit it be about a Collection, yet he appointeth it upon the first day of the week. And heare for this what the Learned Bishop

Against Brab.
pag. 189.

De bap. contr.
De mat. 1.4.5.23

On 1. Cor.
Hom. 43.

Against Brab.
pag. 213.

In his Ser. p. 24
see also more

In pag. 5.

In Gen. 2.3. an
fourth Com.

Bishop White saith of this place: Although this text of Saint Paul make no express mention of Church-assemblies this day, yet because it was the Customs of Christians, and likewise a thing convenient to give almes upon the Church dayes, it cannot well be gainsaid, but that, if in Corinth and Galatia, the first day of every week was appointed to be the day for almes and charitable contributions; the same was also the Christians weekly holy day for their religious assemblies.

This opinion for the Apostolicall tradition, as it hath the suffrage of the ancient, so of later writers, men very Learned; Beza saith it is *Apostolica et vera divina traditio*. Apostoli, saith Mercer, in *Dominicum diem converterunt*, to wit, the Sabbath: Hereto agree many Papistes, who hold that the Lords day was established by the Apostles, and that *Jussu Dominico*, as some say, by Christs Commandment: And that these places *Act. 20. 7. 1. Cor. 16. 1. Rev. 1. 10.* do manifestly confirm the same; Doctor Heylin acknowledgeth without doubting, that the religious observation of this day had the approbation and authority of the Apostles, and may very well be accounted amongst Apostolicall traditions.

Now their authority is no lesse than divine. 1. Because they were instructed by Jesus Christ himselfe in all things which he heard from his Father, *John 15. 15*. who gave them Commandments concerning the Kingdom of God, by the infusion of his spirit, to make them receive the same, *Act. 1. 2*. Secondly, For that they had this holy spirit to guide them in to all truth, *John 16. 13*. in teaching, both for matter, *Act. 2. 4. 14.* and 4. 8. and manner, *1. Cor. 2. 13. Act. 2. 4*. In answering Adversaries *Matth. 10. 10. Mar. 13. 11. Luk. 12. 12*. In resolving doubts, *Act. 10. 19.* and 11. 12. In decreeing Canons, and judging of Controversies, for settling of mens minds in the Church, *Act. 15. 28*. In rebuking sharply the wicked *Act. 13. 9*. In ordering matters in the Congregation, *1. Cor. 14. 37.* with *cap. 7. 13*. In ordination of Ministers, whom they ordained in every Church, *Act. 14. 23.* and these so ordained by them, are said to be set over the people by the Holy Ghost, *Act. 20. 28*. no doubt, because the holy Apostles were guided by the Holy Ghost in

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Against Brab.
211.

In Rev. 1. 10.
In Gen.
Rhem. on Rev.
1. 10. Hcl.
confes. Rom.
Catech. on 3.
Com. Iohannis
fol. 292.
Cat. Rom. on 3.
precept. Rom.
Tom. 1. de
sancto li. 3. cap.
10. 11. with
others cited by
Sprat. pag. 13.

to doe service and worship unto God, without drowziness of spirit: And in the end of the day, to behave ourselves so, as it may appear we have received a spirituall blessing that day, and have increased in knowledge and other holy graces, in the use of Gods holy ordinance.

CHAP. IX.

The authority is divine by which it was established.

His our Lords day can have no lesse than divine authority for it. *Whether it bee conceived to bee founded upon the perpetuall equitie of the fourth Commandment, as is made manifest in the former Treatise, and by that which is said in the first chapter of this.* Now is this any new conception in these our now present dayes: For of this some began to shrink 600 yeeres agoe, as Doctor Heylin acknowledgeth: but no doubt it was before; for else how could the whole Church of Christ retaine the fourth Commandment in the Decalogue, without application to a weekly solemne day, seeing the substance of the Commandment is concerning the observation of a rest day for his worship and service every week: whereto else could they properly and directly apply it, and hold the intention of the will of God in giving his said Law? And if it have no ground from the Commandment, how is it, that in our Homily it is said, *we have Gods expresse Commandment to keep it?* and lest the Makers of these Homilies might be thought to mistake, they often mention the Commandment: now what other this is than the fourth I desire to know: And let any tell me, in a minde affected with the love of the truth, and not in a contradicting spirit, how it truly can bee said, that the Church of Christ hath kept, or rather not broken the said Commandment, now these 1600 yeeres, if it hath not been observed in our weekly Lords day?

Or whether we take the observation of this day, to have its ground from Scripture, as well we may: for this position

sition, that *Dies dominicus* *visitur verbo Dei*, was publickly maintained by a Doctor at the Commencement in Cambridge, in Anno 1602. and by the Vice Chancellor so determined, nor was then opposed by any other Doctors, not in the Universitie of Oxford any *Antithesis* put up against it: Neither was there just cause why, for is it not called the Lords day, Rev. 1. 10. and are not also the Christian meetings mentioned on this day in Act. 20. 7. & in 1 Cor. 12. 20 where it is said, *When yee therefore are gathered together (in die Domini nostri)* on our Lords day; as the ancient Syriack Translation hath it? Sure it is that long since Clotaire King of France grounded his Edict, about the keeping of this day, upon the Law and holy Scripture. So Charles the great, King of France, in Anno 789 had the same ground in his regall Edict, saying, *Secundum quod in lege Dominus praecepit*: And likewise Leo the Emperour of Constantinople, called *Philosophus*, in Anno 886 seeking to reforme abuses upon the Lords day, in his Constitution declared, that what he had in that behalfe determined, was, *secundum quod Spiritus Sanctus, ab ipsoque instructis Apostolis placuit*, according to the minde of the Holy Ghost, and of the Apostles instructed by him.

Now may it reasonably bee thought, that such great Princes should without the advice of the Learned Clergy in those dayes, lay downe such grounds for their proceedings, considering how Charles the Great caused five severall Synods at one time to bee assembled about the same? Scripture there is for it, and so then held: And therefore the keeping of this day is of divine authority.

Or whether wee understand Divine, according to that judicious man, the Authour of the Antidote against Sabbath errors, That which may bee by humane discourse upon reasons of congruence, probably deduced from the word of God, as a thing most conveniently to bee observed, by all such as desire unfeignedly to order their wayes according to Gods holy will: As also it may be proved from equitie, either in the Law of nature, or by vertue of divine institution, or by some Analogy and proportion which the Lawes give to the

Leg. Aleman
lit. 39. op.
Brisson.

Constit. 54.

CHAP. VIII.

Of the divers opinions concerning the beginning and ending of the Lords day: and wherein conscience may rest it self.

Here are divers opinions about the beginning and ending of this our Christian Sabbath.

Some hold it from midnight, to midnight; this is the judgement of very learned Divines: Some say it beginneth in the Morning, and so holdeth on till the next Morning; not many of this opinion, as being weakest, and farthest from the truth. Some hold it to begin at the Evening, and to end at the Evening; and of this judgment are many ancient Fathers, and sundry Councils. And the ancient observation of the *Saturday* in the afternoon, as a preparative thereto, may seeme to confirme as much.

But I am perswaded, if we keep the day from the Morning to the Evening, the consciences of men, neede not trouble them about any other curious search: So that there be a religious preparation to it, and a religious care in ending of it, not rushing into it with unsanctified hearts, nor concluding it with profaness: For the nights are given for bodily rest, and the day for labour (as the *Psalmist* speaketh) *When the Sunne ariseth, man goeth forth to his labours and work, untill the Evening*, *Psal. 104. 22. 23.* *When the night cometh no man can work*, saith our Saviour, *Joh. 9. 4.* Now a day for labour amongst the Jewes was twelve houres, *Joh. 11. 9.* from six to six, *Mark. 20. 1. 2. 8.* but otherwise it was from the beginning of the Morning light, *Gen. 1. 5.* to the darke of the Evening, *Judg. 10. 9. 14. 16.* *Joh. 8. 29.* *Prov. 7. 9.* And wee see in the fourth Commandement, that albeit, as it is held, a naturall day doth comprehend the night and day, yet is that time only mentioned in which men are to labour, and to doe all that they have to doe, in the six dayes, which is on the day time, and not in the night. And so, as they do well who labour

labour painfully and honestly in the day light, and take the night for their quiet repose and rest in the six dayes: In like manner do they well, who religiously serve the Lord Christ in the light of the day, though the night before, and the night after, they thankfully take benefit of the same for corporall rest. Neither doe we read, that any were complained of, or punished, as breakers of the Sabbath; but for their transgression and sinne committed in the day time. Our Saviour Christ honoured this our Lords day, with his visible presence among his Disciples and followers on the day time: At the Sun rising early in the morning, *Mark. 16. 2. 9.* then after in the afternoone, continuing till the day was farre spent towards the Evening, *Luk. 24. 29.* *Joh. 20. 19.* upon the same day at supper time; yea, I confesse it is probable to bee somewhat late within the Evening, and that space properly called the beginning of the night, but not farre within. And wee read how the Jewes on the day time kept their Sabbath, and God appointed him service in the Tabernacle and the Temple from Morning to the Evening sacrifice, and had no sacrifices in the night time. And thus was the Lords day kept, except upon some extraordinarie occasions, as in *Acts. 20. 27.* and as afterwards in the time of bloody persecution, but not in settled dayes of peace.

Quest. Here some may aske, Are we then to be carelesse and regardlesse of the night before, and the Evening after?

Ans. Not so: for on other dayes we begin the Morning with prayer for a blessing, unlesse we look for none; and end it in the Evening with prayse and thanksgiving, if we be not unthankfull. If thus we doe, as we ought, on the week dayes, than much more on the Lords day, set apart for holy duties: The night of which day before, and the Evening after, are to bee more piously considered of, than the like times of the week dayes. Our *Saturday* halfe holy day, our Evening Prayer, as a preparative to the Sabbath, teach us to enter upon the Sabbath holily, and to take the nights rest, not onely for repose of body for labour, as on working dayes, but to be

lawing of the day, whether it be weekly, monthly, or yearly; as particulars witness in Scriptures and Stories; now when God doth any rare, great, and remarkable work, hee will be honoured with a Commemorative day, for that work; if the work concerne the whole, by the whole Church, and by a part, if it concerne a part: by which practice or work, Gods will is understood, which guideth the Church, where the precept is wanting. This is a sacred rule observable in the institution of all sacred Feasts, both divine and humane, faith that Father.

Now God raising Christ from the dead, upon the first day of the week, this remarkable work, was to have that day, a day of Commemoration, above and before all other.

1. Because it was the first notable work of God, immediately following the Jewish Sabbath; which being so celest, the next glorious work of God following, must needs bee the ground of another Festivall; and in stead of the other, for it is a rule in marriage (saith the reverend Father Bishop Baker, that was in reason can day day respect unto the work, and therefore cannot day the hal- lowing of the day, to wit, on which it was wrought.

2. The raising up of Christ from the dead, declared him mightily to bee the Sonne of God, Rom. 1. 4. God fulfilling hereby to the children, the promise made to their Fathers, hee being manifest thus to be the Sonne of God, his begotten Sonne in the day of his resurrection, as the Conquerour of hell, death, the power of the grave, and of Satans Dominion, Mat. 13. 31. 32. 33. and pre- ferred above men and Angels, Heb. 1. 3.

3. This is the work above all others, which the Scrip- ture so often mentioneth for the Fathers glory in his Son, hee raised him up from the dead, Rom. 1. 4. Gal. 1. 5. 10. & 3. 26. & 4. 13. & 10. 40, and in many

by which Jesus is made both Lord and the throne of David, Mat. 20. 30.

7. It is the work of our perfect redemption, and full ju- stification, Rom. 4. 25.

8. This was the act which to beare witness of, he prin- cipally chose his Apostles, Mat. 10. 41. & 1. 32. which work the Apostles first taught to the Jewes, Act. 2. and to the Gentiles, Act. 10, and for which they first chiefly suffered.

9. This is the act on which dependeth all our comfort, and without assurance whereof S. Paul telleth us, his preaching was in vaine, and our faith in vaine, 1 Cor. 13. 14. and so our Christianitie nothing worth.

10. This his resurrection was to his Apostles and Disciples full of comfort: and that which is most joyfull to all Christians, for our justification, Rom. 4. 25. as also for the hope of our eternall salvation, 1 Pet. 1. 3. & 3. 21. for if Christ had not risen, wee had bene all in our sinnes, 1 Cor. 15. 17. His birth, his life, his suffering had done us no good.

Therefore from the beginning hath the Church held this ever for the most remarkable work of Christ, and to keep this day Festivall, on which hee arose from the dead.

For that it being the most remarkable work of God, next and immediately after the Jewish Sabbath, as I said, it re- quired a Festivall, and that within the space of a week, within which space God from the creation reserved a day to himselfe; and its not fit, that under the Gospel, so glori- ous a work of our redemption by Christs resurrection, for the restoration of the world, should be more seldome re- membered upon a set day, then was the work of creation of the world before and under the Law.

CHAP.

lowing of the day, whether is he weekly, monthly, or yearly; as particulars come in Scriptures and Stories; now when God doth any rare, great, and remarkable workes, hee will be honoured with a Commemoration day, for that work; if the work concerne the whole, by the whole Church, and by a part, if it concerne a part: by which practice or work, Gods will is understood, which guideth the Church, where the precept is wanting. This is a sacred rule observable in the institution of all sacred Feasts, both divine and humane, saith that Father.

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1 Because it was the first notable work of God, immediately following the Jewish Sabbath; which being to cease, the next glorious work of God following, must needs bee the ground of another Festivall; and in stead of the other, for it is a rule in morality (saith the reverend Father Bishop Baker, that none in reason can deny due respect unto the works, and therefore cannot deny the hallowing of the day, to wit, on which it was wrought).

2 The raising up of Christ from the dead, declared him mightily to bee the Sonne of God, Rom. 1. 4. God fulfilling hereby to the children, the promise made to their Fathers, hee being manifest thus to be the Sonne of God, his begotten Sonne in the day of his resurrection; as the Conquerour of hell, death, the power of the grave, and of Satans Dominion, Mat. 13. 31. 32. 13. and preferred above men and Angels, Heb. 1. 5.

3 This is the work above all others, which the Scripture so often mentiōeth for the Fathers glory in his Son, in that he raised him up from the dead, Rom. 1. 4. Gal. 1. 5. Mat. 17. 14. 12. & 3. 26. & 4. 1. 9. & 10. 40. and in many other Scriptures.

4 This is by which Jesus is made both Lord and Christ, to sit upon the throne of David, Mat. 20. 30.

5 It

5 It is the work of our perfect redemption, and full justification, Rom. 4. 25.

6 This was the act which to beare witness of, he principally chose his Apostles, Mat. 10. 41. & 1. 22. which work the Apostles first taught to the Jewes, Mat. 2. and to the Gentiles, Mat. 10. and for which they first chiefly suffered.

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CHAP.

And although this day, after the Jewish account, be the first day of the week, yet nevertheless it keepeth the proportion of time, in the Commandment, the seventh part of a week, so as it may be called the seventh day, though not that seventh day, I say the seventh day. Let none here make a stir about the seventh and a seventh, for the seventh day, and not a seventh day, is the Sabbath of the Lord our God: for the particle *the* and not *a* is so be prefixed to seventh, and not only because of the six dayes in which the world was made, the dayes of the Creation (as is commonly and only so supposed to be taken) but for the donation of six dayes to us by God, and that in the promulgation of this Law, and Commandment, as is in the former Treatise shewed. Alwayes in counting of numbers, we our selves, in any ordinary number of seven, when six is taken out, doe not say, there remaineth a seventh, but the seventh; for it should note an uncertainty, but it doth not.

God, of seventh dayes (for there are no more in a week, nor ever was) hath given us for ever irrevocably six of them for to labour in, and to doe all that we have to doe. Exod. 20. 9. These dayes we take to our selves as Gods gift, from his words in the Law: Now if we have six of the seven certainly knowne unto us, can we reasonably say a seventh is the Lords, or the seventh is his? A seventh may be spoken of whole numbers, where a certainty is not determined, nor pitched upon, nor taken out, but where the number is no more but seven in a week (as none heretofore, nor any now count more) there six being taken out for us, the seventh is left, as a certaine day not to be doubted of, for the Lord. So as yet the seventh day is the Sabbath of the Lord our God, both by Gods donation of six to us, and our counting our dayes to come to the seventh, having taken so us the sixth day.

Heretofore the day of the week is Monday, and so we say some times to the Lords day, or the seventh day, and our Sabbath and resting day. But we should still hold the seventh day

day for our Sabbath*, that we might, whilst we honour the Sonne in finishing the work of our redemption, not forget the honour of his Father for his perfecting of the work of the worlds Creation, and his resting from the same, which cannot bee by observing any other day, but the seventh day.

nam die dominica Incepit mundus fieri, unde Iustinus Apol. Et Leo Epist. ad Dioscorum, dicunt diem dominicam colitam ob memoriam mundi Creationis, quam ob resurrectionem Christi: Bellarm. de cultu sanct. lib. 3. cap. 110.

* Dies dominica representat memoriam Creationis mundi, non minus quam Sabbatum;

CHAP. VII.

Of the time when this first day began to be the Lords day, and upon what ground.

His first day observed, was the very first day immediately after the Jewish Sabbath: so the Scriptures confirme it to us, whereto agreeth the exhortation of Ignatius, After the Sabbath, let every friend of Christ make the Lords day a solemn Festival.

And the reason of this was, because of the Lords resurrection, by which the Lords day was declared to Christians, and from that time began to be celebrated: and in another place it is said, that the Lords Resurrection promised us an evernall day, and it did consecrate unto us the Lords day: And Leo saith the same, Dominicum diem nobis Salvatoris resurrectio consecravit. In the constitutions of the Apostles it is ordained to be kept holy in the memoriall of the resurrection; so a Councell held at Paris in Anno 829. ordeined the like. Bishop White alleading reasons why the Lords day was preferred before other weekly dayes, saith, that the Primitive Church could have made choice of no other day of the week more proper and convenient for the solemn and religious worship and service of Christ: Gre was this work, saith Ambrosius, for we doe celebrate it, as a memoriall of the beginning of a new Creation: Yea, ob excellentiam tanti mirabili proprii dies Dominica appellatur, saith another. And indeed the work of the day is the ground, saith Bishop Lake, of the hab-

Mar. 28. 1.
Mar. 16. 2. 9.
Luke 24. 1.
Ioh. 20. 1.
Ad Magnif.

S. Aug. ad I.
epi. 119. c. 13.
De verbo Apo.
ser. 15. Epi. 93.
Lib. 8. c. 33.

ca. 50.

Ag. inst. Brab.
pag. 169. 270.

Apost.

In

43.

pag. 24, 25.
In loc. Com. ca 7

In his Tb. 51.

Luther.
Dietrich on
Dietrich post T. 10.
Among the
Scholastic
Luther de
Valen. and o-
thers. St. Ila on
Luke 14.
Against Erab.
pag. 152.

pag. 90.

ness in his choise, saith Master Dow. Hence is it, no doubt, that Peter Martyr said, that one day of a week be consecrated to Gods worship, is an ordinance of perpetuall force: and Reverend Bishop Lakes confidently averreth, that the seventh part of time is Gods ordinance, as everlasting as the world: for saith the same Father of our Church, the Lords day onely changeth, but altereth not the portion of time prescribed by the fourth Commandment, by which we are guided to it: Yea some have held, that one day in seven is the morall part of the Commandment. Sure I am, there is acknowledged an equity in that Law durable for ever, both for a time, as also for the conveniency and sufficiency of time; to which equity it is consonant, saith Learned Bishop White, that one day in seven be an holy day, wherein Christian people ought to rest, and give themselves to religious exercises: who saith further, that the common and naturall equity of that Commandment is morall (to wit) that Gods people are obliged to observe a convenient and sufficient time for publick and solemn divine worship, and for religious and Ecclesiasticall duties: And abstinence from secular labour and negotiation, and keeping holy one day of every week, both for mans temporall and naturall refreshing, and for the spirituall good of his soul, is very agreeable both to naturall and religious equity, and is grounded upon the ancient custom and practise of gods people in times of the Law. And we Christians having obtained a larger measure of divine grace, and our obligation to serve God and Christ, upon his heavenly promises, being greater than in the time of the Law: If in those former times of greater darkness the Lords people observed a weekly Sabbath day; then surely we should be ungratefull, and negligent of our own salvation, if we hold not to God a weekly day, or a sufficient time for his service as well as the Law did? Thus you see how we agree in the proportion of time, one day in the week, according to Gods designation of time, and the equity of the Law.

CHAP.

CHAP. VI.

Of the first day of the week; that it is the Lords day, and also the seventh day.

S we must have a day within the week, so is it needfull to know which day in the week it is, which we are to observe for the Lords day, else should wee be uncertaine; for one would keep one day, and others another day.

In Scripture the first day of the week mentioned in Mat. 28. 1. Mark 16. 2, 9. Luk. 24. 1. Job. 20. 1. 19. Act. 20. 7. 1 Cor. 16. 2.) is that which is called in Rev. 1. 10. the Lords day: So saith S. August. the first day of the week is that day, qui postea Dies Dominicus appellatus est: S. Cyrill affirmeth the very same. Our Sunday, saith Justine Martyr, is the first day of the week: Our Homily saith the first day after the Jewish Sabbath is our Sunday: It is our Lords day, said the Divines in Ireland. The former Scriptures are interpreted by all Expositors, the Fathers Greek and Latine, the later writers, Protestants and Papists, to bee the Lords day: It cannot well be denyed, saith B. White, that the first day of every week was the Christian weekly holy day; It is manifest, saith Doctor Pecklington, that the first day of the week is the Lords day; and to strengthen more this truth, learned Beza saith, that he hath read in a Manuscript, the *apostolus*, added to the Text in 1 Cor. 16. 2. so Crispine in his Greek Lexicon.

This first day of the week hath beene observed for our Lords day ever, and no true Christian Church can be named that ever brake off the custome of this day. This universall unity of so Catholique a custome is sufficient to settle any Christian in his faith of this truth, that the first day of the week is the Lords day: For what better Expositor than the Churches continuall practice and observation, which must needs bee from a settled judgement of the truth of the time observed. Our Church telleth us in the Homily, that this custome hath beene kept in all ages, without any gainesaying.

And

Epig. 86.

In Iohn lib. 8.
cap. 58. Apost. 2.

See the many
Exposit. ci-
ted by Master
Syr. pag. 51.

eternall rest was shadowed out in the first Sabbath, which our Lords day continueth, and is a foretaste of our eternall rest, and a shadow thereof, as lasting as the world. This being so, it may well be called the Sabbath day.

6 If the fourth Commandment hath any perpetuity in it, for a weekly day to be kept, and ours being a weekly resting day; then it may be called a Sabbath, the Commandment propounding such a day under the name of Sabbath.

7 All holy dayes, appointed by God, besides the weekly Sabbath, were called Sabbaths, and that upon these reasons; because on them they rested to perform holy duties, and had a holy Convocation: Now why may not our Lords day be cause of our rest to holy duties; and for the publick assembly on that day, be so called? Our *Linwood* out of *Aquinas* saith, *Dies Dominicus* dicitur *propterea* *dies Sabbati*, quia est *requies* & *vacatio* ad *Deum*.

8 The very Gentiles gave the name of Sabbath to their Festivalls, as the Learned have observed.

9 Christ Jesus is the Lord of the Sabbath, not only as God but as he is God-man, or Mediator, for so himselfe saith, *For the sonne of man is Lord of the Sabbath.* *Mark 2. 28.* Now this Lordship; as he is Mediator, he never layeth down; whilst the world doth last; and therefore he claimeth and holdeth the Sabbath for his honour; that all may with a Sabbath honour the sonne, as they have honoured the Father.

10 If our rest, into which Christ hath brought us, which is a ceasing from sinne, be called the keeping of a Sabbath, as it is, *Heb. 4. 9. 10. 11.* Then may a certain day be so called, for that therein we do not only hear and learn how to attain to the spirituall rest, but especially on this day labour, through Gods grace, to express the performance of it in holy and spirituall exercises.

CHAP.

CHAP. V.

In what circuit of time this day hath been kept, to wheet, weekly, with the Reason thereof.

Here is a time for all things, saith *Salomon*, and nothing can be done but in time; therefore must we needs have a time for the service of Christ: which time is to be within the circuit of a week. Saint *Chrysostome* telleth us, from *Gen. 2. 3.* that God hath instructed us to set apart one day within the compasse of every week for spirituall exercises: whereto agreeth our Reverend *Hooker*, saying, that we are bound to account the sanctification of one day in seven a duty, which Gods immutable Law doth exact for ever. Of this judgement, saith *Bishop White*, are divers Divines; many of good note in the Church of God, as *Junius* on *Gen. 2.* with others: whereto may be added Learned *Zanchinus* on the fourth Commandment, who saith, that one day of seven; all men are to consecrate to the externall worship of God. Pope *Alexander* said, that both the old and new Testament depute the seventh day to rest. Our Church in the Homily of Prayer teacheth us, that Gods will and Commandment was to have a solemn and standing day in the week, wherein the people should come together. But what need I seek herein for consent, when the whole Christian Church hath this 1600 years kept within this proportion of time: which Custome is a Law; for saith Saint *Augustine*, *Mos populi Dei & instituta Majorum pro lege tenenda sunt.*

Now this observation of a day within a week, is from Gods institution before the Law, from the Creation, who having set down the dayes of a week, took one within the circuit of the week for his publick worship, which he also commanded his people to observe under the Law, both which hath been proved in the two former Treatises. Now for the finding of proportion of time, who can better proportion it for himself than God himself? That is the fittest that can be imagined, Nature cannot but acknowledge his wisdom and goodness.

P

τὸν μὲν ἀλλή-
παρ ἐν αὐτῷ
τὸν ἰσθμὸν
ἀντικαθίστα-
σθαι

In his Eccl.
Pol. pag. 179.

Cyted by Mr.
Syrin on the
Sab. pag. 37.
and 34.

Cyted by D.
Heylinca. 5. p. 2.

S. Aug. ep. c. 86.

Gen. 2.

Exo. 16.

1 Cor. 15. 24. 28.

John 3. 27.

cap. 5. p. 22.
pag. 258.

and *Waldenses*, in a Catechisme of theirs, give it this name: In the fourteenth Session of the Synod at *Dort*, consisting of many Learned Divines, it is called the *Sabbath day*. Doctor *Heylin* in his *Historicall Search*, telleth us, that the first he found was one *Petrus Alfonsus*, who called the Lords day our *Christian Sabbath*: who lived about the time of *Rupertus*, many years before *Kear* and *Whittingham* took breath.

But come we neerer home, it is called the *Sabbath day* in King *James* his proclamation 1603. In all our Letters patente till very lately, in our Churches Ecclesiasticall Constitutions, Canon 70, in our Homilies very often. Doctor *Rainolds*, in the Conference at *Hampton Court*, made a motion for the preservation of the Lords day from prophaneſſe, under the name of the *Sabbath day*, without offence then; or any exception taken against it. The learned Doctor and revered Bishop, Bishop *Andrewes*, in his speech against *Tracts*, calleth it our *new Sabbath*; some Bishops heretofore, in their Articles of Visitation have called it the *Sabbath day*: Learned men in our Church of all degrees and sorts, have in their writings, allowed by authority, expressed the Lords day by this name, without any dislike, ever since the reformation in the dayes of *Queene Elizabeths* reign, in all the time of Learned King *James*, and also of this our now gracious Sovereign. Learned Doctor *Fenley*, in his *Handmaid to devotion*, oftentimes calleth it the *Sabbath*, and in capitall letters, the *Christian Sabbath*; Master *Prunose*, in his very lately published book, concerning the Lords day, calls it often the *Sabbath*.

And therefore without error we may with the Ancients, with our Kings, with our reverend Bishops, and learned Divines, call it the *Sabbath day*. And as no man of judgement and charitably minded will condemn them, that among us call the Lords day Sunday, for heathenish *Saturius*, so should the moderate spirit brend others for Jewish *Sabbatisme*, who call the day a Sabbath, nor think a mystery of iniquity to be in it. For will any say that our Kings, reverend Prelates, the Clergie composing the Canons, the Compilers of

of the Homilies, and learned Divines, as aforesaid, had in their thoughts any mystery of iniquity? No, God forbid; of which we may well be perswaded, for God prophetically speaketh of the *Sabbath* under the Gospel, in *Eesai. 66. 23*.

CHAP. II.

Of the Reasons why it may be so called,
without offence.

1. It is and hath been so called, so it is not without reason to give it this name. For, It hath no evill in it, nor any such mystery to bring any, as is supposed by some, into Judaisme, Mosaiscall bondage, or to cast a legall burden upon mens Consciences (from which heavy yoke we are freed by the Lord *Jesus Christ*) as it would appear, if moderate and sober spirits might have leave to make known the truth which they hold, yea, they would easily, to indifferent men, clear themselves from Judaising, which unjustly is charged upon them; What though some ignorant and rash, have uttered their monstrous Paradoxes, as some say they have, and so passed the bounds and limits of truth out of inconsiderate zeal, are all others to be censured to be men of the same mould? Brotherly love and Charity cannot but be better Judges.

2. We see it carrieth antiquity with it, and hath had allowance for a long time in the Churches of Christ.

3. It is our rest day, and so, indeed, a *Sabbath*; for the word *Sabbath* is nothing else but rest, so the name well agreeth with the nature of the thing.

4. This name best teacheth us to the duty of the day, which is to cease from worldly works, which are not works of piety, works of charity, nor works of necessity, and so employ our holy rest on this holy day in the publike worship and service of Christ, and in other Christian duties, as is very excellently set forth in our thirteenth Canon.

5. Learned and holy Bishop *Lakes* saith in his *Thesis*, that

A Treatise of the

Bede, by our later Divines, and by the suffrage of the Church, the best Expositor of the word: which day hath constantly since the time of the Apostle *S. John*, been honoured with this name, above all others; under this it hath passed along in the writings of all the ancient Fathers, in Councils, in Histories Ecclesiasticall, in Emperiall Constitutions, and Edicts of Emperours, and Kings. *Bede* on *S. Luke* saith, *It is a Christian custome to call it the Lords day*; which custome hath continued hitherto in all reformed Churches. And this name our King and State, giveth it in Statute Lawes, and Acts of Parliament, and our Church in her Ecclesiasticall Constitutions. This therefore may be used without offence; nor is it fit that any scoffe at such, who constantly call it so, as being the most ancient name, and the most common and usuall religious appellation at the first, in the Primitive time.

This day hath also had another name given it; and hath beene called *Sunday*: this appellation is very ancient, for *Justine Martyr* in his second Apologie, calls it *diem Solis*. So doth *Tertullian* in his Apologie, cap. 16. This name we may also finde in *Eusebius* his Ecclesiasticall History, and in *Socrates*; in the Edicts of Emperours, *Constantine*, *Valentinian*, *Valens*, *Gratian*, *Honorius*, *Arcadius*, and *Theodosius*. *S. Augustine* telleth us, how it may be used in a tolerable sense: This name hath beene kept in the ancient Lawes of our Land, in King *Edgar* and *Cannus* his raigne. Thus it is called commonly in our Statute Lawes, Ecclesiasticall Lawes, in our Homilies, and in our Common Prayer Book, and in the most usuall and common vulgar speech. And though it hath had a note of dislike, even by *S. Augustine*, and of later time by *Beza*, *Doctor Fulk*, and *Doctor Willet*; neverthelesse scruple is not to be made of it, no more than to call a place *Areopagus*, *Mare-Hill*, *Alt. 17*. or the signe of the Ship, *Caster* and *Pallux*, *Alt. 28. 11*. Nor more than our week dayes, to call them *Monday*, *Tuesday*; nor our Months, *January*, *February*, *March*, &c. which are names from the Heathen: So be it, that none so call the day purposely with contempt and derision of those who

use

Lib. 4. cap. 22.
Lib. 5. cap. 21.Contra Fanst.
18. 5. on Ps. 93.Anot. 1 Cor. 16. 1
In Rbem. Test.
Apoc. 1.
Synops. contro-
vers. 9. quest. 8.

Christian Sabbath.

use the first title, naming it the *Lords day*, as some have done, not many years ago; how ever soon it passeth for current without check.

CHAP. II. Of the name Sabbath given to this our Lords

day, or Sunday.

Great offence is taken of late by some at this title Sabbath; first as a new upstart name of *Knox* and *W. Bingham*, as also for that it is not a bare name, but supposed to have in it a mystery of iniquity: both which a learned man hath been pleased to utter in a Sermon preached at a visitation, Master *Christopher Dow*, moderately handling this controversie, in his discourse of the Sabbath, and Lords day, acknowledgeth to have, in his reading, found it to be sometime called *the Sabbath* or *Sabbath of Christians*. A very reverend Learned and judicious Divine, in his Antidote against Sabbatarian errors, saith, *That to call Sunday by the name of Sabbath day (rebus stantibus) may for some respects be allowed in the Christian Church, without any great inconvenience. And that therefore men (otherwise sober and moderate) ought not to be censured, with too much severity, nor charged with Idolatry, if sometimes they so use it.* Before the dayes of King *Henry the eighth* *Iohn de Bargo* Chancellour of the University of *Cambridge*, held, that the *Lords day* might be intitled the *Sabbath day*. King *Edgar* in his edict for keeping the *Lords day*, doth there call it the *Sabbath*, and this was in *1100*. almost seven hundred years ago, before *Knox* was born hundreds of years. *Sealiger*, that man of Learning, telleth us, that the *Habassines*, or *Ethiopian Christians*, call both *Saturday* and the *Lords day*, by the name of *Sabbaths*, the one *Christ's Sabbath*, and the other the *Jews Sabbath*. *Doctor Willet* saith, *Dominus scens*, saying, *Sabbatum est Dies Sabbatum*, speaking of the *Lords day*; *Salmus Augustine* calleth it the *Christian Sabbath*, in 132. *Tract de temp. & Ps. 32*. The *Albigenses*

D. Pocklington
in his Sunday
no Sabbath.

In Pupilla oculi.
psa. 10. ca. 11.
Diem Sabbati,
ab ipsa die Sa-
turni hora po-
meridiana tertia
usque in lunaris
diei diluculum
festum agitari.
In Emenda.
comp. lib. 7.
Synops. fol. 50.

P

and

In exam. Tri-
dent Council.

these 1600 years; so that, saith *Cheremius*, it is barbarica pe-
culantia, most rude impudencie, barbarous folly, as one tran-
slateth it, not to observe that day with all due solemnity, which
hath so long time bene kept by the Church of God: This wit-
nesseth, *Iguentius*, *Iohn* the Apostles Disciple, *Iustine Mar-*
tyr, *S. Augustine*, *Tertullian*, *Athanasius*, *Maximus Tauranen-*
sis, *Dionysius* Bishop of *Corinth*, in an Epistle of his to *Soter*
Bishop of *Rome*: Against these Familists, Anabaptists, and
Libertines, hath written *Ursin* in his Chatechisme, *Zanchie*
in his *Oper. sex dierum*, and Master *Rogers* in his Display of
the Family of Love.

2 Wee renounce all *Traskins* and *Brabernian* errors, in
their points of Judaisme: Against the Author of the first
sort, learned Bishop *Andrews* hath fully shewed himselfe,
by his speech in the Starre Chamber: Against the later, the
late learned Bishop of *Sly*, Doctor *White*, hath written at
large, purposely to confute *Brabernes* Judaizing, in standing
for the Jewish Sabbath: Against which tenent, *Musculus*,
Ursin, and *Bellarmino*, hath also written: yea, Hereticks, as
the *Ebionites* and *Cerinthians* holding this, have been con-
demned, as the Fathers witness. The seventh day Sab-
bath from the Creation, now called *Saturday*, is changed,
and not under the Gospel to be observed of us, as an holy
day to the Lord.

3 Albeit we doe hold the fourth Commandement, to be
perpetuall, yet we conceive it to be so, without any of those
accessorie precepts delivered by *Moses*, whereby though
it was in it selfe originally not ceremoniall, yet was
it by the keeping of those precepts ceremoniously ob-
served.

4 As that Law required rest, and the holy use of that rest,
to be employed on that Sabbath day, for the keeping of it ho-
ly; so doth it now, by analogie and proportion, for the holy
observation of our weekly Sabbath. Rest wee doe hold ne-
cessary for that day, yet not like the foolish superstitious rest
Jews, grounded on vaine Traditions, confused
Nor require it otherwise than a need-
fulnesse to holy duties, not as a worship
of

Argum. lib. 1.
cap. 16. et
de Ha-
er. 10.

See the former
Treatise.

of God in it selfe; nor doe wee deny works to be done,
works of pietie, and for pietie, works of charity, and those
that be works of necessity; for all were allowed under
the Law, as in the other Treatise is proved. Moreover, wee
account the day holy, yet not for any inherent holinesse
therein, but for that it is set apart for holy uses: And the
difference betweene this and other solemn holy dayes, de-
dicated to the honour of Christ, we take to be; that this is
grounded on authoritie divine, and unchangeable, and so
not the other; yet to be observed with rest to religious du-
ties, as is ordeyned by the authority of the Church, which is
not at any time to be despised.

These things premised, I suppose, wee that desire for the
honour of Jesus Christ, that his day be solemnly kept, none
of ripe judgement will condemne us of Judaisme, if they
well understand either us, or themselves, hereafter. A cha-
ritable interpretation would amend all, which were to bee
wished, to quench the heat of contention, by either igno-
rantly or wilfully misconceiving of us: For we hold no-
thing, but what hath bene held by Orthodox Divines,
the best, and most in all ages, as in the ensuing chapters
of this Treatise, framed to the capacitie of the common sort,
will clearly be made manifest.

CHAP. II.

Of the title of Lords day, and of the name Sunday.

His terme of *Lords day*, though none can deny
it to belong to the day, yet some few, and but
very few (to shew perhaps more wit, as they
think, to be able to say something to any thing,
than worth of matter) do make it, as it were, doubtfull to
understand what day should be meant by the *Lords day* in
Revel. 1. 10.

But this place of *Iohn* hath generally bene expounded,
and taken for the day which wee now call *Sunday*, the
first day of the week, by *Arminius*, *Andreas Casariensis*, by
Beda,

In exam. Tri-
dent Council.

these 1600 years; so that, saith *Cheremius*, it is *barbarica petulantia*, most rude impudencie, barbarous folly, as one tran-
slateth it, not to observe that day with all due solemnity, which
hath so long time bene kept by the Church of God: This wit-
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ly; so doth it now, by analogie and proportion, for the holy
observation of our weekly Sabbath. Rest wee doe hold ne-
cessary for the day, yet not like the foolish superstitious rest
of the later Jewes, grounded on vaine Traditions, confuted
by Christ. Nor doe we require it otherwise than a neces-
sary means to further us to holy duties, not as a worship
of

renewed lib. 1.
cap. 26. &
de He-
re. cap. 30.

See the former
Treatise.

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ritable interpretation would amend all, which were to bee
wished, to quench the heat of contention, by either igno-
rantly or wilfully misconceiving of us: For we hold no-
thing, but what hath bene held by Orthodox Divines,
the best, and most in all ages, as in the ensuing chapters
of this Treatise, framed to the capacite of the common sort,
will clearly be made manifest.

CHAP. II.

Of the title of Lords day, and of the name Sunday.

THis terme of *Lords day*, though none can deny
it to belong to the day, yet some few, and but
very few (to shew perhaps more wit, as they
think, to be able to say something to any thing,
than worth of matter) do make it, as it were, doubtfull to
understand what day should be meant by the *Lords day* in
Revel. 1. 10.

But this place of *Iohn* hath generally bene expounded,
and taken for the day which wee now call *Sunday*, the
first day of the week, by *Arcan*, *Andreas Cesariensis*, by
Beda,

- Chap. 17. How our Church would have our Sunday kept holy.
 Chap. 18. How Christian Emperours would have it kept by their Imperiall Constitutions.
 Chap. 19. How it was to be kept by the Edicts of Christian Kings in their Kingdoms.
 Chap. 20. How our late Sovereigne King James, and now our King Charles would have it observed.
 Chap. 21. What Councils and Synods have decreed touching the observation of this day.
 Chap. 22. What Popes, the Canon Law, Archbishops, Bishops, and other learned men have said concerning the hallowing of this day.
 Chap. 23. God would have our Lords day religiously observed, and not to be profaned.
 Chap. 24. Of exemplary judgements immediate from God, against the profaners of the Lords day.
 Chap. 25. Of exemplary judgements mediate from God, against the profaners of the Lords day.
 Chap. 26. Of examples of casuall judgements, against the profaners of the Lords day.
 Chap. 27. Of objections which may be, or are made against the producing of judgements in this case, with answers thereto.
 Chap. 28. Of the serious ponderation of these things.
 Chap. 29. Concerning sports unlawful at all times, much more on the Lords day; and why sports lawful at other times, are on this day to be forborne; with some objections made, and answers to the same.

It is the saying of S. Augustine.

Beatus est homini, ut cum veritas vincat volentem, Epist. 174.

To this agreeth a learned mans sentence.

Satis foret, à veritate vinci nos, quam contra veritatem vincere posse alium. Bucerus.

Adversus ipsos hujus Tractatus, quodcumque in eo scriptum sit verum, sicut studiosus pro veritate, non ut controversas rursus variatum scripsit.

A

 A
 T R E A T I S E
 OF THE
 C H R I S T I A N
 S A B B A T H.

CHAP. I.

The Preface, shewing wherein wee generally consent, and agree in one.



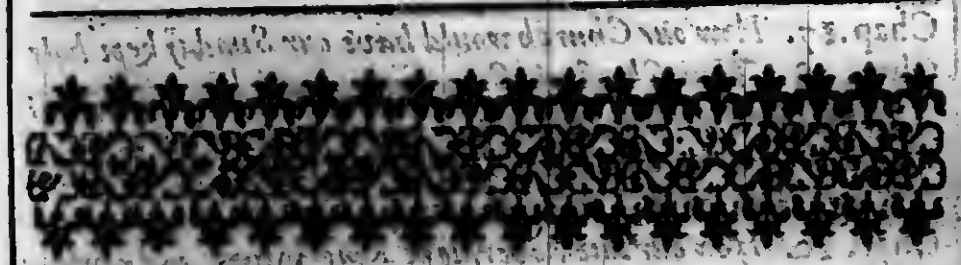
I will not be amisse (ere I enter upon the Treatise; which for the honour of Jesus, God blessed for ever; I here undertake) briefly to lay before the judicious, a few things, for feare of mistake, while wee maintaine the observation of a set solemn day weekly, for the worship of Christ, and a Christian-like strickt keeping of it holy.

Wee hereby reject the loose opinions of the Familists, Anabaptists, and wicked Libertines; who would be free from any time of set solemn dayes, for Gods publick service and worship; contrary to the command of God under the Law; and the constant customs of the Church under the Gospel, among all Orthodox Christians, in all places, throughout the whole Christian world, in all ages, for

that

THE
OF THE
CHRISTIAN
SABBATH
THE
LORDS DAY
SUNDAY

THE
OF THE
CHRISTIAN
SABBATH
THE
LORDS DAY
SUNDAY



The Contents of this Treatise.

Chapter 1.

- T**He Preface, showing wherein wee generally consent and agree in one.
- Chap. 2. Of the title of Lords day, and of the name Sunday.
- Chap. 3. Of the name Sabbath given to this our Lords day or Sunday.
- Chap. 4. Of the Reasons why it may be so called, without offence.
- Chap. 5. In what circuit of time this day hath bene kept, to wit, weekly, with the Reason thereof.
- Chap. 6. Of the first day of the week, that it is the Lords day, and also the seventh day.
- Chap. 7. Of the time when this first day began to be the Lords day, and upon what ground.
- Chap. 8. Of the divers opinions concerning the beginning and ending of the Lords day: and wherein Conscience may rest it selfe.
- Chap. 9. The authority is divine by which it was established.
- Chap. 10. It is of divine authority from Christ himselfe.
- Chap. 11. Of some Objections which may be made against it, answered.
- Chap. 12. That this day cannot be changed.
- Chap. 13. Of the honourable esteeme of this our Lords day, and that it is to be preferred before all other festivall dayes.
- Chap. 14. This day is to be kept holy, and the whole day too.
- Chap. 15. How this day is to be kept holy, namely, as the ancient Sabbath was kept.
- Chap. 16. How our Lords day was kept in the Apostles dayes, and the Primitive times.

speakers, who herein laboured to reform them, *Isa. 58. 13, 14.*
 2. Great prophane of the Sabbath, as appeared by the
 Prophets complaints, *Jer. 17. 27. Ezech. 20. 13, 16, 21, 24, and*
23. 8. By Gods punishing of them, driving them out of their
 Land as Captives, for the breach of the Sabbath, *2 Chron. 36. 21.*
 as God had threatened, *Levit. 26. 34, 35.* By the Story in *Neh.*
13. 15, 18. where *Nehemiah* telleth them, that the prophane of
 of the Sabbath was the sin of their Fathers; and the evill of
 their captivity befell them for it. Now who with us do so Ju-
 daize, and Sabbathize both these wayes, let the world judge.

I. L. *As Christs coming, we may read*

That the Jews ceasing from such former prophaneſſe, now
 were become grossly superstitious, not allowing such things to
 be done, as might be lawfully done, without the breach of the
 fourth Commandment, as in former instances are cleared: This
 foolish superstition our Saviour confuted by word, and by his
 works. And therefore none of sound judgement with us do
 so Sabbathize; our only care is to observe the Commandment,
 as the goodly Jews did, shewed in the former 26 Section, and as
 the holy rest requirerth in keeping the day holy, as set apart for
 holy ends, without putting any holiness in the day itself.

I. I. L. *After Christs Ascension, and his Kingdom erected, the*
Jews did faulty in their Sabbathizing.

1. In observing the Seventh day from the Creation, which
 was at that time out of date, and now not to be observed of any
 Christian, if any do, these be Sabbatharians, and do properly Ju-
 daize, and not others.

Its a foul sin, to belye and slander men, and to brand them
 with names of reproachfully.

2. In carnally keeping the Sabbath, as the Imperiall Edict
 of Charles the Great doth speak, for those kept it in idleness,
 in dancing and revelling: See *Ignatius*, in his Epistle to the
Magn. Se. Augustine de consensu Evangelist. lib. 2. cap. 77.

This Jewish Sabbathizing, let those be blamed for, who are
 guilty, and the fault be where it is. Thus much for the Jewish
 Sabbath.

FINIS.

A Large TREATISE OF THE CHRISTIAN SABBATH, THE LORDS DAY; also now commonly called SUNDAY.

By Richard Bernard Rectour of Watcombe.

*Wee ought to doe all things for the truth, but nothing
 against it; for hee that striveth against the truth,
 striveth against God: for God is truth.*

*Let every friend of Christ observe the Lords day, Ignatius in
 Ep. ad Magnes. In the honour of Christ his Resurrection
 Clem. Rom. Const. lib. 7. cap. 24.*

LONDON,

Printed by R. Bishop for Edward Blackmore at the signe of
 the Angel in Pauls Church-yard.

and 13. 10. Mar. 6. 21. as Saint Paul did. Acts 13. 16. and as
it was usual every Sabbath day. Acts 13. 16. and as

The peoples behaviour was, they stood up. Neh. 8. 5. They had
their eyes upon the Teacher. Luk. 4. 29. and their ears were at-
tentive. Neh. 8. 3. and as they stood up. Neh. 8. 5. and as they

7. There were Offerings, and casting into the Treasury.
Mar. 12. 41. Luk. 21. 1. and as they stood up. Neh. 8. 5. and as they

8. In the Conclusion there was a blessing pronounced upon
the people. 2 Chron. 29. 27. Lev. 9. 22. 23. as God commanded.
Num. 6. 23. 27. and then did break up the Congregation. Acts 13. 31
45. and the people departed. Neh. 8. 12. and as they stood up. Neh. 8. 5. and as they

I V. After the dismissal of the Congregation. Neh. 8. 12. and as they stood up. Neh. 8. 5. and as they

It was the duty of all, and no doubt some did. Neh. 8. 12. and as they stood up. Neh. 8. 5. and as they
1. Meditate upon that they had heard: for if this was day-
ly. Psal. 1. 3. then much more on this day. Neh. 8. 12. and as they stood up. Neh. 8. 5. and as they
20. said, behold the Sabbath. Neh. 8. 12. and as they stood up. Neh. 8. 5. and as they
dei & meditandum in lege est. Neh. 8. 12. and as they stood up. Neh. 8. 5. and as they

2. They searched the Scriptures afterwards, touching the
things taught. Neh. 8. 12. and as they stood up. Neh. 8. 5. and as they

3. They taught their children, for this was a charge upon
them daily, then much more, no doubt, now, when they rested
in their houses. Neh. 8. 12. and as they stood up. Neh. 8. 5. and as they

4. They were to be thankful this day. Neh. 8. 12. and as they stood up. Neh. 8. 5. and as they

5. Of their deliverance out of Egypt, and how to show mer-
cy to their men and maid servants, to the strangers, and to their
very cattell. Neh. 8. 12. and as they stood up. Neh. 8. 5. and as they

2. Of the Lord their God, and how he did for them.
Exech. 20. 10. Neh. 8. 12. and as they stood up. Neh. 8. 5. and as they

3. Of another rest, spirituall, here, and heavenly hereafter.
Heb. 4. 2. 11. Neh. 8. 12. and as they stood up. Neh. 8. 5. and as they

5. They this day were to show their delight in the Lord,
count the day honourable to the Lord, and learn to expresse self
denyall of their own thoughts, delights, and work. Neh. 8. 12. and as they stood up. Neh. 8. 5. and as they

6. On this day they did not fast, Neh. 8. 12. and as they stood up. Neh. 8. 5. and as they
for it was called the day of their gladness. Neh. 8. 12. and as they stood up. Neh. 8. 5. and as they
they might cheerfully refresh themselves, and find relief unto
the poor, after such former duties done to wards the Evening;
but this mirth was for their understanding of the Word. Neh. 8. 12. and as they stood up. Neh. 8. 5. and as they

9, 10.

9, 10.

9, 10.

9, 10.

Deut. 21.
5, and 10
8.
1 Chr. 23.
13.

9, 10, 11, 12. It is true, that this holy day to the Lord was the
feast of Tabernacles, but why they might not now do so on the
Sabbath day, I see nothing to the contrary. For the strict pre-
cepts in the Wilderness were out of date; and the Primitive
Church, who observed our Christian Sabbath in the room of
the Jewish did make a feast after the end of Divine service.

See for the observation of that Sabbath, Philo Judæus de vita
Mosis, de vita Contempla: De legatione sua ad Cajum C. sarem
cited by Wallius de Sab. pag. 127. 134. 135. 136. See also Dav.
Kimchi on Psal. 91. cited by Gomarus in his Book de Sab. pag. 81.

SECTION XXVII.

Of Judaizing, and true understanding thereof.

IT pleased some to rake others of Judaisme concerning the
Sabbath day. And why of Judaisme? know they why?
Judaisme was from the Jews, but the Sabbath was long before
this name became peculiar to a single tribe in Israel; Judah so
called. Seeing they fasten, as they must, Judaisme upon the
Jews, let us see (after this Tribe, was separated from the ten
tribes of Israel) how they did Sabbathize; for so we shall behold
their Judaisme, that we may judge with righteous judgement.
For the better understanding hereof, let us consider the Jews
as before Christs coming, when he was come, and afterwards
in the times following. Of these we must have a twofold con-
sideration, as faultlesse, or faulty.

1. As Faultlesse, this is no Judaizing, for in our discourse its
taken in ill part. They ever held, and do hold the fourth Com-
mandment, perpetuall: and so ought we as is before proved.
They held the seventh day Sabbath from the Creation, which
they had a warrant from God to do till the Resurrection of
Christ: so farre faultlesse without Judaizing in an ill sense.

As faulty and thus,
1. Before the coming of Christ we shall read, that they were,
1. Observers of the Sabbath in a bare rest, from servile work,
but then doing their own waies, finding their own pleasure,
not delighting themselves in the Lord, nor labouring for Self-de-
nyall on that day: Of this their Sabbathizing, the Prophet Isaiah
speakes,

the greater part, much less some few hours in the day, can be counted a day, neither was it so with the Jews.

2. Gods gift of six dayes, we understand for full six dayes, and so no doubt is the day of rest, the Sabbath day to be taken in the Commandment.

3. What God blessed and sanctified, he sanctified wholly, as holy things, vessels, *Numb. 31. 6.* holy ointment, *Exod. 30. 23.* Garments and the like. So holy places, as the Tabernacle, *Exod. 29. 44.* This, nor those were holy only in part, but wholly. So is Gods holy time, holy, for the whole time.

4. The people of God kept the whole day from the beginning to the end, *Exod. 16. 30.* and this appeareth so in *Neb. 13. 19.* and by the holy women followers of Christ, *Mark. 16. 1. Luk. 23. 55, 56.* and *24. 1.*

5. The reproofe of those that went out to seek *Manna*, in the morning before the Sun rose, *Exod. 16. 27.* and the punishment of him that did gather sticks, *Numb. 15.* doth shew it, that the whole day is to be set apart for the Lord. And though some works might be done: yet the day was the Lords, the whole day.

6. If the whole day was not the Lords, then it was partly holy, and partly unholy, sacred, and common too; but in holy writ we read not of any such partaking stakes with God.

Therefore we are to understand the whole day for Sabbath.

SECTION XXVI.

How the Day was kept.

THe people of God, having ceased from their labours, as the Law commanded, *Exod. 20. 8.* and *31. 14.* *Luk. 23. 56.* and betaking themselves to the holy rest, and to make an holy use thereof unto the Lord, it being an holy day, and the rest of the holy Sabbath unto the Lord, *Exod. 16. 23.* and *35. 2.* They thus observed the day, and kept it holy.

I. Before the public meeting.

1. They began with private preparation, as they were commanded.

1. To look unto their feet before they entered into the house of the Lord, *Eccles. 5. 1.*

2. To

2. To redouble themselves one to another, *Matth. 3. 23, 24.*

3. To be of a clear Conscience, *Ps. 26. 6.* else God regarded not their coming, *Isa. 1. 12, 16, 17.* and *66. 3.* *Ps. 50. 16, 17.*

4. To have an high esteem of their Assemblies: as holy Conventions, *Lev. 23. 3.* and the house, as the house of God, *1 Cor. 3. 17.* *Ps. 134.* such were blessed, and did abide there, *Ps. 84. 4.*

II. In going. *Isa. 1. 1.*

1. With singular affection, of love to the place, *Ps. 26. 8.* and desire to dwell there, *Ps. 27. 4.* and vehement longing for it, *Ps. 42. 1, 2.* and *84. 1.*

2. With care for others, exhorting them to go, the Pastor, the people, *Jer. 31. 16.* and they one another, *Jer. 30. 4, 5.* *Mich. 4. 2.* and the parties excited to be glad thereof, *Ps. 122. 4.*

3. It was with the voice of joy and praises, *Ps. 42. 4.*

4. Their end in going was to be taught, and understand, and that they might walk in Gods wayes, *Ps. 2. 8.* *Mich. 6. 1.*

III. At the entering, and in the Congregation.

1. They worshipped at the Gate and entrance, *Ruth. 4. 3.*

2. They kneeled down before God, *Ps. 95. 6.* *1 Cor. 14. 16.* and made their prayers, *Ps. 136. 7.* *Eph. 6. 10.* *1 Th. 5. 23.* and *31. 1.* *1 Th. 5. 23.*

3. They gave thanks, *Ps. 126. 12.* unto God, *Ps. 33. 18.* and *111. 1.* standing, *1 King. 8. 9.* to which the people answered, *Amen, Amen,* and bowed their heads, and worshipped, *Neb. 8. 6.*

4. They sung *Psalms*, a *Chorus*, *Ps. 90.* *Ps. 95. 1.* and *92.* see the Title, a *Psalme* for the Sabbath, and it was joy, to do so, to be glad, *Ps. 148. 1.*

5. The Scriptures were read, *Ab. 1. 1.* *Deut. 31. 11, 12, 13.* *Luk. 4. 16, 17.* *Ab. 1. 1.*

6. With the reading, they had also afterwards the Word preached, for the Priests Office was to teach, *Mat. 2. 7.* *Deut. 33. 10.* *1 Cor. 14. 22.* and *37. 2.* And it was a misery, to want a teaching Priest, *1 Chron. 24. 1.* and *II.* for them to be ignorant of the Law in handling it, *Jer. 1. 8.* or *III.* to have such as preached the word, and yet not to live thereafter, *Mat. 23. 1.* And this preaching was either an exposition of the words, as they read them, *Ab. 8. 3, 8.* or to make an exhortation, or as we call it, a Sermon upon the words, as Christ did, *Luk. 4. 16, 31.*

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and

Luk. 1. 10.
1 Chr. 16.
4. and 22.
30.
1 Cor. 14.
16.
Some appointed for it.
1 Chr. 6.
31. 32. and
16. 4.

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3. It was with the voices of joy and praises, *Ps. 42.4.*

4. Their end in going was to be taught, and understand, and that they might walk in Gods wayes, *Ps. 119.1.* *Numb. 9.13.*

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3. They gave thanks, *Ps. 126.12.* unto God, *Ps. 35.18.* and *111.1.* standing, *1 Ki. 8.54.* to which the people answered, *Amen, Amen,* and bowed their heads, and worshipped, *Neb. 8.6.*

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and

Luk. 1.16.
1 Chr. 26.
4. and 31.
30.
1 Cor. 14.
16.
Some appointed for it.
1 Chr. 6.
31.32. and
16.4.

med, can reach unto the Circumstance of the fourth Commandement, and therefore its perpetuall.

IX. That a perpetuall Law and precept, which we are daily to pray unto God to write in our hearts, and to incline our hearts to keep, and to be mercifull therein unto us.

But this are we to pray unto God concerning this Commandement, and that by the Direction of our Church, every Lords Day publikly: Therefore is it perpetuall, else we mock God in so praying. The holy and learned Bishop *Laker*, understands it of our Lords day grounded upon the fourth Commandement. And who can think them to be of any other minde, that added this prayer to this, and every one of the Commandments

The Authors of the *Homilies* understood it so, it is more then probable, for that they call the Lords day, our Christian Sabbath, and affirm it to be the Commandment of God!

It hath been understood of all so heretofore till of late, whose perverse answers to it are but unconscionable perversion of it, and without soliditie; yea, some answers ridiculous and absurd.

X. That Law, is perpetuall, the breach whereof God hath punished heretofore, and yet doth, and lately within these few years, with very remarkable judgements: For Gods punishments he sendeth for breach of his own Laws; If the Law were not in force, then were there no sin, and there should be no punishment; this our Homily taketh notice of. And albeit such judgements might fall upon other dayes, yet let any sober spirit tell me, why such happen on these dayes so frequently, what may be the cause, but sin and breach of this Commandment?

XI. That Commandment which the Church of God hath from the beginning of it unto this day observed, as one of Gods Commandments that is perpetuall? But so hath this been observed: For let any shew that any Church since Christ ever rejected this as none of Gods Commandments. Who are they that ever durst deny it, or ever attempted to expunge it out of the Decalogue? The Papists make it a Commandment of God, so doth our Homily, our Book of Common Prayer, the Book set out by King *Henry* the eighth, approved by one and twenty Prelates, and many Doctors, and by the Parliament, alloweth this for a Commandment, affirming that the breach thereof doth

much

much offend God and provoketh his wrath and indignation against us. Therefore it being so held to be one of Gods Commandments in all ages hitherto, it remaineth in all sober mens account the Commandment of God. It cannot be perpetuall say some, because it is a positive precept. But I have shewed:

1. That it is in nature acknowledged both for substance and circumstance.

2. Albeit it were positive, it would not follow, that therefore it should not be perpetuall. For a precept may be *Positivum naturale*, and so durable, for the positiveness taketh not away the naturality of it, but it remaineth perpetuall, although the precept have further revelation, then the naturality thereof can extend unto: For the positiveness, only accommodateth the naturalitie to some speciall certainty. Again, albeit the precept be merely positive, yet might it be perpetuall, as the Law to *Adam* of not eating the forbidden fruit: it was perpetuall to *Adam*, and all mankind, as we may see in the bringing of death upon us, as well as upon *Adam*. Also, is not the institution of Baptisme, and the Lords Supper positive, and not naturall; yet as durable as the world, to the second coming of Christ: For here we must know two things, whether the Law be naturall, or positive, in which they do agree.

1. The authority of both is Divine, of both God is the Author, and both binde the Conscience to obedience.

2. The independancy of both: for neither have any dependancy of mans will, either to establish or alter them and both are in dispensable, and unalterable, by mans authority: The Continuance of both are to be judged by Gods only will and intention, albeit they be not both alike in their Natures, in some things.

SECTION XXV.

How much of the Mosaicall Sabbath, is in the Commandment

to be kept holy.

The Sabbath instituted by God, and commanded to *Israel* in this fourth Commandment, is to be understood not of some part, but of the whole day.

1. The time in the precept, is a day, not a part of a day, nor

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But here being an immediate Commandment of God for this purpose once given, with so great authority, what reason is there to let this go, and to rest upon an ordinance of lesse force to bind us?

V.I.I.I. That which the light of nature can finde out of it self for substance, and easily will assent unto for the circumstance, when its holpen by due and right means, that precept is naturall, and then, say I, perpetuall: I read not of any which deny this, for *Thom. Aquinas* in his *Summa* 2. 2. q. 94. art. 2. says, *Concluduntur* whose words are furnished in *Master Dow's Discourse*, p. 8. who doth approve of the proposition.

But this precept may be found out by the light of Nature it self, for the substance, and will readily assent upon it for the Circumstance, when nature's light is holpen by due and right means, and so being naturall, is also perpetuall.

I. Naturall light will finde out the substance, which is to keep holy a Sabbath day. For as it acknowledgeth God, and that he is to be worshipped publicly: so it will enforce a time for this his worship, and reason by naturall light from Common principles in all men to know, and to worship this God, will thus proceed.

1. Worship is an action and every action must be allowed its time, and a publique act, a publique time.

2. This time of solemn worship cannot be all the time, and the whole time of mens lives: for that there must be a time for other things.

3. That therefore if not all, then some time for such publique service is to be set apart, from the rest of the time of life.

4. That this parting of time, must needs be a set time, that the certainty of a publique service may be publickly known, else how shall they meet together?

Thus farre naturall light will go, with an unanimous consent of all of any common Country in discourse, and this is the knowledge of the fourth Commandment grounded in man by his light in Nature, touching the substance of the Commandment.

V.I.I. By

I.I. By the help of instruction it will readily assent unto the Circumstance, both in regard of what space, as also how much within that space, is to be allotted unto God, for his publike service: For let this thing be propounded to a discursive naturall understanding, and see, if it do not easily yeild.

That the set and lymitted space and quantity of time, must be prescribed either by God or man.

But not by man, for if left to man then,

1. Either to every man severally, and so *set capite, ut sensu*, and never an agreement.

2. Or to all mankind jointly: who can never meet together.

3. Or to some one over all the world, which Monarchicall power never any had yet, for I count not *Adam* and *Neb* Monarches in this sense.

4. Or to some speciall persons of equall authority over all: nor did God yet erect such an Aristocratie.

5. Or to severall Princes in their severall Dominions, and here we see a discrepancy.

Therefore seeing men cannot agree, the discursive naturall understanding will not leave this time to man.

Then will it allow it unto God, as most equall to him to prescribe the same: Now if it be Gods authority to set the time, then will reason perswade further, and think,

1. That certainly God hath set down the time.

2. That I am to seek and make inquiry after the time, when, and how much he hath appointed.

3. That this inquiry must be by the best means, the most sure, and certain, to come to the knowledge of the time determined.

4. That means is, and can be no other, but Gods own revealed will.

5. That this revealed will is known by his Word, on which, even naturall understanding maketh a man to rest, as the Hea-then did upon the Oracles of their gods. Now then, if mans naturall light be informed, that God hath commanded a Sabbath in a week, allowing us first six dayes, and the seventh reserved only for the Sabbath, man in his understanding will acknowledge it great reason to yeild it him. Thus we see how nature infor-

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med,

and 32.16. and 34.1. *Dan.* 10.1. and 5.22.

4. Its matter of one and the same Covenant of God, *Dent.* 4.13. and 9.15.

5. It was ordained by Angells in the hand of a Mediator, *Gal.* 3.19.

6. It was put into the same Ark, and preserved ever there with the rest, *Dan.* 10.5. 1 *Kim.* 8.9.

IV. That which Jesus Christ, as God man, or man God, as Mediator, is Lord of, is perpetuall, for what authoritie he hath from his Father, he never layeth it down unto the end of all things, 1 *Cor.* 15. 24, 28. But thus is Christ Lord of the Sabbath, *Matth.* 12.8.

Therefore is it durable to the worlds end.

V. Its Gods Commandement made upon his own Institution, from the worlds beginning as I before have proved: which institution of blessing and sanctifying the Sabbath day, is upon Gods own work in six dayes, and his resting on the seventh day: giving to us the six, and reserving unto himself the seventh unchangeably, as appeareth by our taking possession of the six dayes for thousands of yeers. Therefore the Commandement made upon the institution, and the institution settled upon unchangeable grounds, the Commandement must needs be perpetuall.

VI. That Commandement is perpetuall, the breach whereof maketh us guilty of all the other perpetuall precepts, and of the whole Law: for that it could not do, if it, and they were not in an untireable link together.

But the breaking of this fourth Commandement, in not keeping the Sabbath, makes men guilty of the breach of the whole Law, and of all the rest of the Commandements.

1. Before the Law given at Mount Sinai, *Exod.* 16. 27, 28. where God doth charge them with the breach of his Commandements and Laws, because they had broken the Sabbath.

2. After the Law given; for all the breach of the Lords Statutes, and despising of his judgements, are concluded with this, They polluted my Sabbaths: This doth the Prophet *Ezechiel* very often, *Ezech.* 20. 12, 13, 21, 24. and 22.

8.26.

8.26. As if the carefull observing of the Sabbath might have prevented all.

And no marvell, for the hallowing of the Sabbath, was a signe, that they knew the Lord to be their Sanctifier, *Exod.* 20.18, 19. that they delighted in the Lord, and honoured him, *Isai.* 58. 13, 14. and that they took hold of the Covenant, *Isai.* 56.6.

3. Under the Gospel, *1 *John.* 2.10.* where the Apostle maketh him that offendeth in one point, guilty of all the whole Law. Now if we not only break, but take away the fourth Commandement, we are guilty of the whole Law, unless we can shew that God hath blotted out, and repealed this Commandement out of his Law, since he put it in, if he have, shew where, if not, then the Commandement remaineth, and so in breaking it, we offend against the whole Law.

VII. This Commandement is perpetuall, for that the observation of the things therein commanded, are by Gods appointment, in their use, the publike practise and profession of the most necessary duties, of the three former precepts, and the publike upholding of the same: For the and holy rest sanctification of the day, being rightly employed, is in the publike profession of the true God, the God of *Israel*, as the first Commandement teacheth. In our worshipping of this God, as the second Commandement teacheth. In the glorifying of his holy Name, in the use of all his ordinances in *Psalms* of praises, in meditation of all his works, to take occasion of thanksgiving, as the third Commandement doth teach.

So that in truth, the keeping of this fourth Commandement, is the publike upholding weekly of those Commandements, the practise and profession of the principall duties thereof, which be perpetuall as the Commandements themselves be.

If any say, the Churches observation of this day, from her own ordinances, and other dayes by her appointment, may supply the want of this Commandement though it be taken away.

But

the whole, as some of late boldly affirm it to be.

1. The institution of the Sabbath, on which the Commandment is grounded, commanding no more, then at the first institution, was before the fall, when there was no need of any Ceremony.

2. God never made himself an example of any Ceremoniall precept, as he doth in this.

3. A Ceremoniall precept consists wholly, or in part of some Ceremoniall service prescribed by it; but no such service, neither in whole, nor in part, in this, neither in the day, nor in the strict observation of it, as before is proved.

4. All, and every Ceremoniall precepts, and politicall, were given mediately, only by *Moses*, *Levit. 27. 34. Deut. 4. 14.* But this was given immediately by God himself.

5. That which was Ceremoniall, was properly and directly the School-master to Christ: For the Ceremoniall Law was that proper, and direct School-Master, *Gal. 4. 24.* But this precept is not any part of that School-master to Christ, properly and directly.

6. Whatsoever was Ceremoniall, was Carnall, *Heb. 7. 16.* and a beggerly rudiment; *Gal. 4.* But Saint *Paul* speaking of the Morall Law, calleth it holy, just, good, and spiritual, *Rom. 7. 12, 14.* of which Morall Law, this is an undelible precept, and not a Carnall and beggerly rudiment.

7. All Ceremoniall precepts are abrogated by Christ, as all confesse: But this precept is not abrogated by Christ, but rather established, *Matth. 5. 17, 18.* who hath ordained us another rest day, in stead of the former seventh day; to uphold the Commandment.

SECTION XXIV.

The fourth Commandment is a perpetual Precept.

This Commandment to be one of Gods precepts, is undeniable, but some hold it not durable.

To

To leave the ambiguity of the term, *Morall*, nor yet wholly to rye my self to the word, *Naturall*, I will hold my self to the word, *Durable*, or *Perpetuall*.

That this precept is a perpetual precept, I thus prove;

I. The Lawes only for a time in *Israel*, were either the Ceremoniall till Christ, or the Politicall, till the dissolution of the Common-weal of *Israel*; But this precept and Law, is neither of these: And therefore a perpetual Law.

II. Ten is the perpetual number of Gods Commandments, so delivered by God, *Deut. 4. 13. and 10. 4.* So preserved by *Moses*, so reckoned in all the Church of God to this day, and by our Church, as before I shewed; But this is one of the Ten; Therefore a perpetual precept to uphold the number, else should there not be Ten, except with the Papists we could finde some other precept, to cleave it in two to make up the number: And the Ten Commandments being Gods Covenant, *Deut. 4. 13.* we may not adde thereto, nor take from it. For mans Covenant being once confirmed, no man disannulleth, or addeth thereto, *Gal. 3. 15.* may any then take from Gods Covenant? if not, then as this Covenant is perpetual consisting of the number of Ten Commandments, no fewer in the first Tables, *Deut. 4. 13.* nor in the second Tables, *Exod. 34. 1. 28.* nor more added, *Deut. 5. 32.* Therefore this fourth Commandment one of them, is perpetual as is the Covenant it self.

III. That which God did make of equall dignity to all the other perpetual precepts, is perpetual.

But God did every way make this Commandment equall in dignity with the rest: for as the other were, so was this.

1. Commanded immediately at the same time, with the same Majesty, with the same terrour *Exod. 20. 18, 19.*

2. With the same preface, uttered under this title, *The Lord their God*, and with the same motive, of their deliverance, from *Egypt*, *Exod. 20. 1, 2.*

3. Written with the same finger of God, at the same time, in the same Tables of Stone, twice over, *Exod. 31. 18.*

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and

being so, the words prove not the Sabbath to be instituted for a memoriall of their deliverance from Egypt, though they had good cause to remember it on this day, and in keeping the fourth Commandment, imposing rest, as also in observing the first and all the other: for, as I said, it is the Precept of the whole Law, as never to be forgotten of them, but to be remembered as a strong motive to stirre them up to obedience.

V. The day, is ranked by the Apostle, *Col. 2. 16, 17.* among shadows.

But the place is not meant of the weekly Sabbath.

I. The weekly Sabbath is the substance of the fourth Commandment, and therefore durable, not abolished, as the Apostle speaketh of these Sabbaths.

II. The Apostle speaketh here of such things as cannot agree with the weekly Sabbath.

1. The Feast, Ordinance, *vers. 14.* shew where the Sabbath of the week is called an Ordinance.

2. The word, Ordinance, are expounded no but the Commandments contained in Ordinances: and these were the middle partition-wall between the Jew and Gentile, taken away on the Cross, *Eph. 2. 14.* But the Sabbath day was no part of the partition-wall between the Jews and the Gentiles, for we keep still a Sabbath unto the Lord.

3. They are the bond, which bind us, and contrary to us, blessed our, and abolished, *Eph. 2. 14.* *Eph. 2. 15.* but not so the weekly Sabbath.

4. These were shadows of things to come, whereof the body was Christ, *vers. 17.* but the Sabbath of the week was no such thing: if we consider it in its originall, and not of the declaratory, clothed with accessories, as *Bl. Luke* speaketh: for, saith he, before the fall, the Sabbath was a shadow of rest, shadowing out our eternal rest, but not of Christ in the Body. To us the Lords day is a shadow of that eternal rest, and I hold the shadow to be as white as the world. Thus, this learned Father and Doctor in the Church, who saith further, that they who al-

* Generally the Fathers take it to prefigure Christ's rest, that day only, full and wholly in his

leade

leade the *Col. 2. 16.* are out of the argument, because it speaks of shadows, whereof Christ is the body, which he denieth of the weekly Sabbath, considering it in the originall institution, and not after the fall made a shadow by accessories.

III. Here the Sabbaths are equalized, with meat, drink, holy-day, new Moon, which were the shadow of things to come.

Therefore hereby must be understood other Sabbaths.

Such were these Sabbaths, the first day of the seventh month, *Lev. 23. 24, 32.* the seventh year, *Lev. 25. 4.* the year of Jubilee, *Lev. 25. 8, 11.*

So the holy Convocation of the Festivall times, the first day, *Lev. 23. 7.* the seventh day, *vers. 8.* the eighth and the tenth, *vers. 27, 32.* all which were called Sabbaths, *39.* the same mentioned with the new Moon, *Esa. 1. 13.* called appointed Feasts, *vers. 14.*

Those kinde of Sabbaths must be here meant,

1. These were called Ordinances, as the Apostle calleth them here.

2. These were of the partition-wall, and abolished, and taken out of the way.

3. A shadow of things to come.

4. Thus the word, Sabbath, taken, agree well with meat, drink, new Moon, and holy day.

5. The Apostle varying the number from new Moon and holy day singularly, to Sabbaths plurally, would have us to understand the appointed Convocations, called Sabbaths, *Lev. 23. 39.* before mentioned.

Thus we see their arguments, what little strength they have to prove the fourth Commandment Ceremoniall.

SECTION. XXIII.

That the fourth Commandment, is in no part Ceremoniall.

IT is clear enough that the fourth Commandment is not Ceremoniall not in part, as some do grant it, much lesse the

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the

2. The Stability thereof, also grounded so upon Gods rest, not alterable.

3. Why he charged the Commandement of keeping holy the Sabbath day upon them among the other Precepts, and that also with a *Memento* above any of the rest.

For in the repetition here of the Institution, the Lord keepeth the word, *Sabbath*, in the Commandement, saying, *He blessed the Sabbath day*, and not as commonly we read it, he blessed the Seventh day, lest any should make that individuall Seventh day, on which God rested, to be of the substance of the Commandement, which God in his wisdom (let it be well observed) left out in the Precept, and here again in the repetition of the Institution, and onely nameth the Sabbath, what Seventh day soever it be, either that for the time, or another in the room of it: which Sabbath is the blessed and hallowed day of the Lord, and so to be accounted of for ever, as appeareth by all that hath been said, if men be not disposed to wrangle against the truth.

From all which is before delivered, its very apparent, that this fourth Commandement is no way Ceremoniall, but a permanent Law to the worlds end, and not Ceremoniall, as in the following Sections I shall make it manifest.

SECTION. XXII.

The Arguments to prove it Ceremoniall, answered.

MEN disposed to wipe out this Commandement out of the *Decalogue*, fain would make it Ceremoniall; but their arguments, brought for this purpose, are of no validity: They say it was Ceremoniall,

I. For the exact strictness of it, which they have imagined, but I have proved it to be only an imagination: For that first observation which was kept, was but for a time, and from accessory Commandements, not from the fourth Commandement itself.

II. In

III. In their keeping of that seventh day: But the Seventh day is not of the substance of the Commandement; and a Seventh day is proved to be perpetuall. Nor was the seventh in the first Institution Ceremoniall: And the Church observeth still a Seventh day.

IV. For that the Seventh day is abrogated, but this is not so, its changed, but not abrogated, as most Ceremonies be.

V. It was a signe (say they) between God and the Israelites: *Exod. 31.13, 17. Ezek. 20.12.* God, in giving his Law, saith no such thing: and still we must make a difference between the Law it self, and what after were added for instruction, as the state of the people required.

Again, every signe is not a Ceremony: for the *Rain-bow* was a signe, *Gen. 9.12* yet no Ceremony: *Alloq. A. 3. T. II.*

Moreover, the reason added why it was a signe, belongs not to us, *For in six dayes the Lord made heaven and earth, and on the Seventh day he rested, Exod. 31.17.* Now what to us doth it?

The end why he made it, is, that both alike appertain to us, to wit, that they might be a signe to be the Lord that Sanctified them, *Exod. 31.13.* And are not we to learn and know as much of keeping our rest-day in holy duties? yea, blessed are they that do learn this lesson, to know the Lord, that he sanctified them in the use of his Ordinances upon earth, *Exod. 31.17.*

V. It was a memoriall of their deliverance out of Egypt, *Deut. 5.15.* The reason is, that by the addition to move the people to performe it, for ever and ever. Must Moses his charitie be made of the Sabbath, and his argument to persuade them to imitate Gods mercy to them, alter the nature of the Precept, and disannull it? The words in the beginning of the verse, may be conceived in a Parenthesis, and are brought in onely as a memoriall of that great deliverance, as God remembered it in the preface to all the Commandements, to move them to observe the whole Law; and therefore, *Therefore*, is to be annexed to the end of the 4 verse, as indeed it ought in sense and reason, which

one, taking
in an inde-
finite action,
commanding
the sanctifying
of one day in
seven.

Answ. I. These words, according to the Commandment, may be thus expounded, that is, as they understood it by the Jewes interpretation, superstitiously: For these godly women, being trained up by the then Doctors of the Church, observed the Sabbath as they had learned it from them: And albeit, the work was to the honour of Christ, yet for that it was not of necessity to be done on that day, nor at all, in respect of Christs body, but only a Custom for an honourable buriall, therefore they did rest from doing that work on that day.

II. Take the rest according to the true meaning of the Commandment, which imposed rest, this their rest was according to the Commandment; and in that they did not this work, it was according to the Commandment, forbidding servile work, as the words in the Directory are to be understood.

For they could not annoynt him, but they must first buy their spices and oynments, which they might not do, buying and selling on the Sabbath being forbidden: That they could not buy them on the Fryday, as we speak, is evident: For it was before Christs body was taken from the Crosse, at even, *Math. 27. 57.* then they did awake, to see his buriall, *Luk. 23. 55.* in which space the Sabbath was come on: (for they reckoned, from the Evening, to the Evening) and therefore stayed they till after the Sabbath, to buy them, *Mark. 16. 1.*

Thus we see his proofes, no proofes to argue any precise strictnesse in the words, (*Thou shalt do no work*) more to them then to us, by the Law.

SECTION XXI.

Of the reason added unto the Directory with the Conclusion.

The Lord himself addeth a reason unto his former words, why he giveth us Six dayes, and reserveth the seventh

Seventh to himself, for that in six dayes he made all things, and rested the Seventh day.

In which words he layeth down, as an unalterable ground of apporportioning time between God and us, which is his own example of working six dayes, and resting the Seventh, in the beginning of the world, which, as they be past and irrevocable, so is this portioning of time between him and us, to be perpetual; also were his example thus propounded in his Donation, and reservation, to no purpose.

He in this dividing of the dayes of the week, thus between him and us, reflected upon himself, looked onely to what himself had done, and so gave so many dayes to us, and reserved onely one to himself.

Now what can be more permanent, than Gods own self, in his own irrevocable Acts, from the worlds beginning, to be laid for the foundation of this his thus apporportioning the week to us.

The Lord our God having thus laid down before them his unchangeable reservation of the Seventh day for himself after his irrevocable gift of six dayes to us, he concludeth with these words; *Wherefore the Lord blessed the Seventh day, and sanctified it.*

Its agreed on all hands, that here are the words of the Institution of the Sabbath: not one of the late Writers gain-sayeth this, that I have read or heard of.

The main of the Controversie is, that here is (say they) the first Institution, the ground of the Prolepsis, in *Gen. 2. 2.* and we say, they be a repetition of the Institution, laid down before in that place of *Gen. 1.* where no Prolepsis is.

For as the Lord here in the former words repeateth what he did in six dayes, and that he rested the seventh day; so he repeateth his Institution of the Sabbath then, what he did with the day on which he rested, that is, because he had finished all his work in six dayes, and rested the seventh day, he blessed and sanctified it, to shew them here by this.

1. The Antiquity of the Sabbath day, from the beginning.

2. The

for this end not to kindle a fire.
 3. Some hold this Commandement to concern only making of fire for the furtherance of the Work of the Tabernacle; For therefore is here the Sabbath mentioned to shew, that the Work of the Tabernacle should give place to the Sabbath.

4. Learned men both Protestants and Papists hold, that to kindle a fire was not simply forbidden; for being a negative precept, it should not have admitted at any time the making of a fire in any of their habitations. Is it like that in Winter they never made fire on their Sabbath? The season was sometime cold in that Country, as we may read, *John 8. 18.* And what a Feast was that, to which Christ went on the Sabbath day, *Luk 14. 1.* may it be supposed there was no fire?

Lastly note, that had this been a durable precept, these words had been added to it, a Statute for ever throughout your generations; as we may see of forbidding work, in *Levit. 23. 31.* and it was usuall in a durable Law to adde the word for ever: for which many other texts may be produced, which is wanting here, as but temporary.

IV. He bringeth forth the punishment of him that gathered sticks on the Sabbath day, *Num. 15. 32, 36.*

Ans. 1. That here one was found gathering of sticks upon the Sabbath day, and brought before authority for it, and his sentence was to dye, and he was stoned to death, cannot be denied,

But that it hence is to be collected, that therefore it was an exact strictness imposed upon *Israel* by the fourth Commandement, not so much as to gather sticks upon the Sabbath day, rest to be proved: For,

1. The fourth Commandement it self is affirmative, and not negative, and therefore necessarily inferreth not the forbidding of such an act for ever to the Israelites.

in the directory, *Thou shalt do no work,*

I have proved.

most zealous for the Sabbath, have

have had meats dressed then, flesh-meats, and whither that could be without fire, and fire without wood stickes or bones, or some other fewell, let any judge.

4. There was no prohibition for such a work before set down expressly, and therefore they know not what to do, till they asked Councell of the Lord concerning him.

5. This mans sin was great before God: it appeareth by the greatest punishment inflicted upon him, as was stoning to death in *Israel*; but how came it to be so, not simply in breach of the fourth Commandement, but it was as learned men hold, a presumptuous sin, a great sin, for such a one despiseth the Word, and reproacheth God, *Num. 15. 30, 31.*

Now that he sinned presumptuously, it is so to be judged.

1. By the Connexion of the Story: for *Moses* having set down a Law from God, against presumptuous transgressions, *Num. 15. 30, 31.* He bringeth this for an instance thereof immediately, *Verse 32.*

2. Because he sinned against two accessory precepts concerning the Sabbath. The one that none should go out on that day, about worldly business, as to labour for food, *Exod. 16. 29.* The other, that none should kindle a fire then, *Exod. 35. 3.* Now Contrary to these, this man went out, into the Wilderness to gather sticks; no doubt, to kindle a fire.

Therefore he sinned against the first in going forth about such a business, and in his intention, to kindle and make a fire against the second: therefore his sin was great, while these two accessory precepts stood in force: But these being not perpetuall, this punishment on him proveth not the point of such a precise strictness of the fourth Commandement, to be ever observed of the Israelites,

V. And lastly; He bringeth in the holy women, followers of Christ, who would not annoint Christs body on the Sabbath day: but rested from that work, as the Text according to the Commandement, as thinking themselves bound to so precise an observation of the Commandement.

seek Manna, which the Lord did not rain on that day, and had forbidden them to go out to seek for it.

2. If it were not lawful to go out on the Sabbath day, how was it that some failed, in the Wilderness, in gathering sticks, and yet they blamed not? They went out, else had they not found him. *Num. 17. 32, 33.* Yes, if it so fell out, upon the Sabbath day, there were causes of going out of their houses. *Num. 21. 24, 25.*

3. Though this gathering of Manna, seem to this man to be done without paines: in our So, for it was not as their denoe, as he saith, but on the outside, about the host, on the face of the Wilderness, *Exod. 16. 13, 14.* So as they must go abroad for it; neither was it without paines, to gather an Omer for every one, of such a small thing as it was, like to Coriander seed. *Num. 31.*

4. But grant it had been so, yet know, that so labour for food, was in the nature of a weekly servile work; so that here is prohibited the six dayes labour for bodily necessities, which they had then no need to do.

II. He saith, that the Israelites were to prepare their Manna, to bake and seeth, what they would on the first day, that so they might prevent that labour on the Sabbath day, *Exod. 16. 23.* So they might not belike, dress, and make ready any food on the rest day.

Ans. 1. The words in *Verf. 23.* do not undeniably imply that: that which remained over and above their baking and seething, was baken, and sodden with the rest: but rather the contrary, as thus, bake what you will bake, and seeth what you will, to day, and that which remaineth over, to wit, not baken, nor sodden, lay it up for you to be kept, untill the morrow; for *Moses* said not, seeth, and bake all, and so reserve some for to morrow, but bake and seeth what you will of it, which implyeth, that some was to be reserved.

necessarily to inferre, because to day, to wit, which was required, nor stinke: *Verf. 24, 25.* that

that it was baken or sodden over night.

But if it had been so, the miracle had not been so great: for that which the people did reserve without warram and had wormes, and stank, was as they gathered it, and not either baken, or sodden for any thing that can be gathered out of the text.

Again, the only bare mentioning of eating, doth not inferre their not baking or seething, more then the bare naming of the peoples baking and seething will inferre their not before grinding of it, of which not a word there in the text: Its most like that which remained over, was ground with the rest, either in Mills, or beaten in Mortars, as they used to do, *Num. 11. 8.* and so the Meal thereof was reserved to be baken or sodden the next day; which if so, they abstained from no other work, then servile, as we do, from carrying our Corn to the Mill to be ground of the Miller, which is his weekes dayes labour.

3. But grant all this to be so, yet this was but for the time of the Manna, let him prove that it was so in Canaan, my instances before do shew the contrary. Nor was this preparation, but about the Manna, because it required such labour, in the Mill and Mortar, to make it ready, a servile work, not fit for the Sabbath, being so much for so many Thousands.

III. He alleadgeth, *Exod. 35. 3.* That they were prohibited to kindle a fire throughout all their habitations on their Sabbath day, *Exod. 35. 3.*

Ans. 1. Consider that this Commandement, was given some space of time after the giving of the Law: in which space they making a fire, they offended not, and therefore this strictnesse was not from the nature of the fourth Commandement it self.

2. This inhibition must be understood of kindling a fire for work forbidden to be done on the Sabbath day: for else there is no Coherence of this with the former, which *Moses* doth tell them, that no dayes work done, on the Sabbath,

ing to Piety, of necessity and charity, there be deeds of in-
difference lawfull, as these,

To walk in the fields, as Christ with his Apostles, and
others did, *Mat. 12. 1.*

To make a Feast, and yet invite Outcasts to go unto it,
Lev. 14. 13.

Thus may we see from authority of holy Scripture, and
warrant from Christ, the Lord of the Sabbath, *Mat. 12. 8.*
what was lawfull to be done on the Jewish Sabbath day:
So that they had as much liberty, as we have, if the Jews of
later times had not mistaken it, and from former prophana-
tions of the Sabbath, both before the Captivity, *Eze. 44. 23.*
16. 8. 22. 8. 26. 8. 23. 38. and after, *Neh. 13. 13.* had not fal-
len to their Jewish and foolish superstition condemned by
Christ.

And thus we see, that the Sabbath was not made for man,
but man for the Sabbath.

Section XX.

Of the rigorous strictness supposed to be put upon the

Israelites, that they were not to go out of their doores on the

Sabbath day. We are not to regard the writings of the Jewish
Rabbis, of later times, infected with their own superstition,
upon which they build.

We must have recourse to the Original Sabbath,
which the fourth Commandment propounds, and main-
taineth, as we may observe in the reason of the precept.

Now in that was no restraint upon them, but liberty from
his work dayes work, walking in the Garden, &c. as we may
see in the story added to the Commandment.

I have proved, in *Chap. 17.* that the Sabbath was
not made for man, but man for the Sabbath.

And thus we see, that the Sabbath was not made for man,
but man for the Sabbath.

And thus we see, that the Sabbath was not made for man,
but man for the Sabbath.

And thus we see, that the Sabbath was not made for man,
but man for the Sabbath.

And thus we see, that the Sabbath was not made for man,
but man for the Sabbath.

these Precepts, and the exactest observer of his Fathers Will,
alwayes in all things, both by word and deed, telleth us that
the Law of the Commandments laid no such yoke upon
them, in any such rigorous strictness.

5. We must make a difference between the Commande-
ment it self, with the words annexed, uttered by God im-
mediately upon Mount Sinai to Israel, and some other
precepts given concerning the Sabbath by him afterwards,
but mediately by Moses to the people: for the one is per-
manent, and admits of works, as I have shewed, but the
other are transient, and for some use only for a space occasi-
onally delivered, binding to more strictness for the time.

They that go about to lay upon Israel a rigorous strict
rest on the Sabbath, from every least work which might be
done without travell or distraction, do it,

1. To difference them from us by our more supposed
freedom and liberty, as if the Israelites had been tyed by
vertue of the fourth Commandment it self to a more pro-
cise strictness, then we now are, so as they might do al-
most nothing, no not to go out of their doores on the Sab-
bath-day.

2. Hereupon to make the Commandment Ceremoniall
in this imagined strictness.

3. And so to overthrow the Naturality of the fourth
Commandment, and perpetuity of it as nothing belonging
now unto us. And for this purpose one of late in his Trea-
tise of the Sabbath, and Lords day, in *Chap. 2.* of the fourth
part goeth about to prove this so great strictness: for he
saith,

I. That none were to go out of their doores on the
Sabbath day, not only not to make a journey, but not to
go out to walk although softly: And this he collecteth be-
cause that they might not go out to gather *Manna* on this
day.

Ans. 1. This was not a prohibition simply to
but only not to go out to gather *Manna*:
not finned in walking out, but they did sinne

ship: as to blow a Trumpet, Num. 10. 2, 10. for the assembly, as we do ring a Bell. To travel to the Prophet, 1 Kin. 4. 33. Psal. 84. 6, 7. thence was a Sabbath dayes journey. Aik. 1. 17. about two miles, fifteen Furlongs, compare these three texts together, this in Aik. 1. 12. with Luk. 24. 50. and Job. 11. 18. To go in and out on the Sabbath about the service of the Temple, 3 King. 11. 5, 7, 9. To stand watchmen in time of need by command of authority, to prevent in others the prophaning of the Sabbath, Num. 13. 38.

Exod. 16.

III. Works of preservation from Gods own example, who albeit he rested the seventh day from his works of creation, yet not from his work of preservation of all that which he had made. So although he would not rain *Manna*, on the Sabbath day, yet would he preserve it from worms, and from stinking on the Sabbath.

Likewise may we do the works of preservation, which are called the works of Necessity, on this day. But this necessity must have warrant from the affirmative part of some Commandement of the second Table, requiring this of us, and not what we think, or make a matter of necessity: as for instance:

The first Commandement bindeth us to obey authority. Now if we be commanded by supreme power, to stand watchmen on this day, we are to do it, Num. 13. 38. So may we stand by the Kings side, 3 Kin. 11. 5, 6, 7. & 2 Chr. 24. 4. & in our Country: 1 Kin. 20. 29. Yet, upon commandment, we may bestride and attack the City of an enemy, Job. 1. 16, 20. Also an officer may be attached, between us before authority, and the Magistrate on this day may lead him to the Goals, Num. 15. 34. It is thought that the Israelites were out of Egypt on the Sabbath day: for so it is on Lev. 23. 4.

The second Commandement charge us with the keeping of our eyes, and of life of mine neighbours: by a

as our Saviour warranted his
Christe per me, John. 19.

1, 2, 3.

1, 2, 3, 4, 7. And this is not only in necessity of mere hunger, but for necessity of state, and dependance of many to be fed, Job. 5. 16. Here is spoken of daily provision, *Vna quaque die per singulas dies.*

2. To seek the Physician for help, and for the Physician to prepare his Physick, Luk. 13. 14, 15. Job. 9. 6, 11, 14. Mat. 12. 10. and to cure diseases, Job. 5. 3, 5, 9. Luk. 13. 12, 15. & 14. 1, 4. & 5. 10.

3. To fly for safety of life, 1 K. 19. 3, 8.

4. To fight for our lives if need require, 1 Mach. 2. 47.

5. To save the life of another, Luk. 6. 9. These works and the like may be done by warrant of the Sixth Commandement on this day.

The Seventh Commandement requireth Chastity, and comely Decency. Therefore upon necessity of this Commandement, it is needfull to put on rayment for common honesty, to hide our nakedness, and decently to clothe our selves, as all ever have done, on this day, to wash and be clean, to comb the head, brush thy garments, and the like.

The Eighth Commandement is in the affirmative part, that we preserve our own and our neighbours estate: Its hence lawfull, to fodder and water Cattell, Luk. 13. 15. To pull a Beast out of the pit, Luk. 14. 4. To take up that which is our own, if it be the righter, and abroad, to carry it home, Job. 5. 8, 9, 44. To quench an house on fire, and other things of the like nature: for in all these cases and such like, the Sabbath was made for man, so it giueth place, and admitteth of such works warranted by the Commandement of the second Table.

IV. We may do works of Charity and Mercy, and that which is good on the Sabbath day, Luk. 6. 9. Such were all the Cases which Christ wrought on the Sabbath day: which albeit they might have been done upon another day, yet some coming to him to be healed, who continually beheld of him with the eye of pity, he healed and cured them.

V. And lastly, be still in all the Sabbath day.

1. This restriction is from the liberty of our labour, and the doing of all we have to do in the allowed six dayes. *Six dayes shall thou labour, and do all thy work*; then presently followeth the restraint, *But the Seventh day is the Sabbath, in it no manner of work* (to wit) of the nature of the former Six dayes work.

2. Because here is mention of men and maid-servants, and cartell, which commonly are set about such works.

3. For that God propounds his pattern for resting on his Seventh day from his work of his Creation in the severall Sixe dayes.

4. Other Scriptures do strengthen this Exposition, as a restriction from such kinde of weeks work on those working dayes.

In *Exod. 34.21*, there Earing time, and Harvest is mentioned, in which time, about such things, men are not to labour on the Sabbath day.

As the work about Husbandry is restrained, so buying and selling of Corne, yea, thoughts and speeches about the same, were forbidden, *Amos 8.5*, buying and selling of wares, and of Vintualls, *Neb. 10.31*, & *13.36, 37, 38*. Carrying of burthens, and doing any such work on the Sabbath, *Jer. 17.21, 22, 24, 27*.

All which Husbandry, buying and selling, carrying of burthens, *Nehemiah* sharply reproveth, and called it the prophaning of the Sabbath, *Neb. 13.15, 16, 18, 19*. These be the works from which they were restrained on the Sabbath day.

But the Prophet *Esaie* concerning the Spirituality of the Commandement goeth further, and telleth them that they were to call the Sabbath a delight, the holy of the Lord, honorable, and to turn away their feet from the Sabbath while he expoundeth to be, the not doing of our own pleasure on the Lords holy day; which he setteth forth in three things. 1. In not doing our own wayes, 2. In not finding our own pleasure, 3. In not speaking our own words: Then the Prophet telleth us, that this is no honour God, and that herein we show, that we delight our selves in the Lord, *Esaie 58.13, 14*.

Lastly,

Lastly, they were restrained to hold themselves from all that which is,

1. Against the Naturality of the Law, as not to keep the day to the Lord, but to travell the whole day, work the whole day, or play the whole day.

2. Against the Externality, which is in outward holy rest, and sanctity, as to lie lazily at home sleeping, to go to Church unprepared, *Eccel. 5.1*. as men go to any other place.

3. Against the Spirituality, delighting in vanity, and not in the Lord that day.

4. Against Morality, when men carry not themselves in a decent, seemly behaviour, becoming holiness, but rudely either in, or out of the Assemblies.

SECTION XIX.

Of the works which might be done on the Sabbath.

NOW lest any should gather from all afore delivered, that not only servile works are restrained, as in *Lev. 23.7, 8, 21, 35, 36*, *Numb. 28.25, & 29.1*, but also all other works from *Exod. 20.10*, and that upon pain of death, *Exod. 31.14, 15*, & *35.2*, *Lev. 23.3*, we are to know what works for all this were allowed to be done on the Sabbath day.

1. Works of Piety, commanded to be done on the Sabbath: which be not our works, but Divine, not humane, as reading and preaching the Word, *Mat. 12.1, 2, 3*, the killing of Beasts for Sacrifice, and what work soever was in and about Gods worship and service, *Numb. 28.9, 10*, *1 Chr. 23.31*, *2 Chr. 8.13*, the ordering the Lamps, *Lev. 24.3*, and putting new bread before the Lord, *Lev. 24.5, 1 Chr. 9.32*, *2 Chr. 3.4*. for as the Jews themselves spake, in the Temple there was no Sabbath: for that the rest on that day gave place to the labour in and about Gods service there: see *Franc. Luc. 13*, on *Matth. 12.5*. So in Circumcision in Infant, *Jos. 7.23*, when the eighth day fell on the Sabbath.

2. Work or labour, tending to piety and Gods wor-

first seventh day: But sin (not any Ceremony) made that day alterable saith the same Father, as it now is altered upon the recreation of all things by Christ; But yet is still the same portion of time kept, a seventh day in the week.

This alterableness of that seventh day, through sin, is a reason why God, in giving the fourth Commandment delivered as (I have said) the same in such a generall manner.

SECTION. XVII.

Of the six dayes work.

THESE six dayes are called working dayes, *Exod. 36. 1.* in them man is to labour, which labour is to be employed in doing work; and it must be all, and it must be thy work, in labouring to do all that thou hast to do, that is, which by thy profession, Art, trade, and calling belongeth unto thee to labour in and to do.

The words are a permission put only by a concession: in six dayes may work be done, *Exod. 31. 15.* and not preceptive, but as they have respect to the Sabbath day, for the better observing of it, when we neglect not our business on the six dayes, nor deferre any thing thereof unto the seventh day.

For the Lord in the first Table commandeth mans duty to himself, and how to expresse his love to him; which is the summe of the first Table, *Matth. 22. 37.* and not what man should do for his corporall and outward estate, for that belongeth to the second Table.

Therefore in these words is a preparation for the Sabbath, and a prevention for hindering our spirituall rest, and also our bodily rest for our selves, in and about our ordinary calling, when the day of rest is come.

Yet here we are not so tyed to labour in these dayes, but that God must have herein religious duties performed to him of everyone privately, *Psal. 55. 17. Dan. 6. 10. 13.* and some

some part of the day to his service publickly, if he appoint it, as under *Moses* he did a dayly worship and offering of Sacrifices morning and evening, yea he may take a whole day, as once in a moneth, once in a year, as he ordained Festivalls in *Israel*: and when he calleth for publike Fasting by his judgements, *Joel 2. 15.* or for publike thanksgiving by some singular mercies, we are to set some time apart for the same, as the Jews did. *Exod. 9. 19, 22.*

SECTION. XVIII.

Of the Restriction from work on the Seventh day Sabbath.

IN the six dayes we are to do all that we have to do, but on the Sabbath day, neither we our selves, nor any under our power to restrain them, nor our Castell, are to do any manner of work.

These words being here so be taken as a rule of direction for ever touching the Sabbath: They must so be understood as may stand with the perpetuity of the Commandment for holy rest, and sanctification of the day in holy duties.

The words (we thus know) are no Commandment, no more then the former words, *Six dayes shall thou labour*: The Lord useth not to add precepts to his precepts for observation of them: If they were a precept, it should be negative and so bind from all works for ever: But we finde that albeit some works were forbidden, yet God allowed divers works to be done on the Sabbath day.

The words therefore are only a restriction from some works, but not a negative forbidding of every work without exception.

The works from which we are here restrained this day, are such works, as upon other dayes we may do (and not the work of sin, which never ought to be done) such are servile mechanick works of our ordinary profession, trade, occupation, and calling, lawfully to be done in the other six dayes, which thus I prove.

* It was fit, if not necessary, not only to prescribe the portion of time to be set apart for Gods service, but also the particularity of the day, or not to leave that to the will of man.

that the space of a week between Sabbath and Sabbath is not too farre a sunder to make us forget our duties, nor yet the return too quick to hinder man in his labour, for the necessities of his life and state, saith Master *Dew.*

SECTION. XVI.

Of the seventh day Sabbath.

AS we see it must be one day in the week so we by the Lord are directed to the seventh day in the week.

1. By God his free donation of six dayes to us, for to labour in, and to do all that we have to do, our common and ordinary businesses must be all done, and ended in this space: which space he presently after the Commandement alloteth unto us. He first telleth us, what and how many dayes in the week are ours, before he tels us which is the day that is his: 1. That so we might learn where to begin to finde out the Sabbath. 2. By appropriating unto himself the seventh day for Sabbath: *The seventh day is the Sabbath of the Lord thy God.*

This seventh day here spoken of is not that one individual singular seventh day of the Creation on which God rested, but a seventh day after the six dayes given to us. For:

2. As the six dayes allowed us, are not the very six dayes in which God created the world, which were gone and past, but only six dayes in likeness and revolution, no more is this the self same seventh day, but another in likeness by revolution. So it is as if he had said, I allow the six dayes together for your labour in the week, be those six dayes, what dayes soever begun and reckoned together; But the seventh day following those six dayes is mine, *It is the Sabbath of the Lord thy God.*

3. That first seventh day, and the first six dayes mentioned in the first and second chapters of *Genesis*, are understood by

by God in the words following as a reason added to this direction of God: why he giveth us for ever six dayes, and reserveth the seventh day alwayes for himself; because he wrought those six dayes, and rested that seventh day, which words of God are not the reason of the Commandement, but of his giving us six dayes, and his reserving to himself the seventh day.

3. Gods conclusion concerning the fourth Commandement helpeth us in this: For in the end he turneth his speech unto the very words of the Commandement: saying, *Wherefore the Lord blessed the Sabbath day, and hallowed it.* He saith not, that seventh day, but the Sabbath day, (that is) the rest of that first Seventh, as a Sabbath for ever, fall it upon another seventh day, whatsoever it be.

The seventh day therefore is ever the Sabbath day.

1. By Gods irrevocable donation of six dayes unto us.
2. By our acceptation of so many dayes in the week to our selves, from all times unto this day: If from Gods words in this direction here we dare without doubt or scruple take our six dayes, and wot not then, how to give him the seventh day by the like authority, who reserved to himself at the same time, when he gave us our six, that we should afford him the seventh?

3. By Gods proposing his own example, as a perpetuall pattern to be followed of us, in his six dayes labour, and in his seventh dayes rest; For saith (that ever honoured Bishop *Lake*) what time God himself took for his work, and for his rest, the same did he assign to men, and made his pattern a perpetuall Law: In his *Thesis* the 8.

4. For that the seventh part of time God did chuse to himself before before fall; and so Gods ordinance is everlasting as the world, a portion of time eternall, as the same reverend Father affirmeth in his 24. *Thesis* and 31. See also for this very fully Master *Hobbes* in his fifth Book of *Eccles. Pol. Sect. 70.*

5. Because if a man had stood in his full perfection, not only our first parents, but all his posterity, had observed the first

SECTION XIV.

Of the Directory in the words.

The words are to be a perpetual direction in what space of time, and what day in that space we are to take for the Sabbath day: For the words of the Commandment being general, and not appropriated to any particular day, or speciality of time; God would not have his people, either the Israelites then, or the Israel of God in any age, to be ignorant of the time or day, but to be able certainly to determine, and to be resolved of the day, without any doubtful disputation concerning the same; as all might, and may, if we will use this Directory for our guide herein. I say, it is a Directory, for it is not brought as a reason of the Commandment, because here is no such connexion of the words to the Commandment, with a For, as the reasons are in the two other Commandments; but here the Lord, without any such connexive word, presently saith, *Six day shall thou labour, &c.* as if he had said, I will direct thee, lest thou mistaketh the generality of the Precept in application; how thou must know in what space of time, and on what day in that space, thou must keep my Sabbath.

SECTION XV.

That one day in Seven must be the Sabbath day.

For this number God exceedeth not here, first mentioning Sixe, and then a Seventh day, and no more: So as within this time limited, is the Sabbath day.

In the beginning of time God made the mensuration of all time to be onely Seven dayes, *Gen. 1. 31, & 2. 2*, which was afterwards called a week, *Gen. 29. 28*.

The

The Week then consisting of seven dayes must be the compass in which to finde the Sabbath.

The first Sabbath was within a week, to which the words of God herewith reference.

Whether nature doth teach to consecrate one day of seven to God as *Zanch. in 4thum preceptum* holdeth is not here to be disputed: It is enough that we have Gods example from the beginning, and here his Word, for a seventh day.

The practice of Gods Church is grounded hereon, which from time to time, from age to age, thousand of yeers have observed one day in a week for the Sabbath.

One Master *Dine* in his discourse of the Sabbath, that many grave and judicious Divines, both ancient and modern judge the institution of one day in seven to be perpetual. For this, he, instead of all, citeth *Crysostome on Gen. 2. 3.* and Master *Hester* in his *Book of Ps. 379*. Who saith Gods immovable Law enacteth this of us as a duty forever.

Reason may lead to think that God would not here mention only so many dayes, and no more, upon the giving of the Commandment, if it were not for this end.

Gods will and Commandment saith our Family of prayer, was to have a standing day in the week, for people to come together.

It is very reasonable to give God one day of seven.

1. Because God in his wisdom chose his day within that compass.

2. That this his choice is most fit to be imitated: He knew that a day in this space was most necessary for us to observe.

3. For that a week is the first and principall space of time, and all times of months and years, are but the revolution of a week, from the worlds beginning. For this see Doctor *River* in his dissertation, *De septem diebus*: which being so, what reasonable man will deny to give God his day within this space, the first, the chief, and the shortest space of all other times; and that which is the best: For that

But the words are to be interpreted (according to Gods intention) as may uphold the nature and perpetuity of the Precept, as the words annexed to the other Commandements do very forcibly, as also to binde us unto a carefull keeping of the Precept, as they do very effectually, and do meet with all that which our corrupt nature may perversly object against our obedience thereunto.

In the words we are to note, 1. The Scope of all the words, 2. The Matter; which is,

1. A Directory guiding to the observation of the Commandement in Gods allowing of us six dayes, and the reserving of the Seventh to himself.

2. A reason of his thus appropriating time between him and us for labour and rest.

3. A Conclusion in the last words, upon which this fourth Commandement is raised: As if God had said, I have from the beginning blessed and hallowed the Sabbath day, therefore I do command them to remember the Sabbath day to keep it holy: Thus Inforcing the Commandement from the prime institution: Note it well; So as the Commandement is a binding Law from the first institution, for the Sabbath is more solemn observation for ever.

SECTION XIII.

Of the scope of the words.

THe scope and use of the words, is to take man from his own bottoms: For after the Lords *Admonitions*, before the Commandement, to forget oblivion and forgetfulness of it, through worldly distractions; He closely answereth, and meeteth with mans corruption, which might hinder him, in submitting to this Commandement.

If any man should be unwilling to give God a day, he sheweth his bounty in giving us six, for fear of repining.

If any man shall think six dayes not enough for his world-

ly

ly affairs, the Lord prescribeth a means, which is labour, by which he may finish all that he hath to do, if he loyter not, nor busie himself in other mens matters.

If any man should undervalue the seventh day, as of mans devising, God, to prevent this contempt, here challengeth it to himself, and presenteth himself in his Sovereign authority over us, saying, *it is the Sabbath of the Lord thy God.*

If any man should suppose that he might deferre off to the Sabbath day some of his week dayes works, the Lord doth inhibit him from doing any such mannes of work, for fear of incroaching upon his Sabbath.

If any man should claim any exemption for himself, or any under him, God cometh with his charge upon parents, and masters, upon children, and upon strangers, for fear of any misapplying it onely to some, or a conceit of any dispensation for other some.

If any man should ask an example of imitation, and perhaps presume to neglect it, because great men little regard it: God hath given us his own example, both for labour on six dayes, and rest on the Seventh day.

If any man should doubt of any good hereby, and enquire and aske what good and benefit he might reap by the observation of this day, more than of any other? The Lord telleth him that he hath blessed the day for him.

And lastly, if any man should leave his worldly business, and might now follow his vain pleasures: The Lord telleth him that he hath sanctified it to holy uses. Thus God fortifieth his Commandement, and wisely meeteth with mans corruptions, to keep us in a carefull observation of this Commandement.

* This is remarkably of great force to direct us aright in our Christian Sabbath. For the day of the Lords rest, must be the day of our rest. Now the day of the Lords rest may be either the day of the Lord our Creators rest, or the day of the Lord our Redeemers rest.

for all things, and without time we cannot rest: Nature and experience teacheth this.

This time allowed by God is a day, but in the Commandement the day is not determinately set down, it pitcheth upon no certain set day; But the Commandement is, *Remember the Sabbath day* (to wit) what day soever; *to keep it holy*. So the holy observation of the day is the substance of the com^{mand}. This generality is agreeable to the Naturalitie of the Law.

And thus the Lord delivered the Commandement.

1. To lay down in it the naturality of the Law, as well as in the rest of the Commandements.

2. And so to hold up the perpetuity of it, with all the other precepts.

3. To teach that no one certain set day is of the very substance of the Commandement: Therefore is it propounded indefinitely without limitation.

4. To inform us that the seventh day from the Creation, (as Bishop Andrews doth hold in his Catechistical doctrine) is not of the substance of the Commandement.

5. This was for an admittance of the Changeableness of the day; For this Commandement being affirmative, and propounded in generall termes maketh it applicative to this, or that day, To this, while it remaineth, and to that which may come in the room of it, when this is changed, and taken away: as thus.

Honour the King, (to wit) who soever is King. If *Sam* be King, honour him; when he is dead, and *David* be King, honour him: So is it in this Commandement, *Keep holy the Sabbath day*, while the seventh day from the Creation is the Sabbath, keep it holy: if it be changed, and the first day of the week be the Sabbath, then keep it holy: God foreseeing it necessary that the seventh day from the Creation was to be changed, he propounded the Law so, as to make the day alterable, as being for the time, by way of application belonging unto the Commandement, but not of the substance, no more than *I will* was of the substance of this Commandement, *Honour the King*.

See this Simile
in the next
Treatise more
at large.

If

If this had been, or were well pondered, the Controversie of the Sabbath had been provened, and should cease now to trouble the Church.

SECTION XII.

Of the words annexed to the Commandement.

When God gave this his Commandement, he himself annexed words unto the Commandement, purposely to guide his people in the right understanding of this Precept, and to binde them by reasons to the obedience thereof, unto the worlds end.

To all the Commandements God made a Preface, to enforce obedience to all of them: even from his Covenant of Grace, made with *Abraham* to be his God, and the God of his seed after him, *Gen. 17. 7.* calling himself, *The Lord their God*, in giving his Law, and remembering them of that their great deliverance, which he had promised also unto *Abraham*, *Gen. 15. 13, 14.*

To the second, third, and fifth Commandements, he added reasons, all which the learned take to be for the ratification of the Commandements, and to urge us to keep them, and so do interpret the words accordingly.

The words of God knit to this Commandement, have, no doubt, been added for the like purpose, even to be a Confirmation, and an establishment of the Precept, and the perpetuity thereof, and to move us to keep it.

Yet nevertheless, of late, divers have endeavoured to fish out of the words, matter to change the nature of the Commandement, from Morall (as they speak) to Ceremoniall, and to take away so the perpetuity of the Commandement, and therewithall men's hearts, and consciences from affecting and obeying it, as being no Commandement now obliging any Christian, and so do they rob God of the Commandements Acrologically.

I 2

But

III. The Lord himself in the promulgation of the Law in every other of the Commandments, where reasons be added, maketh a difference between the Commandment, and the reasons annexed, as we may see in the second, third, and fifth, and therefore so here.

IV. Every reasonable mans understanding giveth him to know a difference between a Commandment, and that which, for some cause, is annexed thereto, as here we may clearly see.

SECTION. IX.

Of the meaning of the words of the Commandment.

Thus knowing the Commandment it is fit to understand the meaning.

Remember (that is) be mindfull of it, so, that thou forget it not, call it to minde, think upon it, and consider the Sabbath as a day to be observed, and kept, and therefore *Remember* is for Remember.

The Sabbath day (that is) the rest day: for Sabbath signifieth collation and rest, taken from Gods rest, Gen. 2. 2. *Remember* is the Sabbath of rest, Exod. 16. 23. Sabbath is a noun: and this rest is *Remember* Exod. 16. 23. as holy Sabbath, Exod. 16. 23. Lev. 19. 14. and the day is an holy day, Exod. 16. 23. But not so the rest, nor day, in themselves; but a rest unto Lord, Exod. 16. 23. 24. and 35. 2. holy to the Lord, Exod. 31. 17. *Remember* is some translation hath it, it is kept and separated to the service of God, as a sanctified rest and day, which the Lord calleth his holy day, Exod. 16. 23.

Thus *Remember* is the end of remembering the Sabbath day, which is) as God did sit to rest, and we do sit to him, and his worship, so we are to keep it from other days, and be of rest, upon the Lord, for he made the rest and the day From

From the Commandment thus understood, we may observe.

1. That a Sabbath, a rest, is imposed upon us, Exod. 23. 12.
2. That God hath appointed a day for this rest.
3. That both the rest and day, are holy, sanctified for holy uses to the Lord.
4. That we are to keep holy the rest day, or the day of rest, both the rest, and the day.

SECTION. X.

Of the rest upon the Sabbath.

THE Commandment chargeth us with rest, with this must we begin and keep the day, without this no Sabbath day: It hath it denomination from rest: The day for the holy use of the rest, is said to be blessed: Exod. 20. 11. And from Gods resting he is said to bless and sanctify it, Gen. 2. 3. This rest is principally mentioned, the day is called the rest of the holy Sabbath, The rest of the holy rest, Exod. 16. 23. the Sabbath of rest, Exod. 31. 17. Therefore this is the first thing, in the first place to be observed, in the keeping of the day holy unto the Lord, which is, by making our rest holy to him, by employing our rest holily: For the day is kept for the rest sake, by Gods own example, and because of the holy use of the rest upon that day, wherein we do rest, and not for the days sake, for without the rest we could not keep the day; nor would God have commanded the day, but for that he rested and made the rest holy for holy uses on that day. The Consideration of this would cut off much prophaneſſe and make us better observers of the day unto the Lord.

SECTION. XI.

Of the day for the rest.

THE Lord having imposed rest upon us, he enjoyneth us a day for the rest:

Section VII. *Of the Morality of the Law.*

The Morality of the Law properly speaking, and distinctly to common understanding is not the Naturalistic, nor perpetuity of the Law, as if these three indistinctly were all one. But the Morality of the Law is the Law's power, binding the whole man outwardly to the good behaviours in all good manners concerning holiness towards God, and righteousness towards man, according to the Naturalistic, Externality, and Spiritualitic of the Law.

And from this consideration truly, properly, distinctly, and clearly it is, and may be called the Morall Law; the brief Epitome of Christian Ethick, Oeconomick, Politick, and Ecclesiastick, and of whatsoever duty we owe to God

Section VII. *That there are ten Commandments.*

Having thus prefaced these necessary precepts, I come to the fourth Commandment for the right understanding whereof many things are to be made clear.

First that there are ten Commandments of the Law: I would not speak of this, but that one hath pleased to call this number vulgar Idols.

I. In the number which *Moses* recorded, *Exod. 20. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.* and holdeth *Deut. 5. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.* God added no more, *Deut. 5. 22.* more then ten there was not, nor fewer may we make them, lest we be guilty of the curse, and break the Commandment, *Deut. 4. 2.* of adding to, and taking from.

II. In the name called the Decalogue by the most learned

III. Our

III. Our Church in the Catechisme would have children to be taught that there are ten Commandments.

IV. *Salv. Augustine* in *Epist. 118. cap. 11.* speaks of ten Commandments.

V. The Papists though they rob God of one sacrilegiously, yet do not diminish his number of ten.

VI. The number hath thus been reckoned for three thousand and two hundred of years and more, and never either denyed, or lightly disregarded, till the spirit of too much boldnesse in some hath dared without shame to speak contemptuously of the number.

Section VIII.

Of the fourth Commandment in what words contained.

This fourth Commandment is and hath been hitherto accounted one of them, and is a Commandment in form of speech delivered unto us.

But here we are carefully to consider which is the Commandment, and in what words it is comprehended.

The mistake herein hath occasioned all the contention concerning the perpetuity of the Commandment.

The Commandment is contained only in these words: *Remember that the Sabbath day is to keep it holy.*

I. *Moses* in the repetition of the Law, *Deut. 5. 12.* sheweth us this plainly, who upon the words of the Commandment, *Keep the Sabbath day to sanctify it.* addeth immediately these words, *on the Lord thy God hath commanded thee, between the precepts and the next words following, Six days shalt thou labour, &c.* And so evidently telleth us which be the words of the Commandment, and thereto holdeth our thoughts: so we may not add any of the following words to be any part of the substance of the Commandment.

II. The learned have for the Commandment itself in a distinct Verse: *Exod. 20. 8.* *Keep the Sabbath day to keep it holy.*

sonne: In the Magistrate commanded to kill the offender: *Deut. 13. 9.* So in wars to kill, *Numb. 31. 17.* In his allowing of the Israelites to rob and spoile the Egyptians, *Exod. 3. 22.* And what is there a dispensation, when God raiseth up some to spoile other? And that children may leave their parents in case of Marriage, *Gen. 2. 24.* and *Matth. 19. 5.* and that variance may be between them for the Gospel sake? *Matth. 23. 23.* *Deut. 14. 26.*

The Commandements of this Law in respect of the more Externalitie, manifested in Specialities may be called Positive Laws, as Superadditions for Specialities of those generals: as for example, Nature teacheth me a God: but the Positiveness telleth me that I must have only the God of *Israel* for my God: Nature teacheth to worship God, but the Positive precept forbids to make any graven Image or likeness thereby, to worship him, but to worship in spirit and in truth: Nature teacheth to honour God, the Positive Commandment forbids the taking of Gods name in vain: Nature teacheth to have a time to serve God solemnly, the Positive precept commandeth a Sabbath day, and directeth us to the keeping of a seventh day Sabbath.

SECTION. V.

Of the Spirituality of the Law.

The Spirituality of the Law is the spiritual extension of every precept of the Law beyond all that which the naturality reacheth unto, and above the speciality of the Letter of the Commandements in the externalitie thereof.

I call it the Spirituality of the Law, for that this knowledge is only obtained by the Spirits special Illumination, and grace. And consisteth not in the only bare knowledge of the minde touching the extension, but also in the hearts affect being drawn on along with the utmost extent of the understanding, to love what is commanded, to hate what is forbidden.

* It teacheth also that for the proportion of this time, the creature must depend and wait upon his Creator: who alone can make the work of six dayes serve to keep us seven. By light of nature tis no way fit the servant should prescribe unto his Master, but rather the Master unto his servant; especially considering the ground of that distinction of *servi a libere natura.*

forbidden, to joy in obedience, to sorrow for failings, and falls, fearing ever to offend. *DI T O R K*

This Spirituality is that which is promised of God in his Covenant of Grace, made with his People, to be written in the minde and heart, *Jer. 31. 33.* *Heb. 8. 10.*

This is the reparation of that blessed image of God, consisting in wisdom, holiness, righteousness, and uprightness, *Col. 3. 10.* *Eph. 4. 24.* *Eccles. 7. 29.*

The Naturality is common to all, in and out of the Church.

The Externality belongeth to those in the Church, and in this respect may the Law be said to be given only to the Israelites.

This all the outward children of the Church may attain unto, and others out of the Church by conversing with and coming among them, or their going unto them, or getting some of the writings of the Church: For its not possible, that the learned Heathen got all their knowledge by the Naturality in them, and their common light, but by the accession of the helps from the Church.

Therefore to gather, that whatsoever we finde in their writing concerning God, and the things appertaining to him, to be all from their meer light in nature, will not hold for a sound conclusion.

This Spirituality is proper only to the Elect; The first is by inscription, but bettered by diligent improvement of those principles and helps from the Church: The second is by information, and bettered by good education, and instruction publicly and privately in the Church. The third is by the special inspiration of Gods holy Spirit in a constant use of the means, and in the grace of Self-deniall which every one must come with that will be a true obedient observer of the Law.

It is said by the Apostle to be holy and spirituall, Rom. 7. 12, 14. and if that Commandment Thou shalt not lust, be holy, just, and good, so is the whole Law, and every Commandment thereof. *Hic enim est legem integram orat Apostolus, scilicet per totam.*
 This whole Law hath in it Naturalitie, Positivenesse, Spiritualitie and Moraltie.

SECTION. III.

Of the Naturalitie of the Law.

THe Naturalitie of the Law is so much thereof, as by the principles of Divinitie in Nature, written in all mens hearts, Rom. 2. 14, 15. and farthered by the common light of Chastitie, Job. 32. may be known and assented unto. And this knowledges more or lesse, as Naturall men partake of that naturall light: the difference in naturall men, and the difference in principles, which be one and the same.
 From this Naturalitie in the Law, it may be called the Law of Nature, not so as if it were the work of Nature, but for that it is in every mans nature, God writing in every mans heart, Rom. 2. 15. since the time of the soules infusion into the body, as God did to Adam before his fall.
 This Naturalitie of the Law consists in generally, and cannot be reduced to Specialities, without some further help and further direction, yet by deductions it may go far towards the end.
 This Naturalitie makes all men inexcusable, Rom. 1. 20.

SECT.

Section IV. Of the Externalitie or Positivenesse of this Law. It sheweth openly making known of Gods Will in the Commandments given by word of mouth, and after written in the two Tables of Stone.
 This Externalitie of precepts, the Lord added for his Church, unto those generall rules and principles in nature, and to that common light in all men.
 For the Lord never suffered his Church to be only directed by that light in nature, never since Adams fall, who having it in perfection, could not guide himself to it.
 And therefore we read, before 4000 days, of Gods Word, of his speaking to Adam, Noah, and to Abraham, Isaac, and Jacob, giving his charges, Commandments, Statutes, and Laws, of which the Lord maketh mention to Moses, telling him, that in keeping these, Abraham obeyed his voyce, Gen. 26. 1. 2.
 This Positivenesse or Externalitie is to guide those Generalities, unto more Specialities, which naturall men could never rightly discover without this help of Gods externall precepts.
 This consists in the Letter, and written words of the Law in the Commandments, and the farther meaning thereof is to be learned from other Scriptures, to know what is contained in the short precepts.
 This Externalitie properly belongeth to the outward man, for the ordering of it.
 And this Externalitie may be dispensed with, in some precepts, though the naturallie cannot: for this is written in every mans heart, but Gods not this Externalitie.
 We see Gods dispensation in some Specialities, as Gods allowing Cain to marry with his Sister, as also in the Patriarches: In Gods commanding Abraham to sell his

The Contents.

22. The arguments to prove it ceremoniall, answered.
23. That the fourth Commandment is no part ceremoniall.
24. The fourth Commandment is a perpetuall Precept.
25. How much of the Mosaicall Sabbath is in the Commandment to be kept holy.
26. How the day was kept.
27. Of Judaizing and true understanding thereof.

OF

OF THE MOSAICALL SABBATH.

SECTION I.

What it is called for.

Call the Sabbath here Mosaicall, not as any new Sabbath from the former being the same with the Jewish Sabbath, but as now revised and established.

Nor do I so name it, as if Admiration were the influence of it, nor as a publisher of it. But because God, the Lord of the Sabbath did give this Commandment of the Sabbath, with shew of his divine power, when he had ordained it for the Rule and Example of all under him: and for that he did command it to be kept, which the Commandments were written upon the people.

TREATISE OF THE MOSAICAL SABBATH

By Richard Broom.



The Contents.

1. **W**hy it is called so.
2. Of the Law of the ten Commandments.
3. Of the Naturalitie of the Law.
4. Of the Externalitie or Positivenesse of the Law.
5. Of the Spirituallitie of the Law.
6. Of the Morality of the Law.
7. That there are ten Commandments.
8. Of the fourth Commandment, in what words contained.
9. Of the meaning of the words of the Commandment.
10. Of the rest upon the Sabbath.
11. Of the day for the rest.
12. Of the words annexed to the Commandment.
13. Of the scope of the words.
14. Of the directorie in the words.
15. That one day in seven must be the Sabbath day.
16. Of the seventh day Sabbath.
17. Of the six dayes work.
18. Of the restriction from work on the seventh day Sabbath.
19. Of works which might be done on the Sabbath.
20. Of the rigorous strictnesse supposed to be upon the Israelites that day.
21. Of the reason added unto a conclusion.

him God came into Egypt by Joseph's means, the peaceable rest, where till another King arose, and then of their heave bondage till God sent Moses to free them.

But now God intending to make glorious his people, and his worship more publicly to be observed of all Israel at one set time weekly, Moses receiveth the Lord's pleasure concerning the Sabbath, not to have it neglected, but solemnly to be kept as an holy rest unto the Lord, according to God's first institution thereof, Gen. 2. 3. and 2. 15. And thus much for the Patriarchal Sabbath, before the Law published upon mount Sinai.

F F N S.

A TREATISE OF THE MOSAICALL- SABBATH.

By Richard Bernard, Rector of
Batcomb.

EXOD. 31. 15.

Six days may work be done, but in the Seventh is the Sabbath of rest, holy to the Lord, whosoever doth any work in the Sabbath day, he shall surely be put to death.

LONDON

Printed for Edward Blount
the Angel in

The story of all this time is comprised in the five last Chapters of *Genesis*, and in the first sixteen Chapters of *Exodus*. In which space after *Jacob's* departure from *Canaan* not one word of their worshipping of God, of no Altar, no Sacrifice, no holy duties in publique; yet I hope we will not say, that all these things were neglected of them, because not mentioned; if not, then no more may we deny to them the observation of the Sabbath; for now at this time they being in the Wilderness of *Sin*, *Exod. 16.* it is plainly said, they rested upon the seventh day, as an holy rest and Sabbath to the Lord.

Thus have I clearly shewed, that their negative Argument from the Scripture is no good reason to deny the observance of the Sabbath in all this space of time, except they will deny upon the same ground, so many holy men to have sinfully neglected other necessary duties, also, as is before rehearsed.

But before I conclude, I think a Question fit to be propounded and answered.

Quest. Why was now in *Exod. 16.* the keeping of the Sabbath so plainly spoken off, and not before?

Ans. 1. Now the people hungry after food for the belly, *Exod. 16. 3.* and the Lord determining that he would raigne *Mannab*, which they should gather every day by a certain rate, and on the sixth day twice as much, the reason was, because the seventh day was the Lords Sabbath, on which day the Lord raigne no *Mannab*, nor would he have any to go forth to seek it, for that it was an holy rest unto the Lord: This was the reason of the mentioning of it, as appeareth by all that which is before delivered out of the Text.

2. I. *Exod. 16.* they were a people openly separated from all other Nations, and an holy people, *Deut. 26.* Therefore as he had delivered them out of *Egypt* (space or thereabouts) after they were delivered for their keeping holy the Sabbath, so he shewed of their holynesse before God;

God; the breach whereof he reproveth as the breach of all his Commandments and Laws, both then, *Exod. 16. 28.* and afterwards; in so high esteem had God his institution of his Sabbath: and no marvell, because by the breach of it God is much dishonoured, and in the observation of it. The three first Commandments of the first Table are kept in publique view before men; for in observing the Sabbath day, we professe the God of Israel as the first Commandment teacheth, Then in assembling together, and worshipping God, we do what the second Commandment bindeth us to do: and when on that day we contemplate upon the creatures, take occasion thereby to praise him, and shew an outward holy behaviour to advance his glory, we do what the third Commandment commandeth us to do: so that the holy observance of the day to the Lord, keepeth up a publick practice of all our duties to every Commandment of the first Table: therefore no marvell it was that God took order so soon for the keeping of the Sabbath day.

II. Because God intended not untill this time, to set out any glorious face of his Church historically unto us; but rather other things, happening in the course of times, from the fall, as in the Story doth appear unto this time.

1. From the Fall to the Flood, the ill fruits of *Adams* fall, and the increase of sin to mans destruction is recorded.

2. From the Flood to *Abraham*, the planting of the world by people, with their presumptuous sinning, causing them to be scattered over the face of the earth, according to their distinct languages.

3. From *Abraham* to *Israels* going into *Egypt*, God moved *Moses* to record the carriage of *Abraham*, *Isaac* and *Jacob*, as private families (upon which the Church consisted) living among idolaters, as pilgrims and strangers, while they were in *Canaan*, till God brought them into *Egypt*.

4. From the entrance into *Egypt*, till the deliverance, God was pleased to instruct *Israel* by *Joseph* came into *Egypt*, his brethren followed him, and the whole Church of *Israel* by him.

ing of Gods ending his work which he had made, and not marred again by cursing of it, as yet, *Gen. 2. 2.* Thirdly *Moses* telleth us, how God rested on the seventh day (to wit) from all his work which he had made. Now what is resting, but the Lords ceasing to create further any other things, than what he had created, and his pleasurable delight in the full accomplishment of his works done in those six dayes? And his resting was from his work made; so it was from his creating only, and not from punishing, as his resting should have beene, had man fallen before his rest here spoken of, *Gen. 2. 2.* Therefore from all these reasons it is very likely, that *Adam* and *Eve* fell not on the day of their creation. But now to returne againe to the point.

2. From *Adams* calling out of Paradise unto the restoring of religion by *Seth*, *Gen. 4. 26.* which was the space of 235 yeares, which Story is contained in one only chapter, *Gen. 4.*

In this space of 235 yeares, there is no mention of *Adams* personall repentance, of his faith, and love to God; nor a word of his praying to God, of his worshipping of him, or of any duty performed by him, unto God, or man; can any or will any conclude hence, that *Adam* failed in all these? No; why then, upon the same reason, dare any conclude no keeping of the Sabbath by *Adam*, because it is not recorded, that he observed it: especially, seeing wee read of Gods resting, and of the institution and making it the Sabbath for man?

3. From the restoring of religion by *Seth*, unto the Flood, was 1432 yeares, all which long space of time is historied within two chapters and a halfe in *Gen. 5.* and 6. to verse 17. of the seventh chapter.

Now in all this time, for so many hundreds of yeares wherein lived many holy men, the sonnes of God mentioned in *Gen. 5.* yet not one word by *Moses* set downe of any thing touching sacrifices, as before; nor a word of any thing any where, nor a word of any good they did, nor a word of any thing worthy men of any of *Adams* children, save of *Enoch* and *Noah*.

Noah; will we hence conclude them defective in all things? no, then why judge we them defective in keeping of the Sabbath?

IV. From the day of the flood, and *Noahs* entring into the Ark, unto the calling of *Abraham* out of *Ur*, which is the space of 352. yeares, some say 427. yeares comprehended in part of the seventh Chapter from the seventeenth Verse to the end, and in the 8, 9, 10, 11, foure Chapters, and no more.

In this space nothing is spoken of any Divine praises, of any solemn meetings of them together; can we conclude, that so many holy men mentioned in Chapter 11. of blessed *Semens* race, did fail therein? if not, why dare we say, they kept not the Sabbath?

V. From *Abrahams* calling out of *Ur* to *Jacobs* going down into *Egypt*, is about 215. yeares, this space is storied in many Chapters from *Gen. 12.* to 46.

In which space, though Morall duties were performed, and that its said in the generall terms, *Gen. 26. 5.* that *Abraham* kept the Lords charge, his Commandments, his Statutes, and his Laws, yet the particulars of these are not expressed; And therefore here may we include the observati- on of the Sabbath, and can no more seclude it, then we can other duties observed, which yet are not related to be kept by him in particular: especially if we consider how God includeth the fourth Commandment among them, *Exod. 16. 28.* as before is declared. If any yet deny it to be kept of *Abraham*, because it is not nominated, why deny they not as well other things to have been performed by him, seeing they are not by name mentioned?

VI. From *Jacobs* going into *Egypt*, to the bringing of them out under *Moses* into the Wilderness of *Sin*, spoken of in *Exod. 16. 1.* The space was also 215 yeares, for they came to this Wilderness upon the fifteenth day of the second moneth, after their departure from *Egypt*, which was at the full end of the 430. yeares, as God told *Abraham*, *Gen. 15.*

about and impenitent reasoning from the silence of Scripture in this sort, I will divide the times from the Creation till *Moses*, and then let men see the silence passing over of many things, and whether men dare to deny the observation of the Sabbath upon that only very selfe same ground.

1. From the Creation to the fall; how long is uncertain, the Story is only in two chapters and no more: In this space is not one word of *Adams* worshipping of God, not a word of any holy duties practised: May we think therefore he performed no such thing to God? If we be ashamed so to conclude from the silence of the Scripture herein, why dare any deny *Adams* observation of the Sabbath, upon no other ground? seeing he knew it to be instituted, and had Gods example of resting before him for his imitation? But yet will perhaps say, that *Adam* could not keep it, because he fell before the Sabbath day.

Learned *Basil* is confident to affirme, that *Christ* took on humane shape, and conferred with *Adam*, and taught him how to keep the Sabbath to the Lord. And it seems to me somewhat unlikely that God would suffer *Adam* to fall the very day of his creation.

First, *Adam* was made the sixth day, what time is not noted; let it be in the morning, it cannot be then; first be- cause of the things to be done before he fell: 1. All sorts of beasts and fowles were brought to him to name them, every severall sort according to their manner, which took up some time. 2. He was cast into a deepe sleepe. 3. A rib was

taken out of his side, and thereof the woman was made. 4. The Lord brought her to *Adam*, and married them, who spoke of her, and of the conjunction of man and wife.

God put them into Paradise to dwell the Garden, and gave them a Commandment: all which took up some space

of the time of the temptation, the temptation, then the conference between *Adam* and *Satan*, *Satan* began and ended, as the

Then

Thirdly, the things done after the fall: 1. A confused shame of face to see themselves naked: 2. Their sowing leaves to cover their nakedness: 3. Their hiding themselves, which was in the cool of the day: 4. Their examination, and answer, and then the sentence after upon all. 5. Their flight. Fourthly and lastly, the casting of them forth of Paradise. All which may give us to think, that these things could not well happen upon his day of creation.

2. It is not likely, that *Eve* would so suddenly straggle from her husbands company, and so immediately to be set upon by the Serpent, as soon as they were in the Garden.

3. They could not conceive of the excellency of their state of perfection, nor of the efficacy of Gods blessed image and likeness in them, if they had enjoyed no time for the expression thereof: For what time could they have had together to discern of each others excellency, to contemplate upon Gods creatures, to behold their glorious habitation, and to praise God for his goodness, if they had fallen the same day.

4. The words of Gods approbation of all his works: he saw every thing that he had made, and behold, it was very good, Gen. 1. 31. which approbation he gave of them at the end of the sixth day: For upon the words written by *Moses* of Gods doing all things very good, he addeth, and the evening and the morning were the sixth day, that is, the day past was finished, for the words are to be understood of every of the other five days, verse 5. 8. 13. 19. 23.

Now God speaking in the end of the sixth day so well of all his works, if *Adam* had fallen on that day, and God had cursed the earth for mans sin, how could it be said, that he saw every thing good, when through the sin of man, all things were fallen into curse?

5. It cannot stand with the perfection of the human shape of *Adam*, that he should be so soon corrupted, and so soon fall, as he did.

absurd and impious reasoning from the silence of Scripture in this sort, I will divide the times from the Creation till *Moses*, and then let men see the silent passing over of many things, and whether men dare to deny the observation of the Sabbath upon that only very selfsame ground.

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But yee will perhaps say, that *Adam* could not keep it, because he fell before the Sabbath day.

Ans. Learned *Zanchinus* is confident to affirm, that Christ took an humane shape, and conferred with *Adam*, and taught him how to keep the Sabbath to the Lord. And it seems to me somewhat unlikely that God would suffer *Adam* to fall the very day of his creation.

First, *Adam* was made the sixth day, what time is not noted; let it be in the morning, it cannot be then; first because of the things to be done before he fell: 1. All sorts of beasts and fowles were brought to him to name them, every severall sort according to their natures, which took up some time. 2. He was cast into a deepe sleepe. 3. A rib was taken out of his side, and thereof the woman was made. 4. The Lord brought her to *Adam*, and married them, who spake of her, and of the conjunction of man and wife. 5. God put them into Paradise to dresse the Garden, and gave them a Commandement: all which took up some space of time.

Secondly, of the time of the temptation, the Serpent was in the Garden, then the conference between *Eve* and *Adam*, the temptation was begun and ended, as the Story intimates.

Thirdly,

Thirdly, the things done after the fall: 1. A confused shame of face to see themselves naked: 2. Their sowing leaves to cover their nakedness: 3. Their hiding themselves, which was in the cool of the day: 4. Their examination, and answer, and then the sentence after upon all. Fourthly and lastly, the casting of them forth of Paradise. All which may give us to think, that these things could not well happen upon his day of creation.

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4. The words of Gods approbation of all his works: he saw every thing that he had made, and behold, it was very good, Gen. 1. 31. which approbation he gave of them at the end of the sixth day: For upon the words written by *Moses* of Gods seeing all things very good, he addeth, and the evening and the morning were the sixth day, that is, the day past was finished, for so the words are to be understood of every of the other five dayes, verse 5. 8. 13. 19. 23.

Now God speaking in the end of the sixth day so well of all his works, if *Adam* had fallen on that day, and God had cursed the earth for mans sin, how could it be said, that he saw every thing good, when through the sin of man, all things on a sudden came to be out of frame.

5. It cannot stand with the beginning of the second chapter of Genesis, that *Adam* should fall the first day: because, when *Adam* had made the garden, the sixth day consisting of the evening and the morning, with a summary repetition of the week, it is not yet without crack or flaw.

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men to abide within, and that none should goe out to seek it on the seventh day. These be the only words of any Command about the Sabbath in this chapter, which doe not institute the day, but serve only to prevent the peoples sinning any more in going out to seek it, as they had done. Secondly, *Moses* giveth two reasons for his so strict a charge laid upon them, which he would have them to see and consider of, for the better restraining of themselves from the breach of the Sabbath. The first is from Gods grace and favour, that he had given them the Sabbath: And the other is, that he allowed them on the sixth day the bread of two dayes. Where out of these words let us observe two things. The first is, that the mentioning of the Sabbath cometh only in still occasionally concerning the Manna, and not of purpose to institute a Sabbath; but wholly in all the shure places, it is taken of, either of gathering the double rate of Manna, or of eating the Manna reserved, or of gathering Manna on every of the six dayes, or of tarrying within, and not to goe out to seek it when it was not to be found; and all this to this end, that the Sabbath might be kept more carefully of the people, as the event plainly sheweth: For upon these considerations about the Manna, the people harkened to *Moses*, and did rest on the seventh day, verse 30.

The second thing, wherewith I will and may conclude my answer, is, (that which may satisfie any, not wilfully averse from the truth) the change of the tense, in the two reasons: *Moses* speaking of Gods giving of Manna (because it was at this time given whilst the people were in the wilderness of Zin, *Exod.* 16. 1.) saith in the present tense, *Dabitur*, he giveth you in the sixth day the bread of two dayes: but speaking of the Sabbath, he uttereth the words in the preterperfect tense, *Jehovah dedit vobis ipsum Sabbatum*: The Lord hath given to you the Sabbath, as that same which was of old, which evidently declareth the Sabbath to have beene instituted, and not now at this present in this place. If it had beene now at this time given, as the Jews have said, he giveth you the Sabbath, it is.

Having

Having thus answered this place of *Exod.* 16. yet one thing remaineth to be removed as a great block in the way; which is the silent passing over the observation of the Sabbath from the Creation till the rayning of Manna: and therefore they are hold to conclude from a meer Negative, that there was no observation of the Sabbath.

Ans. 1. I have proved the institution, *Gen.* 2. 3. which is enough to prove, that they ought to have observed, which if they did not, was sin in them: but the reverence we owe to those holy men of God, bindeth us to think better of them than so.

2. I have shewed my reasons why wee are to be perswaded that the Sabbath was kept of them, of more force to confirme this assertion, than such a weak argument from the bare silent passing it over historically, can bee of any validity to refell it.

For as the historical narration of *Moses* speaketh nothing of the observation of the day, after the institution of it; so we may finde after it was commanded on Mount Sinai, that no mention is made of any observation of the day in all the book of *Joshua*, nor in the book of the *Judges*, nor in *Ruth*, nor in the first or second of *Samuel*, nor in the first book of the *Kings*: shall we therefore conclude, that in all this time, valiant *Joshua*, the Princes of the people, the worthy *Judges*, holy *Samuel*, zealous *David*, and others, did not observe the Sabbath? In all the History of *Hester* no mention is made of God; will we therefore say hee was not then knowne or worshipped of *Mordecai*, *Hester*, and the religious Jewes?

God by his spirit directed the holy Penmen to write so, in such manner, and of such things, as he in his heavenly wisdom thought fittest to make rehearse of to posterities, and not to embolden men to deny such and such things not to have beene, because the Lord was not pleased to mention them. If we should thus reason, what of the Church would we imagine to have beene in the world in his dayes.

For the better clearing of this point, and to manifest the absurd

of the times, God might shew his wrath against those evil men, for profanation of the Sabbath, and the contempt of that his holy institution.

Here I might annex the Patriarch Noah, his observation of the number of seven, againe and againe, in sending out the Dove; Gen. 8. 10. 12. and likewise (being come out of the Arke) in his sacrificing an acceptable offering to God, on the seven and twentieth day of the Month, in which hee came forth, Gen. 8. 24. 25. like enough to bee the observation of the first Sabbath in the new world; so let me conceive it, till any can shew me plainly the contrarie. Howsoever it was, we see the number of seven was observed herein by him, as being mindful of the seventh day of Gods resting, and sanctifying it for a Sabbath: For I would faine know, why the number of seven should bee so observed of God, and holy men, not only by Noah, but by Abraham in some cases, except it were to minde them of Gods seventh day; the first time of the mention of seventh, which God so blessed and sanctified, in making the seventh day his resting day? As for the conceit of perfection in the number of seven, I conceive it to bee without ground of Scripture, except with relation to Gods seventh day, blessed and sanctified.

4 Saint Paul in Heb. 4. speaketh of Gods rest on the seventh day, when God finished his work, and of the participation of that rest, as Bishop Laker saith, two wayes, Typically, and Spiritually: the first by Iesus, giving the Israelites rest in Canaan; and the second by Christ, a rest from sinne here, and a spirituall blessednesse hereafter. The Apostle telleth us, that an entrance was made into the seventh dayes rest, instituted by God, when hee had finished his work, and rested thereon, into which man did the Israelites into the Typicall rest of God, and the Israelites of God into the partake of our enjoyed the Typicall rest,

rest, so did the holy Patriarches and Fathers enjoy the seventh day Sabbath rest, and kept that rest: for to what purpose else is that first rest mentioned?

5 Orzechad in his Chron. saith that the Hebrews held that Noah and the rest of the Fathers did keep the Sabbath, once sanctified by God, and cleeth Rabbi Iohn, Peter Rabbi Simonis, Rabbi Moses, Haderfan, and Rabbi Salomon; Aben Ezra on Exod. 20. is also of this judgement.

6 It is most cleare, that God gave to the holy men of God, his Lawes to live by, his Charge, his Commandements, his Statutes, and his Lawes, and they observed them: so it is said of Abraham, the prime Patriarch, who also was acquainted therewith, Gen. 26. 5. The godly were followers of good things, walking with God, Gen. 5. 22. and 6. 9. They vexed at the sinfull courses of men, Gen. 8. 9. They preached against their impieties, Gen. 18. 1. Ps. 2. 10. and God threatened destruction to the world therefore, Gen. 6. 3. 7. and accordingly did destroy them, Gen. 7. 12. Now if God gave his Lawes, and reproveth sinne, and punisheth sinne: would hee amongst these his Lawes (the particulars whereof are not mentioned) suffer his first institution, his blessed and sanctified seventh day Sabbath, to bee unthought of, and to bee neglected? May wee reasonably think that the godly having received other Lawes, and observed and kept them (as the Text saith they did) that they would carelessly omit to observe this institution of the Sabbath, amongst those his Lawes, Statutes, and Commandements?

7 Before any feast mentioned by Gods appointment, Moses and Aaron, and the Elders of the people, Exod. 3. 18. could speak of a feast to be kept unto the Lord, before Pharaoh, Exod. 5. 1. on which they offered sacrifices unto the Lord, verse 2. could this bee, but the feast was, that in Egypt perhapp was, and only towards the

2. The holy men of God, before the Law, knew the space of times, they knew the space of yeares, and reckoned by yeares, *Gen. 5.* and *7. 11.* and *14. 4.* They knew the space of a moneth, *Gen. 29. 14.* and *38. 10.* *Exod. 2. 2.* and could reckon the moneths, knowing which was first, which the second, the third, and fourth, &c. *Gen. 8. 13, 14.* *Exod. 12. 2.* and *19. 1.* They moreover observed weeks, *Gen. 29. 27, 28.* and knew how many dayes made a week, else how could *Laban* say, *fulfill her week*, or *Jacob* understand what he meant by it? But it is said, *he fulfilled her week*, which was seven dayes, which made the week, as they had learned from God, in working six dayes, and resting the seventh day; and as the Hebrew name sheweth it: for a week was called *שבוע* *Shab'uab*, comming of *שבע* *Seven*, which language the Church of God then used, and the Septuagint translates the words *ἑβδομήκοντα*, which the Latines call *Septimana* and *Hebdomada*, which doth consist of *septem diebus*, as a man learned in the Hebrew tongue delivers it. All doe reckon seven dayes for a week, and so is it taken in the Scriptures where a week or weeks be mentioned, *Dan. 9. 17.* and *10. 3.* *Levit. 12. 15.* *Luk. 18. 12.* Now they knowing a week, and taking to themselves six dayes of the week for work from Gods example, and as God allowed them, as we see by his words in giving the Law, *Exod. 20. 9. 11.* may it bee in reason thought otherwise, but that they gave God the seventh day according to his owne institution?

3. The much observing of the number of *seven* and *seventh*, may somewhat move us hereto; else, why did God himselfe so observe it? First, in his resting upon the seventh day at the beginning, *Gen. 2. 2. 3.* Secondly, in his distinction of beasts and foules, commanding *Noah* to observe the number of *seven*, in taking in to him the beasts, *Gen. 7. 1. 2.* Thirdly, in ordering for the Arke, by the which he saved the world, that it (as the Type of the Church) should be built in the seventh Month, on the seventh day of the seventh Month, that the earth should be sanctified in the second Month, falling out

out upon no other number but upon the number of *seven*; I say, by the guidance of Gods providence, to teach the godly, that as hee rested the seventh day Sabbath, so the Arke the Typicall Church, should rest on the seventh day; and as hee ending his work of Creation, and blessed the seventh day; so hee ending his work of his judgement, upon the sinfull world, upon the seventh day, on which the earth was dryed: which seventh day might very likely be the seventh day Sabbath; what may bee said to the contrary I know not. For the Sabbath day, as now sometimes it doth, might fall upon the seventeenth day of one Month, and on the twenty seventh day of another Month. Fourthly, in ordaining the Passover to bee kept upon a seventh day, *Exod. 12. 3. 6.* for the fourteenth day was the seventh day; for if wee reckon from the first day of the Month, to the tenth, and the keeping up of the Lamb till the fourteenth day, it may be the second seventh day of the Month, which the Jews began at the evening, and continued to the evening. Fifthly, in the Levites appointing the feast of unleavened bread, to consist of the number of seven dayes, and the seventh day to be an holy Convocation, *Exod. 12. 15, 16.* and a feast unto the Lord, *Exod. 13. 6.* Sixthly, in his raining of Mannah on the seventh day, because he would have no gathering on that day. All these put together, doe shew that God did much extoll the seventh day before his people, and those holy Patriarches, to stirre them up to observe the seventh day Sabbath. Seventhly, to adde to all these the Lords speaking to *Noah*, of the number of seven dayes to bring in the Flood, and opening the windowes of Heaven, and breaking up the fountaines of the great deep on the seventeenth day of the second Month, *Gen. 7. 11.* and in bringing the Flood upon the old world, upon the seventh day of the seventh Month, the learned Translatours have it in *Septima mensis*, and *Iunius* give us it, *Septima mensis*, that is, the seventh day of the seventh month, that hee might

SECTION VIII.

The Sabbath was observed of Gods people, before the Law given at Mount Sinai.

U He Sabbath being instituted of God, Gen. 2. 3. it was observed of Gods people before the Law at Sinai.

It must needs be, that *Adam* observed it, else he did neglect the institution, and Gods imitable example to stirre him up to the same. Now if *Adam* did neglect it, it must needs be: First, either of ignorance, which could not be, for as he knew the Lords work of six dayes, so could he know of Gods rest the seventh day, this he saw before, though he must be taught the six dayes work, either by Gods secret inspiration, or by instruction of his voyer: Therefore *Adam* was not ignorant of this first institution of the Sabbath. Secondly, if he neglected it willingly, it was no less than contumacy, which to conceit of *Adam* could neither stand with his state of innocency before his fall, nor with his state of grace after his fall.

Therefore seeing *Adam* did neither of ignorance nor knowledge neglect it, he then observed it: and if he knew it, and observed it, without all question he would teach others to observe it, he being after the fall one of the holy men of God, a teacher and instructor of Gods people, as hee is reckoned in Gen. 3. amongst the teachers in those dayes.

Some perhaps will here say, it would easily be granted, that the words were binding, if it could be proved, that *Adam* knew of this institution.

It was wrought for man to know, and to know God in them, and to use of them, which he in-
all truth.

to be taken notice of,
of

of the first to whom they may become observable, and to whom they doe belong: This is undeniable.

All Gods works are documentary, and lead men to some use of them, as the Scriptures doe teach.

Adam, created in the excellency of perfection according to the image of God, saw Gods workmanship of the world, and knew God in them, and well understood how to make use of them.

But now that in six dayes God was creating all things, *Adam* could not know but by information from God, nor could he know the seventh day, to be the seventh day on which God rested, but by his knowledge of the six dayes before it.

Yet after God made him, he knowing that God wrought six dayes, and hee beholding Gods rest on the seventh day, by his excellent understanding, he could conceive that God in both, to wit, in his six dayes working, and in his seventh dayes resting, made himselfe a patterne for his imitation: for else what needed God to take so many dayes for working, or the seventh day for resting.

But concerning the seventh day, Gods exemplary rest is not only mentioned by *Moses*, but Gods blessing and sanctifying of the day, not for himselfe, for so to think were absurd, saith learned B. *Lakes*, but for man, *Mark*, 3. 27.

If so, then *Adam* must needs know thus much, else Gods blessing and sanctifying of the day for *Adam* and his posterity had bene of none effect.

Although there be a dispute about the time, yet on all hands the words are acknowledged to be words of an institution. Now every institution of God is made manifest without delay to them whom it concerneth, no instance can be given to the contrary; but I have proved the institution to have bene upon Gods rest, after the six dayes work, and therefore was it forthwith knowne unto *Adam* to be an institution of the Sabbath; for which hee himselfe was bound to observe it, as the Patriarchs did, as followeth in the next Section.

The

laying the ground of his precept to keep it holy, upon the institution created in *Exod. 20. 11*.

4. In *Exod. 21.* It is worth our observation, that there the keeping of the Sabbath is not urged from the Commandment lately given in the Decalogue, as reason would in mans judgement, but from the first seventh dayes rest, and refreshment after his six dayes work, as we may read in the 15. 16. 17. verses of that chapter.

5. *Moses* in *Exod. 16. 26.* maketh mention of six dayes, and of the seventh day Sabbath, and telleth them, that God had given them the Sabbath, verse 29. speaking of it as a time before. For as six dayes were before, so also was the seventh day the Sabbath, for when some did break it, ver. 27. the Lord saith, *How long will ye refuse to keep my Commandments and Laws?* He would not have said, *How long* for the breach only of the first seventh day Sabbath if they had not done so long before. Therefore the seventh day was Sabbath long before this time of gathering the Manna.

6. *S. Paul* speaking of a Rest or keeping a Sabbath to the people of God. *Heb. 4. 9.* teacheth from the originall, Gods own rest on the seventh day, even from the Creation, verse 4.

7. Jewish Doctors have been of this opinion: *Gertrud* in his *Chron.* citeth foure: *Broughton* in his comment of Scripture, noteth 120. *Ramban* on *Gen. 26.* *Aben-Ezer* on *Exod. 20.* and *Peter Martyr* on *Genesi* alludge the Sabbath *Agon*, *Philo Iudeus* demandeth of *Seneca* is of this judgement. For he saith the seventh day God vouchsafed to call it holy. And *Tertullian* cannot deny that the Jews held the day to be sanctified from the worlds beginning. *Lib. 4. advers. Iudeos.*

8. Doctor *River* out of *Wallace* on the fourth Commandment, reckon up to this purpose, the consent of *Protestant Divines. Luther, Zuinglius, Bullinger, Zanchius, Vrsinus, and others* of thirty, say; yet he mentioneth not *Baronius, Beringer, Fata, Willer, Anselm, Selmer, and Pistorius*, and very many more which might

might be named, holding the institution of the Sabbath to be of Gods ordinance from the beginning.

9. Of this opinion are learned Papists, whom the same Doctor *River* quoteth also, as *August. Brevius, Sogahinus, Gilbertus Gochrad, Iacobus Saliman, Cornelius a Lapide, Cuthbertus, Ribes, hercunio* and *Thomas Aquinas* on *Genesi*. And *Augustine* in his *City of God* book 10. Ancient Fathers are alluded for this purpose, *Cyprian, Syphax, Origen, Chrysostom, Hieron, Ambrose, S. Augustin.* Some Fathers produced, as of a contrary opinion, are not to be understood of a bare naturall Sabbath, which we plead for, but as the Sabbath ceremonious, as the Jews held it, and so these Fathers deny the observation of it.

10. Lastly, our learned Translators of our English Bible are of this judgement, or they who have prefixed the Contents to the second chapter of *Genesi*, in which are these words: *The first Sabbath.* And this is allowed to be read in our Churches.

SECTION VII.
The Institution was binding, and required the observation of the Sabbath from the beginning.

His Institution was originally binding, as a Law requiring observation of man, even of *Adam* in his innocency.

1. Though in *Genesi* the words be not preceptive, yet had they in them virtually a Commandment: For God in giving his Law deduceth out of this his institution a Commandment, as before is shewed: For Gods Commandments do arise and are imposed upon man, not from his absolute authority, as if he commanded, because he would so command this or that, but he doth it upon good reason, which reason carrieth the force of a Commandment.

he made it holy, which is as much, as to command the keeping of it holy. As the Lord of *Amos* saith.

* To keep the day, is either to keep it holy, or to make it holy; and seeing God keeps the day more holy, then man, the man must make it

laying the ground of his precept to keep it holy, upon the institution repeated in Exod. 20. 11. *It is worth our observation, that the*

the keeping of the Sabbath is not urged from the Commandment lately given in the Decalogue, as reason would in mans judgement, but from the first seventh dayes rest, and refreshment after his six dayes work, as we may read in the 15. 16. 17. verses of that chapter.

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8. Doctor *River* out of *Wallis*: on the fourth Commandment, doth reckon up to this purpose, the content of thirty famous Protestant Divines. *Limber, Zuinglius, Calvin, P. Martyr, Bullinger, Zanchius, Vissius,* and others, to the number of thirty, I say; yet he mentioneth not learned *Peterson, Morinus, Terentius, Willa, Amicus, Selnecker, Arminius,* and *Pistone*, and very many more which might

might be named, holding the institution of the Sabbath to be a Law of God, as *Isidore* doth require; *Isidore* doth require.

Of this opinion are learned Papists, whom the same Doctor *River* quoteth also, as *August. Brachius, Eusebius, Gilbertus, Gertrud, Jacobus Salicrutt, Cornelius a Lapide, Cuthbertus, Ribera, Hieronimo, addo Thomas Aquinas* on *Genes. 2.* *Isidore* doth require.

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SECTION VII.

SECTION VII.

The Institution was binding, and required the observation of the Sabbath from the beginning.

His Institution was virtually binding, as a Law requiring observation of man, even of *Adam* in his innocency.

1. Though in *Tertullian* the words be not *preceptive, yet had they in them virtually a Commandment: For God in giving a Law deduceth out of this his institution a Commandment, as before is shewed; For Gods Commandments do arise and are imposed upon man, not from his absolute authority, as if he commanded, because he would so command this or that, but he doth it upon good reason, which reason carrieth the force of a Commandment.

he made it holy, which is as much, as to command the keeping of it holy. And this is the Law of *Adam*.

As

* To be kept
day, it is
to keep it
holy, or to
make it
holy; and
seeing God
keeps it
day more
than man,
the man
must be
made

tion. This new *Paraphrase*, is but an idle conception, brought forth to blunder the cleare stream of the Text.

SECTION. VI.

That in Gen. 2. 3. is the Institution of the Sabbath.

H He words in Gen. 2. 3. are the Institution of the first Sabbath.

The name Sabbath, doth take its originall from Gods resting on this seventh day: for in the word signifieth, *cessare, requiescere*. This also wee learne from the fourth Commandement in *Exod. 20. 8.* where God nameth the word Sabbath, which in the tenth verse, is applied unto this seventh day, and in the eleventh verse, the reason is rendered, why it is called Sabbath, because God rested on the seventh day: So that Gods owne resting on this day, made it a Sabbath.

It being by Gods resting made a Sabbath day, hee did therefore blesse it: Now to blesse a day, is nowhere spoken of God in the whole Bible, but here; and in *Exod. 20. 11.* And therefore by that in *Exod. 20. 8.* wee must seek out the meaning of this in *Gen. 2.* which will appeare to bee this, that he blesse it, that is, by sanctifying it; for the later word giveth the lease of the former, the conjunction *and* comming between *sanctificavit* and *sanctificavit*, is exegericall, put expolitively, as is usual in the *Hebrew* speech, when two verbes come together; and very learned men thus expound the place, So *Colum. Sabbath, Parat*, and others; but to come to Gods owne exposition in *Exod. 20.* which is this: By his rest he made the seventh day a Sabbath; and it being a Sabbath by his rest,

it is in the words of the fourth Com-

mandement given, is ordered from his blessing, and sanctifying

tying the seventh day, spoken of in *Gen. 2. 3.* and repeated, *Exod. 20. 11.* for the Commandement of God is an inference from it thus: Because I rested, blessed and sanctified the Sabbath day; therefore I command thee to keep it holy. Now albeit there be three words in *Gen. 2.* Rest, blessed, sanctified; yet in the Commandement, hee mentioneth only the word Sabbath, and the keeping of it holy. First the word *Sabbath day*, hath relation to his rest; then to keep it holy, hath relation to sanctified, or *hallowed*, in which is included the word *blessed*: For Gods blessing of it, is the sanctifying and consecration of the day to be kept holy to the Lord: And indeed, this was a great blessing of the Lord, for mans heavenly and spiritual good in many wayes.

This exposition is strengthened by *Exod. 16. 23.* where it is said, *For seven dayes is the rest of the holy Sabbath unto the Lord.* Here the word *blessed*, is not spoken of, we call it the blessed Sabbath, but the word *day* is mentioned only, having reference to Gods sanctifying of it; and including therein his blessing of it.

Now the words thus electly opened, they must needs argue the Institution of the Sabbath. For first, here is a Sabbath made, which Christ telleth us, was for man, *Mat. 23. 23.* Secondly, here is Gods owne example for mans imitation, as is evident in *Exod. 20.* by Gods urging his own example for resting on the Sabbath. Thirdly, here are the words of institution, in that it is said, *Be sanctified*, that is, hee ordained it to bee an holy Sabbath unto the Lord, to bee dedicated to his own service; as *Moses* informeth us, before the Law was promulgated, *Exod. 16. 23.* Fourthly and lastly, hee commandeth it with a reason in the end of the third verse of *Gen. 2.* Therefore it is the Lords Institution for to bee his Sabbath day, and to bee kept holy as the Commandement also teacheth, and appointeth us to doe.

The Lord in the promulgation of the Law, doth fetch from this place of *Gen. 2.* the originall of the Sabbath

In the second verse, which is not denied to be understood of one and the same seventh day; and why not the seventh day in the third verse? For there is no difference in the expression of the day, it is called alike in all the triple mentioning the seventh day, and the later seventh day (as I said before) is by and conjoynd to the other.

Thirdly, the demonstrative *ipsum* it, referreth us to the same seventh day before spoken of: For the word cannot have reference to a seventh day to come two thousand yeares after.

Fourthly, the reason that is annexed in Gen. 2. 3. tieth us to that first seventh day on which God rested, and not to another seventh day to come after: for if the seventh bee understood of any other seventh day, than that on which he rested immediately after the six dayes work, the reason should not be good.

Lastly, to this first seventh day God hath reference in Exod. 20. 11. and to no other seventh day: Therefore most the words be understood of the first seventh day.

Fourthly, to take the words, *he blessed and sanctified it*, to be meant of that seventh day on which God rested, hath no absurdity in it, neither in respect of the day, nor in respect of Adam in innocency, as I have proved; nor doth it contradict any other place, nor any other Scripture can be brought against it; nor is there any untruth so to conceive it: Therefore are the words without figure plaine and easie, and so be understood as they be historically delivered.

Obj. The words are to be taken as a *Parenthesis*, so saith Gemarius, who desires to have it taken notice of in his reply to Doctor Rivers.

Ans. Why hee should make so much of his conceit, I know not. For if it should be granted him, as it cannot, yet a *Parenthesis* is ever to the purpose and sense of the place, meaning thereof; it weakeneth not, but strengtheneth the littell sense, and sendeth greatly the more influence in the New Testament; Mark. 1. 13. and 14. 12. and 17. 9. Math. 1. 13. and 14. 12. and 17. 9. Luke 1. 13. and 14. 12. and 17. 9. Likewise

Likewise in the old Testament, Gen. 24. 10. and 35. 18. and 38. 16. and 40. 31. Exod. 14. 9. Lev. 21. 2. and 29. 2. with infinite other places: but this conceited *Parenthesis*, is cleane contrary to all the other, and overthroweth the naturall and proper sense of the place, contrary (I say) to the nature of any *Parenthesis*.

But I deny here a *Parenthesis*, for take away a *Parenthesis*, and yet the sense remayneth, and the former following words are knit without any absurditie: but take away these words, *And God blessed the seventh day and sanctified it*, Gen. 2. 3.

First, there is no meaning left to expresse what benefit man should have by Gods resting on the Sabbath day, as Moses telleth us, what benefit accrued to man by Gods working upon every other of the six daies: for as God wrought on them, and distinguished them for mans use, even so must wee conceive of his distinguishing the seventh day, and resting on it for mans good, as well as the other dayes. But if these words be a *Parenthesis*, and taken away, then had not Moses told us of any use or benefit of this day.

Secondly, take these words away, then the second verse, with the later part of the third verse, will absurdly bee conjoynd. In verse second, it is thus, *And he rested on the seventh day from all his works which he had made.* And in verse third, it then should follow immediately, *because that in it hee had rested from all his work, which God made, and created.* So hee rested, because he rested.

But now if the whole third verse be in the *Parenthesis*, then as I said, the benefit of the day in which God rested is taken from us, that is, the blessing and sanctifying of it for our use. Therefore for these reasons wee may not admit of a *Parenthesis*, nor is there any such thing in the Hebrew Text, nor in the Greek, nor in Pagnin, nor in Vatablus translation, nor in the Caldee Paraphrase, nor in Adamantius, nor in Tremellius and Junius, nor in the Vulgar Edition, nor in our last learned English transla-

Reason. 5.

THe most ancient primitive Fathers, as *Iustin Martyr*, *Tertullian*, *Irenaeus*, affirm that none of the Patriarches living before *Moses*, observed a Sabbath. Therefore in *Gen. 2. 3.* is a Destination for future time.

1. *Ans.* There be as many Fathers, who affirm the contrary, and also Jewish Rabbies.

2. Affirmations are not to be rested on, but the proofes produced.

3. Those Fathers, are to be understood of a ceremonious observation, which they deny to be kept before *Moses* time. They do not deny any Sabbath to have been kept at all. They deny what the Jews did stand for (against whom they wrote) to wit, for Circumcision, and a Sabbath ceremonially kept. Such a Sabbath to be kept by the Patriarches the Fathers deny.

SECTION. V.

Of the true understanding of the words in Gen. 2. 3.

HAVING cleared the text, *Gen. 2. 3.* of these two rubs, of a Prolepsis, and of a future Destination, it follows that it must be understood plainly without either of them, and the words to be conceived as they be written and delivered, which is, that at that present time, that first seventh day on which God rested, was it which he blessed and sanctified.

How can this be denied? Doth not *Moses* proceed orderly in his historical narration? First he relates Gods Work of the six dayes; and having ended that, he then following speaketh of the seventh day, and what he did on that day, to wit, that God rested on that same day. That this is clearly so to be I thus prove.

First, the words are connected to the second by the copulative

copulative conjunction *and*, tying (in the continued narration) with an end, Gods resting, to Gods ending of his work on that seventh day, in verse 2. Then, to his resting, with another *and*, he adjoyneth his blessing and sanctifying the same seventh day. Now, as the ending his work of six dayes, and and his resting from his work on the immediate seventh day following, are coupled together, and not, in any indifferent mans understanding, separable from one the other, in the narration; so are his resting, and his blessing and sanctifying of the same seventh day, knit together, and so connectively to every ones common apprehension, tied one to the other, as the other be without any difference in *Moses* relation. Therefore if the former verse be cleare, so is the latter, to any not anticipated with a prejudicial opinion, destined to error.

Secondly, God himselfe publishing the Law of the Sabbath in *Exod. 20. 11.* doth there as *Moses* doth here in *Gen. 2. 3.* couple together the same things, his finishing of his work in six dayes (*who made heaven and earth, the sea, and all that is therein*) with his resting on the seventh day, and then, that he blessed the Sabbath day and hallowed it: clearly thus verifying the truth of *Moses* narration by his conjoining of the things together, and then by speaking also of all these his works as then done in the time perfectly past, in the words, *made, rested, blessed, and sanctified*: therefore may we see God himselfe (as we will see) reaching us to understand *Moses* plainly, and that without any Anticipation of Destination.

Thirdly, the seventh day in *Gen. 2. 3.* is that first seventh day in which God rested, and not another seventh day, which should be many years after, when the Law should be given at Mount Sinai. For,

First, the conjunction *and* will not admit of such a distinction or distinction of the day in the third verse, as the seventh day in the second, to make a difference of many years between the two.

Secondly, the seventh day is the same day as the first day, and not another.

should be a Commandment, or else needs must they afford a Destination; but though it should be granted, that there is no Commandment, yet the simple narration of the truth of Gods resting then, and his blessing and sanctifying the seventh day, preventeth the Concess of any future Destination.

Reason 4.

That the Law of the fourth Commandment was not agreeable to the state of innocency.

Answer. The Circumstances of the fourth Commandment to men, as they stood under the fall, and as the Law was given to the people to rest, their men, and maid servants, sons and daughters, with estrait and strangers, after toyle some labour, could not agree with Adams state of innocency; but the fourth Commandment to keep holy the Sabbath day might be agreeable to Adams innocency.

1. It would and did well agree with Adams to be an Imitator of God, but God rested on that day, and was refreshed. Gen. 31. 17. Therefore it was no whit disagreeable to Adams innocency to rest after the example of the Lord his God, and to keep a Sabbath.

2. Adams was to work six dayes (though his labour was delightfome, and not toylefome) in imitation of God, and therefore to rest the seventh day, because God did so: This is reason enough, if no more can be said for it: For albeit Adams toyled not his bodie with payn and sweat, yet his mind was attent to his weekly businesse while he laboured, and six dayes were destinated to his labour: but now on the seventh day his bodie was altogether freed from all labour, and his mind also from attending to it, and the whole man set apart for an holy rest unto the Lord, which blessed him well.

3. On the other dayes he served God, yet neither on the six dayes were immediately consecrated, and held also for holy during the Sabbath; who in the happy Sabbath manifested himself to him:

And

And what know we what Adams did, and should have heard, learned and seen from God on that day; I may think, it should have been such matter, as might be agreeable enough to that his estate of innocency.

4. Adams perfection of knowledge in holynesse and righteousness, with uprightnesse and innocency of life, did furnish him with matter of heavenly Contemplation, and made him bold to present himself before God in a speciall manner that day, and was fitted to spend the rest of that day in heavenly meditations, who prepared himself, and strengthened his faith in the assurance of eternall life in heaven, whither he should have been translated in Gods appointed time; for eternall life was promised from the worlds beginning, Titus 1. 2. whereof the Tree of life was a Sacrament, as the Fathers and other learned men do hold. So that in this regard, the seventh day a Sabbath to the Lord, agreed right well to his estate in innocency.

5. If the day was blessed and sanctified of God (which must needs be granted, if the Anticipation and Destination bee removed) then a blessed and sanctified day, agreed well to his holy and blessed state of innocency, not any jarre or unfitness coming betweene.

6. The day of Gods resting was not only exemplary to Adams, but to all Adams seed, had he and they abode in innocency. Now then all men labouring the six dayes, had it become disagreeable to their holynesse and innocency, to have followed the seventh day in meditations, heavenly contemplations, praying God in the beautie of his creatures, and the like: This surely would have stood with the very highest degree of their excellencies in their state of perfection.

7. And lastly, Adams had on him, as all men should have, a double calling; one for his body, his particular calling in the duties of righteousness, for which he was allowed six dayes; and another for his soules calling to be performed in duties: the seventh day was ordained: So the day Sabbath, was not disagreeable.

blessing and sanctifying the day: For God sayeth not, *Gen. 2. 3.* Wherefore I the Lord now at this present doe bleſſe and ſanctifie the Sabbath day: but hee ſpoke (as all reaſonable apprehenſions may eaſily conceive) with relation to his acts paſt, as to his works on the firſt ſix dayes, ſo to his reſt on the ſeventh day, bleſſing and ſanctifying the Sabbath.

Reason 1.

THe ſix dayes of Gods work, were preſently exemplary, and all men in the Church from the creation, have taken them for preſent uſe: What reaſon is there in the Text, *Gen. 2. 3.* to conceit a Deſtination of the uſe of the ſeventh day, not exemplarie till 2400 yeeres after?

Can it reaſonably be imagined?

That God would informe *Adam* of his work of creation, and of the ſpace he did take to create all things to wit, in ſix dayes (for *Adam* could not know that God had made the world in ſix dayes, except God had ſo informed him) and not acquaint him with the uſe of the ſeventh day alſo?

3 Can we imagine, that God diſtinguiſhing the ſeventh from the other ſix; yet would leave it for uſe in common with the ſix, for ſo long a time?

Can wee think, that Gods work in ſix dayes, put men into the preſent poſſeſſion and uſe of the ſix dayes, and his reſt on the ſeventh day, not afforded unto them, the preſent uſe thereof?

4 Can we ſuppoſe in any reaſon, that the Sabbath day, was only uſeful to the *Israelites* in the Wilderneſſe, and of no uſe to Gods people and Church before the Flood, nor ſince?

reaſons which are brought out by ſome they are without any waight of

Reason

Reason 1.

THere is no Hiſtoricall narration of the obſervation of the day.

Anſw. Yes, the obſervation of the Sabbath is mentioned and plainly witneſſed, *Exod. 16. 30.*

Reason 2.

THere was no Commandement given to *Adam*, concerning his reſting upon the day.

1 *Anſw.* There was no Commandement for whole ſix dayes working, but only Gods example propounded for imitation.

2 This reaſon concludeth not a Deſtination of the day, till *Moses* his dayes, nor any Deſtination at all, for:

3 It was needleſſe to give to *Adam* any Commandement affirmative in his ſtate of innocency, becauſe he was filled with great wiſdome, with holineſſe, righteouſneſſe, and up-rightneſſe; and it was enough for him to ſee Gods example of reſt, as a pattern before him, to make him to follow him: for he could not but know, by his excellent wiſdome and knowledge, that God was to be imitated, and hee bound to take his example for imitation: Hee alſo knew that God bleſſed and ſanctified the day, not for himſelfe to keep it holy, but for man.

Reason 3.

It is repugnant to the opinion of the Doctors of the Church, that God impoſed upon *Adam* in his innocency, any more poſitive precepts but one, which was that of the forbidden fruit.

1 *Anſw.* This reaſon concludeth not the Deſtination: It followeth not that in *Gen. 2. 3.* there is a Deſtination; becauſe Doctors hold only one poſitive precept, given to *Adam*: for the plaine narration hath not its pendance upon either one, or the other precept given God to *Adam*.

2 This argument imployeth that the words in *Gen. 2. 3.*

the first day, and not the holy Fathers from the beginning; which none will avow I suppose. Therefore this Destination is but a fiction.

Reason 1.

The ground of the future Destination of the observation of the seventh day being false, the Destination it self falleth, and is false, as will be granted.

But the ground of this their Destination, which some lay to build it upon, is false, (viz.) the Israelites deliverance out of Egypt; for their passage out of *Deut. 5. 15.* falleth there, or before it made manifest. Therefore there is no such Destination as is pretended.

Reason 6.

It is said on the seventh day actually rest, and at the same time actually sanctified it, as is confessed to be in the *Chetiv* Sabbath. Then he put *Adam* in the right of actual use of the day; and not destined it for the time to come. But Gods actual resting, was the ground of his actual sanctifying of the day, and his actual sanctifying of the day, made it ready for present use; neither was there any thing that could hinder *Adam* from observing of it at that present, for the Lords own Sabbath. And if it be perhaps said, that a Father having many soues, may determine one to be his heire, yet not presently put him into the possession;

I answer, that may be, because the Father will not presently bestow, of that himselfe stands in need of: And that soue may perhaps die before him, and before his bequest. Therefore is not this finally fit for this purpose, neither can it say thing weaken the argument.

Reason 7.

It is said in the Text of *Gen. 2. 3.* that God blessed the seventh day, and sanctified it. For

Again, the words before us well stand, concerning Gods resting in work, and his resting on that seventh day, and the reason added to the reason in the words, of work third; why he blessed and sanctified it, binds the act of God to be understood of the time then, and not of a time future and twenty hundred years after.

Moteover *Moses* the Penman, which the *Scripture* of Gods resting, as an act done then, as all acknowledge: so he speaketh of his blessing and sanctifying the first seventh day, as then blessed and sanctified. For he holdeth in all, the same sense of speech: *He ended, he rested, he blessed, he sanctified*; when he did the former, he did the later; so the words shew without any variation, as the first reading of them, to any indifferent judgement. Lastly, no instance in holy Writ can be produced to defend such a glosse, and to make such a comment upon a Text so clear as this is: Let them bring forth any one Scripture, to warrant such an interpretation in an Historicall narration.

Reason 8.

Gods work is ever the ground of every Festivall, ordained for a remembrance thereof, and solemnly to be kept of those of that time; when the work was wrought; and not destined to a day observed for many ages after: see for this all the Festivalls in Scripture, ordained either by God or man. The work of God had its present remembrance upon the institution of the day, when it was to be observed for the memoriall thereof.

It is absurdly unreasonable, to think that God working a work never to be forgotten, will appoint a day to be observed for the remembrance thereof, as those then living, but onely to those who should live years after.

Reason

Gods own words in *Gen. 2. 3.*

Nehemiah speaketh of, especially considering, what an Opposite doth freely acknowledge, that the seventh day might have been employed as the Lords Sabbath.

2. That some dayes, doubtlesse, were thus bestowed: And,

3. Perhaps that day: Could then all the Fathers be simply ignorant of the seventh day Sabbath?

Thus have I shewed the strongest arguments for destination on that I can read of in any of the last disputers for it. Now I come to the Reasons, against this fained destination.

Reason 1.

EVERY History is made of things existent, but if the words in Gen. 2. 3. be to be understood of what God intended to do, not what he then did, the words should not be taken as a history, but prophetically interpreted. But Moses in 2. 3. an history, as all the words before and after, the words themselves plainly lay downe in the text to demonstrate: Therefore is there no Destination, except the destined time to come were set downe expressly in the words historically, whereby it might be understood in the history what then God did, and what plainly hee appointed men to doe afterwards: for so it lost not the nature of an historicall narration, both in telling of the thing done, and in the appointing of what should be done: if it be, I say, with a cleare expression, as is required in the nature of a Story.

Reason 2.

There is no Destination of this thing for future time only, which both actually being, and operative in it, for employment: For future Destination is only for doing.

from the beginning, the day of the Sabbath (this is granted.) was as it then was. This is the (from

(from the Adversaries grant) to wit, that from the beginning it might have beene employed as the Lords Sabbath, and perhaps had so; it then had an aptnesse to be a holy Sabbath.

Therefore Destination for only time to come, is an idle imagination.

Reason 3.

If it bee, with a doubtlesse, that from the beginning some dayes were employed as the Lords Sabbath, and is granted for a truth: Then, without doubt, was the seventh day from the beginning so employed as the Lords Sabbath. For what day could they so groundedly take for a Sabbath, as Gods onely rest-day? or what day could they so properly hold to be the Lords Sabbath, as his owne day which himselfe blessed and sanctified? as the Text saith, and is denied of none.

Therefore the seventh day from the beginning, being bestowed as the Lords Sabbath, the observers of the day, held it fit for present use, and conceived it not in the words of the text a future destination for so long time, as is groundlesely imagined.

Reason 4.

That which belonged alike to all, from the worlds beginning to be observed by all, the same to bee passed over as not observable of any, but destined to a peculiar sort, which should be borne after many generations, is not reasonably conceived to be true, but to be held as a feigned untruth.

But such a thing is this imagined future destination: For it putteth off Adam, Seth, all the holy men of God 1500 yeeres before the Flood; Noah and Shem, with the other holy Patriarchs till Abraham after the Flood, and from Abraham to Moses, and from Moses to the Jews in Egypt, from observing the Sabbath, and from the remembrance of the Sabbath, alike, belonging unto all.

ground of the observation become so pale; which was not till then.

1. *Ans.* It is granted before, that the cause and reason for the Sabbath, was Gods rest. Secondly, in *Exo. 20. 11.* It is rendered as the only reason why God then commanded the observation of the Sabbath; Nor did God himself give any other reason or ground for the keeping of it holy, but only his blessing and sanctifying of the day on which he did rest: Therefore this was the ground of observing the day; which ground was laid down at the beginning of the world, as before acknowledged; and therefore there was no need of a destination to expect another ground for the observation of the day so many hundred years after. Thirdly, Concerning deliverance out of Egypt, it is prefaced by God himself before all the Commandments, as a strong motive from his mercy, to stir up Israel to the observation of every Commandment, and especially the fourth: For upon the rehearsal of that blessing the Lord gave them that his whole Law, consisting of ten Commandments. Fourthly, the former part of verse 29. in *Exo. 20.* is to be read as within a Parenthesis, for the beginning of the latter part of it, at which time, must have relation on to rest mentioned in the end of the fourth verse, and not to the deliverance out of Egypt, mentioned within the parenthesis, as the ground of the Sabbath: for (if it be read as well) it beginneth with *remember* that thou wast a servant, to move them to pity their servants, as God in mercy visited them, to bring them out of Egypt with a strong out hand. So thus rightly understanding the text, it is altogether unnecessary to be brought for designating the keeping of the seventh day, till Israels deliverance out of Egypt. It is to be lamented that some of good Learning should wrong Gods word with such a Misinterpretation, to uphold a mere imaginary Destination, which neither Wis, nor Learning can justify. *Ans.* The Non-day, from *Neh. 9. 14.* is known as the Sabbath, and therefore they kept it as such.

1. *Ans.* Now well, the place in Nehemiah is restrained to *Sinai*, whereof it is said, that God made there the Sabbath known to Israel; yet before that, Israel knew and kept the Sabbath in the wilderness of *Sin. Exo. 16. 1. 23.* before they came to *Sinai*. Secondly, seeing they knew the Sabbath before they came to *Sinai*, the words *then made it known* must not be interpreted of a knowledge of bare information of that which they knew not before, but of a knowledge of further ratification as *Sinai*; for there his holy Sabbath was made known to them.

1. By his own person, but before in *Exo. 16.* by *Moses*.

2. Now more certainly by a lively voice, and Gods own writing; which before it was delivered by tradition to the Patriarches, and not in writing.

3. Now fully concerning the persons which were to observe it, not only the Patriarches, Masters, and Magistrates, but their own persons, but their Sons, Daughters, Men, and Women, their Cattel, and the Stranger within the gate.

4. The manner also prescribed; not to do any servile work on the day. These things he made known unto them, and all this to all Israel at once by his voice of his presence from heaven, which was never done before, nor so made known to their Fathers.

5. Lastly, if any yet will conceive it of such an informing them of which neither they nor their Fathers ever knew before, I desire them plainly to shew me, why God should conceal from all the holy men of God, from *Adam* to *Moses*, his resting on the seventh day, his setting it apart for a Sabbath, designating it for his Church to rest on, and to follow his example in time of rest? Let any man say, my influence is not that what God really intended any thing in particular, or person for future use; and did not make any covenant with it to live in expectation of it? There was no covenant given to the Sabbath. Therefore will I shew them, that simply the seventh day is kept as such, and therefore they kept it as such.

45:9.17.

2 *Chro.* 36. 23. To this kind of Destination must be referred, *Isaiah* to bee a Prophet before he was borne: So *John Baptist* Christ's fore-runner, and *Saint Paul* a chosen vessel to beare Christ's name before the Gentiles and Kings, and the Children of Israel. And this Destination may be spoken of Christ ordained to be the Messias, and to shew himselfe to bee so in his appointed and destined time. Now this Destination is indeed nothing else, but Gods pre-ordination of a thing to bee which hath not either present being, or not fitly the time come for the use and employment thereof; but neither of these can be said of the day on which God rested, as is cleare by what is before granted by our Adversaries.

3 *Present Destination* for time and imployment, so also as touching *Destinated*, be for continuance, and may come to a continuance, more at one time than at another: as for evidence it is in persons, places, and times.

For persons, the Levites were destined to the service of the Tabernacle, and were actually admitted to the service thereof, presently upon their choyce; for they were fit, and the time seasonable for the use the Tabernacle.

For places, when the Tabernacle was made, it was destined to the solempne worship and service of God, and was presently employed; so was the Temple after *Solomon* had built it.

For times, *Abib*, *Exod.* 13. 2. was appointed the beginning of Monthes, and the fourteenth day of the Month destined to the eating of the Pascheover; and though it was to be continued for the times to come, and to bee observed with greater solemnity, yet then was it actually observed. So that with the institution, there was the present observation, though with greater solemnity afterwards performed. Thus may we think of the first seventh day Sabbath, so destined for a Sabbath to be kept

after Israels deliverance out of Egypt, so that we may beleeve, if we take what was a present observation, we have answered what has objected against this,

is

is answered in this Section afterwards.

3. *Argument*, Solempne Feasts, memorialls of Gods great mercies, were ordained in *Sinai*, but destined to be kept holy in *Canaan*. So that between the institution, and observation may be a great distance. And therefore it is not unreasonable to hold the observation of the first seventh day Sabbath to be deferred to the time after the Law given.

1. *Answ.* Yet here is a great difference between a few yeers in one age, and many ages throughout the old world, and the ages following for above thousands of yeers. Secondly, There was at the time of the institution of those Feasts, the time and place appointed when they were to be kept, but no such thing in *Genesis*, touching any future time, for the observation of it, for then the fancied destination had been cleare, and the question had been ended. Thirdly, There was no reason for the keeping of some of those solempne Feasts, as the feast of weeks, or of harvest: *Exo.* 34. 22. because in the wilderness they did neither sow nor reap: So the feast of Tabernacles after the gathering in of corn and wine, *Deut.* 16. 13. because then they dwelt not in houses, to make them booths, to remember that in the Wilderness they so dwelt, for as yet they were in Tents in the Wilderness; nor had they fields of corne nor vineyards to gather in corne and wine. Therefore there was reason for destinating the observation of those Feasts till afterwards. But such sound reasons of destinating the observation of the seventh day Sabbath for so many hundred yeers are yet to seek: The Pascheover they kept when it was instituted, and after, in the wilderness: *Nam.* 9. 1. 5. and so no doubt other holy dayes then instituted, such as then could be kept.

4. *Argument*, The reason and ground of the observation of the Sabbath was not till Israels coming out of Egypt, *Deut.* 5. 15. where it is said, that Israel was a servant in Egypt, and that the Lord brought him out with a mighty hand; Therefore the Lord his God commanded him to keep the Sabbath day: We see hence, that the beginning of the day did depend on such a deliverance, and so we may well acknowledge a destination to the Sabbath, on this ground.

world, (as it were) after the Israelites delivery out of Egypt 1400 years from the worlds creation; How likely this is, let the Indifferent Reader Judge. But let us see their reasons.

4. Our Opposites Reasons.

1. *Aryana*. *Ulofi* wrote *Gen.* after the giving of the Law, as *Beda* and *Abalensis*, with others, say: Therefore *Aryana*, hearing the Law of the Sabbath, wrote in *Gen.* 2. 3. of God's purpose and intention, and of the Destination of the Sabbath's sanctification, after the giving of the Law.

Answer, This is not well proved, that *Genesis* was written after the giving of the Law. Some *Armenians* say so; *Peruvians* and *English* *Catholics* say otherwise: See *Notes* against *opinions*. Secondly, there is no consequence the Antecedent, *Moses* having heard the Law, wrote

why should not he
 make more plain the
 of the words in
 and not dependant
 why doth not
 some such thing
 each of the
 himself the
 he repeated the
 commanding to
 the which he
 all these words

Mr. Bysselt observeth that the original
report, is significant

not so properly, but figuratively, and so used somewhere, and so translated, as in ver. 12. 30. but hardly in any other place in the whole old Testament, when in this sense. What reason is there to leave the proper and most common acceptation, and take a figurative, and so rare a signification of the word? Again, a word of many significations, must have the signification given it, as may be approved by the circumstance of the Text, and not (as we please) to apply it for our own purpose, without proof. Thirdly, who knoweth not that to *prepare*, is for present use very often, for in *Exo. 15. 15. Num. 23. 1. Job. 1. 11* and *Eccle. 5. 4. Psal. 147. 8. Mark. 14. 12. 13.* therefore it is unsound, from a bare signification to conclude a future Destination for a very long time after.

2 For *Adversaries* expresseing of it *Definitively* I answer first, that none transcribe the Text it self so. *Antiquarij*, *Armenij*, *Latini*, *Magister*, *Pagani*, the *Septuaginta*, the *periphrast*, the vulgar *Edition*; all of them translate it by *Sabbathus*; and none by *Definitio*. Secondly, as who do the *Dictionary* expresse the Hebrew Word in Gen. 2. 3. by *Definitio*, but by *Significatio*? Why therefore should a singular expression by any on single man occasion any to wrest a Text of Scripture, from its certainty and plain sense, to uphold a new device? Thirdly, though *Adversaries* doth thus expresse the Word, doth hee therefore give such an interpretation? He doth not. And therefore his *Definitio* is no more, but the setting apart of the day to be a Sabbath, as ordain'd and chaf'd for that end. Fourthly, that none may be deceived by the Word *Definitio*, we must understand that there is a double *Definitio*.

1. A future Definition for time and impregnation, time longer or shorter, as there is life or the situated in future time, because the time defined by the God's doctor, hath no existence or being in time. This was the Definition of *Esa* 44:28 and 44:1, long he was made King, in the first foundation which God had

Pererius is of opinion, that Moses wrote Genesis in Median: Euseb. Caesariensis holds it written before the Israelites coming out of Egypt lib. 7. cap. 2. de Praep. Evang.

A Treatise of the

day to Israel: and therefore in writing of Genesis he casually inserted the words in Gen. 2. 2. by way of a Parenthesis.

But till they can prove this, every one may see their sandy building, and withall admire, that any learned men dare thus to wrastle with their wits to overthrow a divine institution.

Thus much for this Anticipation.

SECTION. IV.

Of another conceit concerning Destination, and what it is, also confuted.

It is cleare that there is no Anticipation in the Sabbath, which some perhaps well weighing, have devised another shift to darken the plaine narration, that here should not be conceived a present institution of the first Sabbath: and this is by interpreting the words by way of Destination, which stiffely some maintaine contrary to the opinion and judgement of many learned men, aswell Papist as Protestant Divines as hereafterwards shall be shewed.

For better proceeding herein, to shew the error, and to cleare the truth: let us see, first what they mean by Destination, to wit, Gods purpose and intention to have the seventh day mentioned in Gen. 2. 2. to be the Sabbath day in actuall use, after the giving of the Law upon Mount Sinai, 30. yeeres after Gods creation of the world, and his first seventh day: this is their conceited Destination.

Next, I come to their Reasons, let us see what they

say. First, that God bestowed a speciall prerogative, and privilege upon the seventh day, setting it apart from the rest of the week, and doing (saith a learned Opposite) what was not done in the creation.

Secondly,

Patriarchall Sabbath.

9

Secondly, it is said further, that when God had ended his workes, he ordained and appointed that the seventh day, the day of his owne rest, should bee that on which his Church should rest, and follow his example; and this was that great blessing and prerogative bestowed on that day.

Thirdly, it is moreover granted, that the seventh day was from the beginning the day of Gods rest, and might have been employed as the Lords Sabbath; and some dayes doubtlesse were thus bestowed, and perhaps this.

Fourthly, and lastly, that the cause and reason of the Sabbath sanctification (to wit, Gods rest) was from the beginning, though the sanctification it selfe was a long time after.

From all this note: First that the seventh day was the day of Gods own rest; Secondly, that this his rest was the reason of the Sabbath sanctification; Thirdly, that God actually rested, so he then actually sanctified the seventh day, deputed and consecrated it unto rest; Fourthly, that this his rest was exemplarie, he ordaining and appointing that the Church should follow his example; Fifthly, that he set it apart from the rest of the week; Sixthly, and so bestowed upon it a speciall prerogative and prement, and a great blessing, which was his appointing it the day of the Churches resting and following his example; Seventhly, that that day might have been employed as the Lords Sabbath, that some dayes doubtlesse were thus employed, and perhaps the seventh day it selfe.

Thus farre we are accord, and if well weighed, it might easily overthrow their discord from us, and bring them home to us: for our disagreement is only in this:

We say, that all this which they say, was done in time present, by way of actuall use. They say it was only by Destination, to have it so, after he should give the Law at Sinai, after the destruction of the

Our discord.

new world

1. What Sabbath that was, which was knowne to Israel at the raining of Manna?

2. How they know that *Moses* wrote *Genesis* after the time of the giving of the Law? If only it was generally knowne from that time, and not before, from whence hee must take occasion (as they say) to insert the words into the second of *Genesis* and third verse, by way of a Parenthesis.

Argument 5.

They have no ground whereupon to settle their Prolepsis: no Scripture have ever any of them alleadged, but either the sixteenth of *Exod.* or the twentieth, and eleventh verse.

Neither of these can they fetch their rise for it. Not the sixteenth, for there are no words of Gods and sanctifying the day, mentioned in all that part of *Exod.* the twentieth, for the reasons forenamed in the third argument: Therefore in the words *Gen.* 2. 3. is no Prolepsis.

Argument 6.

Every Anticipation in holy Story hath its ground for it within some convenient space of time.

Usually and commonly the thing anticipated is recorded within the same book where the Prolepsis is.

Sometime in the same chapter, *Jud.* 13. 14. 17. and 2. 1. 2. *Gen.* 31. 21. 47.

Sometime in the same verse of the chapter, as in *Gen.*

Sometime in the next chapter, as in *Josh.* 4. 19. and 5.

Sometime in the same book, though somewhat later, as in *Gen.* 12. 8. and 28. 19. yet the

Sometime, though sometimes, as that in

7. in the second of *Sam.* 5. 7. when

when there is a continuation of the story of the same person, whose act is the ground of the Anticipation, as is cleare in this instance of *David*, where the Anticipation and the act of *David* are within the terme of his life.

But here is a supposed Anticipation, not of a few yeares, or the age of a man, but the space of one world, for 1657 yeares, and then into another for the space of 450 and odd yeares, in the whole 2107 and more yeares. A monstrous birth of a leaping Prolepsis for so many generations, not to be assented unto.

Argument 7.

IN every true Prolepsis, the very selfe same singular thing is to be understood in the Anticipation, and that whereon it dependeth: As *Bethel* in *Gen.* 12. 8. is the selfe same in *Gen.* 28. 19. not another *Bethel*.

But the seventh day in *Gen.* 2. 3. is not the same singular and individuell seventh day in *Exod.* 20. 11. as it was confessed, but the same in likeness, faith, and in successive revolution; but the nature of an Anticipation doth not admit of such a distinction. And here more further, that the words of *Exod.* 20. 11. whence they doe ground their Prolepsis, have not the word seventh day in them: for in *Exod.* 20. 11. it is said, *Wherefore the Lord blessed the Sabbath day and hallowed it.* But in *Gen.* 2. 3. it is said, *He blessed the seventh day:* so as *Moses* kept not to the word precisely, as he ought, if in *Gen.* 2. 3. there were a true Prolepsis. Therefore there is none.

Argument 8, and last.

Every true Prolepsis is raised upon a true ground, and not upon a meere and uncertaine supposition: as is manifest in all the former instances, and in any other that may be produced.

But this Prolepsis is grounded upon a false and uncertaine supposition, which is that *Moses* wrote *Genesis* after he heard the Law given to *Moses*, where he heard God to say,

Self-same singular day in which he rested, have in them no falshood, no contradiction, no absurdity. Therefore here is no Anticipation.

Let any shew wherein the falshood, the contradiction or absurditie, in so applying and understanding of the words is; if they cannot, they must give over *Anticipationis communis & significationis*.

Argument.

Every Prolepsis is onely in places, or in the description of things and actions done by men, but not of Gods divine institution, no instance can be given hereof.

But these words are not spoken of any place, nor act, nor thing of men, but an act of Gods institution, who is said to blesse and sanctifie the day; and are words of his divine institution, therefore here is no Anticipation till it can be shewed one may so differ from all other in holy

Argument.

In every Anticipation the name, act, or thing foretold of in order of Storie, hath its dependance, and rise from something following, yet before in order of time. For this is an Anticipation, as is before shewed: and it is most true, in every such figure: See it in instances.

In *Rebekah* is a prolepsis: *Gen. 24. 8.* from *Gen. 24. 10.*

In *Gilead* is a prolepsis: *Gen. 31. 31.* from *Gen. 31. 47.*

In *Queseth* is a prolepsis: *Iosh. 4. 19.* from *Iosh. 5. 9.*

In *Bea* is a prolepsis: *Judg. 2. 1.* from *Judg. 2. 5.*

In *E* is a prolepsis, which act was when the Tabernacle was made: *Exo. 25.* and *26.* which the truth of this act of *Aaron* de-

her is a prolepsis, for the act of *David* was not true, till afterward he won the

Jerusalem: *2. Sam. 5. 7.* In other prolepsis, there is such a dependence, that none can doubt of the truth

of

of the figure, except we would fault the narration with an untruth.

But now these words in *Gen. 2. 3.* have not their truth dependant upon any thing after recorded in Scripture, which was before this act of God in time.

For who can say truly, and solidly prove it, that the words in *Exo. 20. 11.* were the institution of the Sabbath in time before this in *Genesis*.

For tis manifest that the Sabbath was kept before the promulgation of the Law. *Exo. 16. 30.*

And again the words in *Exo. 20. 11.* shew us; not what new thing God did then, but what he had done, when he rested the seventh day, from his six dayes works in the Creation.

For as God telleth them what he had done in the very first six dayes in the beginning, so he told them what he did the very seventh on which he rested from his work; he blesse and hallowed it, and made it the Sabbath.

Therefore its to be concluded, from the nature of a true Prolepsis, and the dependance of that which is first spoken, upon that which maketh it so in time, that here is no Anticipation.

Argument.

In every Anticipation the thing so spoken of, is generally known to be come to passe before the Penman wrote it: as those former instances do shew.

If here then were a Prolepsis, Gods blessing and sanctifying the seventh day, should have been known generally, and the institution before *Moses* tyme, who wrote this history of *Genesis*.

If they will not acknowledge it was so known, *Moses* wrote *Genesis*, then is there no Anticipation.

If they grant it to be generally known, then yeeld that the Sabbath day was before the Law, and generally so known.

If they say it was known unto all Israel, before the giving of the Law; then I ask them,

A 3

What

The Sabbath of the Patriarch

SECTION I.

Of the first Sabbath, and why called Patriarchall.

SECT. 2. Of the doctrine of his Antiquity or Precedence, and what it is.

SECT. 3. Arguments against this Antiquity or Precedence.

SECT. 4. Of another reason concerning Disputation, and what it is, also confuted.

SECT. 5. Of the true understanding of the words in Gen. 2. 3.

SECT. 6. That in Gen. 2. 3. is the Institution of the Sabbath.

SECT. 7. The Institution was binding, and required the observation of the Sabbath, from the beginning.

SECT. 8. The Sabbath was observed of Adam, before the Law given at Mount Sinai.

OF THE PATRIARCHALL SABBATH AND THE ORIGINAL THEREOF.

Gen. 2. 3.

And God blessed the seventh day and sanctified it.

SECTION. I.

Of the first Sabbath, and why called Patriarchall.

In these words is the institution of the Sabbath before the Law given on Mount Sinai. And I call it the Patriarchall Sabbath, because it was known and observed of the holy Fathers, of Adam and of other Patriarches, till Moses and Israel received the Law. And to distinguish it from the Jewish Sabbath, of which in the two Testaments. Some there be, and more of late, have denied the Sabbath to be here instituted.

A.

Because.

which by them men hath been so dishonoured, and
his people so abused, For the redress whereof, as
you have nobly begun, so we proceed on us do ever
valiantly in the best service of your God, that shall
not be wanting the hearty and united prayer of

Your humble servant
 and Supplier

And now (back to the future)

RICHARD BERNARD

Some of our products are sold very fully to the best of our ability. - Some only with reluctance.

these my weak endeavours.

other patrons in exchange
means for this end and
at this time, as his worship
tation and promotion of
But the cause is

Errors to be corrected.

PAGE 1. line 21. for grant read ground.
for raigne read raine. pag. 57. l. 12.
pag. 58. l. 12. for 1000 by. pag. 71. l. 6. for
quantum. pag. 73. l. 31. dele before.
John read John. pag. 95. l. 22. for and after the war
rest. pag. 127. l. 31. for placit read placuit.
The rest of the clapper I pray the Gentle Reader
correct.

[illegible]

The Epistle

wee here in this our flourishing Kingdome and Nation: And it was our glory to to honour the Lord Christ; and it will be our great unhappiness to faile in this our Christian duty, so confirmed by Scripture, and the generall practice of all true worshippers of his glorious name throughout the whole Christian world, the space of these fixteene hundred yeares,

Yet in this our time, and of late dayes are stopped up among us certaine valde men, prophane enough, who have attempted to deprive Christ Iesus of his glory (in the religious observation of this day, grounded upon his glorious Resurrection) and us of our spirituall consolation, in keeping an whole day apart for his worship and service.

For this end, books upon books have bene written, and by licence passed the Presse, to take away the morality of the fourth Commandment, never, in any age heretofore, doubted of: to make also people believe, that our Christian Sabbath hath no warrant from thence, and that it is not of divine institution, but alterable from that first day of the week, equallizing their devised holy day with it, and allowing also the like vaine sports upon this day, as upon the other dayes, calling fast, as religiously for the whole day apart for holy diet, *abstinences*, and *fasts*, thus reasoning, and in their sense, believing those that honour Christ then they doe.

And thus they might securely go on in these their

Dedicatory

their prophane and without controule, and persuade the most inconsiderate sort, that what they have written, are truths, and unanswerable: they have stopped the meanes of printing sound Antidotes to their empoisoned propositions, whereupon they have bene bold to insult over godly orthodox Divines, with too many words of insolency, scorn, and much contempt, which they have borne with great patience, waiting the Lords leisure till he should bee pleased in his good time to give liberty for the publishing of their learned labours, which have of long time lien by them.

And now (blessed be God) the time is come, the way is made open by your honourable wisdomes, goodnesse, power, and authority, for godly and learned men to discover the vaine boastings, and the folly of those evill ones, to the view of all. Some of ours proceed polemically, and have made answer fully to the best esteemed of those prophane writers. Some only write positively, to discover the truth, and to make it knowne in a plaine way, that the meanest capacity may bee rightly informed: This way have I taken in this threefold Treatise, humbly craving pardon for my bold presumption in presenting to your honorable view these my weak endeavours.

But the cause is Christs, and so deserves acceptance and promotion: God hath appointed you at this time, as his worthiest and most fit instruments for this end: I cannot therefore but for other Patrons in exalting the name of Christ,

which

THE OF THE SABBATH

CHRISTIAN
THE MOSAICAL
SABBATH

of the truth in this Controversy
for the peace clearing and
settling the weekly Sabbath

By Richard Baxter, Rector of Hinton

Remember the Sabbath day to keep it holy
For thy God hath commanded it

LONDON

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at the Sign of the Cross in St. Dunstons Church-yard

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and in this our Christian Church

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To the Honourable the Knights, Citizens and Bur-
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more especially

To the Great Committee for Religion

To the Committee for the Reformation

To the Committee for Ministers maintenance and
suppression of scandalous Ministers

more particularly

To the Knights and Burgeses of some of the
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OF THE
SABBATH;

distinctly divided into

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MOSAICALL, } SABBATH:
CHRISTIAN }

For the better clearing and manifestation
of the truth in this Controversie con-
cerning the weekly Sabbath.

By Richard Bernard, Rector of Batcombe.

*Remember the Sabbath day to keep it holy. Exod. 20. 8. as the
Lord thy God hath commanded thee. Deut. 5. 12.*

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